THE

HISTORY OF METHODISM

IN

SOUTH CAROLINA.

BY THE REV. ALBERT M. SHIPP, D.D.
(At the request of the South Carolina Conference.)

Ὡς ἡδύ τοι σωθέντα μεμνῆσθαι πόνων.
Suavis laborum est præteritorum memoria.

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To the

Members of the South Carolina Conference

Of the Methodist Episcopal Church, South,

IN GRATEFUL REMEMBRANCE OF THE MANY TOKENS OF CONFIDENCE AND AFFECTION SHOWN HIM DURING THE WHOLE PERIOD OF HIS MINISTERIAL LIFE AND ASSOCIATION WITH THEM IN THE WORK OF CHRIST,

This History of Methodism,

IN THE FIELD ALLOTTED THEM BY PROVIDENCE FOR CULTIVATION,
IS AFFECTIONATELY INSCRIBED BY

THE AUTHOR.

PREFACE.

THE South Carolina Conference, at its session held in Chester, December, 1876, formally requested the Rev. Albert M. Shipp, D.D., to write the History of Methodism in South Carolina. This he consented to do after the expiration of some four or five years deemed necessary for a due preparation for the new work in Vanderbilt University, upon which he had entered the year before.

In the summer and autumn of the year 1880 he was able to write the History as requested, and in December following, presented the manuscript to the South Carolina Conference in session at Marion. A committee of six members was appointed by the Conference to receive it, and, after such examination of the work as time allowed, made the following report:

The committee appointed to receive the History of Methodism in the South Carolina Conference, which has been prepared by the Rev. A. M. Shipp, D.D., at the request of the Conference, beg leave to report:

They have looked over the manuscript as carefully as their limited time would permit, and they are happy to say, in their judgment, it is in every way worthy the hearty indorsement of the Conference. The plan is comprehensive. It runs back to the settlement of the State, and takes into its general outline the religious and civil histories of those early times; then stretches down to later periods, and weaves into the biographies of the heroes of the Church those glorious achievements and thrilling personal adventures which make the History of Methodism in South Carolina more marvelous than romance.

Two points strike the committee with force. The work sets forth in a strong light the contribution which Methodism has made to the civilization of the commonwealth, not only in the lives of her great and good men, but also in bringing vast masses of the popu-

lation, especially the colored people, hitherto unreached by other Churches, under the enlightening and elevating influences of Christianity. The other point presents Methodism as a witness for Christ. The baptism of fire which attended the ministry of the early preachers, the purity and zeal of the Church, sprung into more vital activity the other sister denominations of the State, and have made Methodism a recognized witness for Christ before the Church and the world.

This History will call forth the profound gratitude of every servant of the Lord to the great Head of the Church for the glorious work wrought by Methodism in spreading scriptural holiness through these lands; and the fruit of this labor garnered in this History will become a strong appeal to the Church still to advance and occupy new fields "in the kingdom and patience of Jesus Christ."

The author has spared no industry in collecting materials. He has carefully sifted the *data*, corrected discrepancies, and has kept in view his aim to furnish a true, living, inspiring narrative of men and things in the origin and progress of Methodism for almost one hundred years, down to the period within the memory of men still living. The work has been to him a labor of love, and he has generously made it the property of the Conference.

The committee respectfully suggest the adoption of the following resolutions:

1. *Resolved*, That the Conference hereby expresses its high appreciation and hearty thanks to the Rev. A. M. Shipp, D.D., of this Conference, for his inestimable labor in committing to permanent record the achievement of our fathers, in the History of Methodism in South Carolina.

2. *Resolved*, That the Conference accept the generous donation of the History, and hereby turn over any profit derived from the sale of the book to the legal Conference, for a permanent investment, the interest on which shall be appropriated to the Conference collection in aid of the worn-out preachers, and the widows and orphans of those who have died while engaged in preaching the gospel in the South Carolina Conference.

3. *Resolved*, That a committee be appointed, and is hereby empowered, to act for the Conference, in consultation with the author, on the publication of the History, at such a time and place as may be deemed most expedient.

Respectfully submitted.

J. T. WIGHTMAN, J. A. PORTER,
W. MARTIN, W. T. CAPERS,
S. LEARD, E. J. MEYNARDIE.

Under the third resolution of the report the same committee was appointed to make suitable arrangements for the publication of the work.

Vanderbilt University, November, 1882.

INTRODUCTION.

THE author of this volume is entitled to the thanks of the whole Church for his careful, thorough, and valuable History of Methodism in South Carolina. One by one the fathers are passing away, and very soon their names will be scarcely known to the generation following. Books like this gather up the facts, garner the precious memories, and embalm them for all time.

To write a history is a most difficult task. To discriminate in the distribution of praises; to administer censure where it is deserved; and to connect the events of the past into a chain which gives due prominence to causes and effects alike, are duties of the historian which many recognize and few fulfill. Dr. Shipp has allowed the actors in the scenes to speak for themselves wherever their personal records were either essential to the narrative or explanatory of circumstances which could only be known to the witnesses themselves.

In two respects this book will commend itself to the thoughtful reader. The author has not followed the order of time so much as the order of his topics. The volume, whilst it loses the feature of a book of an-

nals, gains a far more valuable property in the historical development of its subjects. The beginning of an enterprise, its difficulties, embarrassments, and results, are traced in their connection with each other.

To this volume the lover of truth, wherever he may reside, can turn for a calm, clear, and absolute vindication of the Southern people in regard to the moral and religious welfare of the African race. In this respect the volume is not only a perpetuation of a record well known to many, but it will enable the present generation to defend the memory of their fathers, which has often been wantonly assailed.

W. P. Harrison.

Nashville, Tenn., November, 1882.

History of Methodism in South Carolina.

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HISTORY
OF
METHODISM IN SOUTH CAROLINA.

CHAPTER I.

I hear the tread of pioneers,
Of nations yet to be,
The first low wash of waves where soon
Shall roll a human sea.

(Whittier.)

EIGHTY-THREE years before the settlement was made at Jamestown, in Virginia (1607), and ninety-six years before the landing of the Pilgrim Fathers at Plymouth, in Massachusetts (1620), the first attempt was made, under the auspices of Charles V., to plant a colony within the present limits of South Carolina. Lucas Vasquez de Ayllon, having obtained from the Spanish monarch, in 1524, the title of Adelantado, or Governor, of Chicora (as Carolina was then called), embarked with a band of emigrants from St. Domingo in three vessels, under the command of Miruelo, to conquer and occupy the country for the crown. After various misfortunes by sea, the largest vessel was stranded in the Combahee River (then called Jordan), which they first entered; and the other two, sailing round to a capacious bay at the entrance of a magnificent river, affording one of the fairest and greatest havens in the world (afterward called Port Royal), De Ayllon resolved to found here the capital of Chicora, and selected for a site the ground now occupied by

the town of Beaufort. The enterprise, however, was brought to a speedy and disastrous termination; for the Indians, at first feigning friendship with the new settlers, and thus throwing them off their guard, rose up suddenly against them, and putting more than two hundred to a cruel death, chased the rest in bloody strife to their ships, in terrible revenge of the perfidy of De Ayllon, who five years before had entered the Combahee with two vessels, and enticing a large number of Indians on board, quickly weighed anchor, and bore them away into slavery in St. Domingo.

If this first attempt to colonize Carolina under the auspices of Spain had been successful, it would have fastened upon the province the paralyzing influence of the Church of Rome.

After the expiration of thirty-eight years, another attempt was made to found a colony in Carolina, under the auspices of France. Admiral de Coligny, having long desired to establish a place of refuge in America to which his brother Protestants, the Huguenots, might repair from the growing persecutions of their mother-country, and having failed in planting a settlement in 1555 on the present site of Rio Janeiro, in South America, planned a new expedition in 1562, and placed it under the command of Jean Ribault, of Dieppe. Sailing along the coast in search of the Combahee (Jordan), he entered the same magnificent harbor which had attracted the Spanish colony, and to which he gave the name of Port Royal; and choosing for his settlement a site near the one which had been selected by De Ayllon, he erected a monumental-stone engraved with the arms of France, and built Fort Charles, the Carolina, in honor of Charles IX. of France, thus giving name to the country a hundred

years before it was occupied by the English, and called by them Carolina in honor of Charles II. of England.

The situation of this second colony also soon became precarious, and, the love of their native land reviving in the midst of a distressing want of supplies and a growing dissension among the settlers, they constructed a rough brigantine—the first vessel that was ever built by Europeans on the American continent—in which, through untold sufferings and perils of the deep, they made their way back to the shores of beloved France.

If this enterprise of Coligny had been successful, and the colony had been protected and cherished by the King of France, soon settlers of another faith would have been added to the Huguenots, and Carolina would have witnessed the same scenes of persecution as those which cursed the mother-country. But Charles IX. desired not the preservation of the colony, but its destruction rather; for when Don Pedro Menendez captured the Huguenots whom Coligny sent out three years afterward to plant a settlement in Florida (1565), and hanged them on trees, with the inscription, "I do not do this as to Frenchmen, but as to Lutherans," it was not only without a word of rebuke or remonstrance from the king, but there is good reason to believe it was with the sanction and connivance of the royal court. And when Chevalier de Gourgues fitted out an expedition at his own expense, and capturing these cruel Spaniards, hanged them in terrible revenge to the same trees, with the counter-inscription, "I did not do this as to Spaniards, nor as to infidels, but as to traitors, thieves, and murderers," instead of being rewarded and honored by his own government, he was even persecuted and left to be pursued

with bitter malice by the authorities of Spain. He had indeed avenged the wrongs done to Frenchmen, but in doing so he had at the same time avenged the wrongs done to Huguenots, and Huguenots the Government of France meant to destroy.

It was the design of Providence that Carolina should be permanently colonized under better auspices, and that the foundations of her institutions should be laid under influences more favorable to freedom of religion than any that might emanate from the royal courts either of France or of Spain.

The third attempt to plant a colony in Carolina was made under a patent granted by Queen Elizabeth of England to Sir Humphrey Gilbert, which at his death in 1583 was transferred to his half-brother, Sir Walter Raleigh. Under his direction a voyage of exploration was made in 1584 by Philip Amidas and Arthur Barlow, who landed in July on the island of Wocoken, in Ocracock inlet, on the coast of North Carolina; and taking back with them two natives of America, Manteo and Wanchese, they gave such a glowing account of the new-discovered land that no name was deemed so appropriate as that of Virginia, in honor of the virgin queen.

In the following year (1585) Raleigh fitted out a second expedition, under the command of Sir Richard Grenville, who left a colony of one hundred and eight persons on Roanoke Island with Ralph Lane as its governor; but such were the hardships which they encountered that the colonists were only too well satisfied to be taken home by Sir Francis Drake, who in June of the following year visited the island with a fleet of twenty-three vessels. Scarcely had they taken their departure when Grenville returned with supplies.

Having made a vain search for the colonists, and being unwilling to abandon the enterprise, he left (1586) fifteen of his mariners to keep possession until they could be reënforced. This little band had disappeared, murdered it was believed by the Indians, when in the next year (1587) a fresh party of one hundred and seventeen arrived. Here soon afterward were laid, in honor of the proprietor, the foundations of the "City of Raleigh," and here the first English child destined to see the light in America was born. She was the daughter of Ananias Dare, and the granddaughter of John White, governor of the colony, who gave her the name of Virginia. The one hundred and eighteen disappeared like the fifteen mariners of Grenville, and, though sought for at various times, were never heard of more. Raleigh lost heart, as well as means, having expended about two hundred thousand dollars in efforts to plant his colony, and made over his patent to a number of persons (1589), who, with less enterprise than he, met with still less success; and Carolina continued but a waste as far as English settlements were concerned, and Virginia but a name.

In 1630 a patent for the territory between the thirty-first and thirty-sixth parallels of latitude was granted to Robert Heath, and in 1639 permanent settlements were planned and attempted, but without success. Some New Englanders, "in 1661, or thereabouts," entered the Cape Fear River, and, purchasing from the Indians a title to the soil, planted an infant settlement on Oldtown Creek, near the south side of the Cape Fear, but returning home after a few years, "spread a reproach on the harbor and the soil."

In the third year after the restoration of the royal government in England, all previous patents having

been declared void, the Province of Carolina, extending from the thirty-first to the thirty-sixth degree of north latitude, and from the Atlantic to the Pacific Ocean was granted by charter of Charles II., bearing date of March 24, 1663, to Edward, Earl of Clarendon; George, Duke of Albemarle; William Lord Craven, John Lord Berkeley, Anthony Lord Ashley, Sir George Carteret, Sir William Berkeley, and Sir John Colleton. At their first meeting, held in May, 1663, in order to agree on measures for executing the chief objects of the patent, the proprietaries formed a joint-stock by general contribution for the transporting of colonists, and at the desire of the New England people—some of whom had settled on the south bank of the Cape Fear River—published proposals to all who would plant in Carolina. It was declared that emigrants would be allowed to nominate their governor and council, to have an assembly composed of the governor and council, and delegates of freemen chosen by themselves to make the laws, and in particular every one should enjoy the most perfect freedom in religion. (Chalmers.) In subsequent instructions it was especially enjoined to make every thing easy "to the people of New England, from which the greatest emigrations were expected, as the southern colonies were already drained."

In 1662 George Durant obtained from the Yeopin Indians the neck of land to which he gave name in North Carolina, and in the following year George Cathmaid obtained a large grant of land upon the Sound, as a reward from Sir William Berkeley, who was Governor of Virginia, and joint proprietary of Carolina, for having established sixty-seven persons chiefly on the north-east bank of the Chowan River.

This oldest considerable settlement, in honor of Monk, received the name of Albemarle.

In letters of instruction to Sir William Berkeley, under date of September 8, 1663, the proprietaries say: "We are informed that there are some people settled on the north-east part of the River Chowan, and that others have inclination to plant there, as also the larboard side entering of the same river, so that we hold it convenient that a government be forthwith appointed for that colony, and for that end we have by Captain Whittey sent you a power to constitute one or two governors, and councils, and other officers, unto which power we refer ourselves; we having only reserved the nomination of a surveyor and secretary, as officers that will be fit to take care of your and our interests, the one by faithfully laying out all lands, the other by justly recording the same. The reason of giving you power to settle two governors—that is, of either side of the river—one is, because some persons that are for liberty of conscience may desire a governor of their own proposing, which those on the other side of the river may not so well like, and our desire being to encourage those people to plant abroad, and to stock well those parts with planters, incites us to comply always with all sorts of people as far as we possibly can." By virtue of the full powers thus conferred, Sir William Berkeley appointed William Drummond, a Dissenter from Scotland, first governor of Albemarle, and, instituting a Carolina assembly, left the infant people in freedom of conscience to take care of themselves.

In October, 1667, Samuel Stevens succeeded Governor Drummond, and was commanded to act altogether by the advice of a council of twelve, six of whom were

to be chosen by the assembly, and six to be appointed by himself. The assembly was composed of the governor, the council, and twelve delegates chosen annually by the freeholders, and was invested with power not only to make the laws, but also with a large portion of the executive authority, with the right of appointing officers, and presenting to churches the proprietaries, thus transferring to the infant colony the right of "patronage and advowson of all the churches" with which they were invested by the charter. (Chalmers.)

In August, 1663, several gentlemen of Barbadoes proposed to establish a colony south of the Cape Fear, and receiving from the proprietaries the greatest encouragement, and in particular the pledge of "freedom and liberty of conscience in all religious or spiritual things, and to be kept inviolable," they fitted out a vessel under the conduct of Hilton, an able navigator (the same that gave name to Hilton Head in the neighborhood of Beaufort), to explore the country.

In January, 1665, Sir John Yeamans was appointed governor of the territory then called Clarendon, stretching from the Cape Fear to the Saint Matheo (Saint Johns in Florida), and in the autumn of the same year, conducting a band of emigrants from Barbadoes, began to lay the foundations of a new settlement near that of the New Englanders. The same constitution was established, and the same powers conferred on this colony as those which had made Albemarle happy.

In good truth it may be said that in Carolina "the child of ecclesiastical oppression was swathed in independence," since three separate and distinct colonies were established upon the broad foundation of a regular system of freedom of every kind, which it was

deemed necessary by the proprietaries to offer to emigrants to induce them to encounter the difficulties of planting in a foreign land.

In 1669 the proprietaries turned their attention to the settlement of a fourth colony in the southern part of the province. The limits of the province had been enlarged by a second charter, granted June 13, 1665, so as to embrace all the land lying between twenty-nine degrees and thirty-six degrees thirty minutes, north latitude—a territory extending seven and one-half degrees from north to south, and more than forty degrees from east to west—comprising the whole of North and South Carolina, Georgia, Tennessee, Alabama, Mississippi, Louisiana, Arkansas, much of Florida and Missouri, nearly all of Texas, and a large portion of Mexico; to which immense domain were added, by a third charter in 1667, the Bermuda Islands.

More than six years had elapsed since the royal signature had been given to the charter, and it was now deemed proper to establish a form of government commensurate in its dignity with the vastness of the empire which the germs of existing colonies encouraged their imagination to anticipate in the future. It must be agreeable to monarchy, free from too numerous a democracy, and pleasing to Dissenters. The Earl of Shaftesbury, who in the year 1662 was found battling in the British Parliament in opposition to the Bill of Uniformity, was deputed by his associates to frame a system of laws suitable for the province. He summoned to his aid, in this most difficult and delicate work, the celebrated philosopher John Locke, whose friendship he valued, and whose distinguished abilities he held in profound admiration.

Mr. Locke was a man of piety as well as of learning.

He chose the word of God as the book of his study and the rule of his life. He was the well-known friend and avowed advocate of religious freedom, and was accustomed to say that "at the day of judgment it would not be asked whether he was a follower of Luther or of Calvin, but whether he embraced the truth in the love of it." In the Fundamental Constitutions which he framed, the perplexing problem of a union between Church and State was solved not by giving a legal preference to one sect or denomination over another, but by making the national religion of the province broad enough to embrace in the enjoyment of equal rights and privileges each and every Church of seven or more persons agreeing in any religion, and subscribing to the three following terms of communion:

"1. That there is a God.

"2. That God is to be publicly worshiped.

"3. That it is lawful, and the duty of every man being thereunto called by those that govern, to bear witness to the truth."

In his view, Jews, heathens, and other dissenters from the purity of the Christian religion, if not kept at a distance from it by legal discriminations against them, "would have better opportunity of acquainting themselves with the truth and reasonableness of its doctrines and the peaceableness and inoffensiveness of its professors, and by good usage, and persuasion, and all those convincing methods of gentleness and meekness suitable to the rules and designs of the gospel, would be won over to embrace and unfeignedly receive the truth."

The proprietaries approved and signed, July 21, 1669, the Fundamental Constitutions, as drawn by Mr. Locke, and the original copy, which was given by

them to the first band of emigrants, is still preserved —in the handwriting, it is believed, of Mr. Locke—in the Charleston Library (Rivers). Thus these statesmen, who successfully advocated in England the passage of the Act of Uniformity in 1662, and of the Five-mile Act in 1665, and were enforcing these laws with relentless cruelty in the parent country, gave their signatures in 1669 to a document that pledged to Dissenters perfect freedom of religion and worship, as an inducement to plant a fourth colony in Carolina. While they silenced men like John Owen, and filled the prisons of England with such victims as Baxter, Bunyan, Alleine, and John Wesley of Whitchurch (the grandfather of the founder of Methodism), they offered full liberty of conscience and ample protection to every variety of religious opinion in their province. Thus they impeached the wisdom and good faith of their home administration by the implied avowal that diversities of opinion and worship may peaceably coexist in the same society, and that freedom of religion is the surest means of making a commonwealth flourish and a country appear desirable to its inhabitants. In a subsequent revision of these Constitutions, Article XCVI. was interpolated (the authorship of which Mr. Locke disavowed), granting toleration to Dissenters, and making the Church of England the national religion of Carolina, and alone entitled to receive public maintenance from the Colonial Assembly. This change was a vital one to Dissenters, and the new Constitutions, because they violated original stipulations with the colonists, were promptly and resolutely rejected throughout the province. Four successive modifications of these Constitutions were made to render them acceptable to the people; but, claiming

that the original copy was genuine and of binding force, they perseveringly refused to recognize the authority of any of them, till at length, in April, 1693, the proprietaries resolved, "That as the people have declared they would rather be governed by the powers granted by the charter, without regard to the Fundamental Constitutions, it will be for their quiet and the protection of the well-disposed to grant their request."

Attracted by the natural advantages of a land distinguished as "the beauty and envy of North America," the Cavaliers of England began to emigrate, in order that they might repair fortunes wasted by the wars of Cromwell; and drawn by the security given in the fundamental laws, and under the sanction of the charter, for perfect freedom and equality in matters of religion, the persecuted of all countries flocked to it as an asylum from the evils of intolerance.

Under the conduct of William Sayle, a Dissenter, who was appointed by the proprietaries the first governor of the colony, July 26, 1669, and of Joseph West, who was sent out as their commercial agent, the first band of emigrants—composed for the most part of English Dissenters and a few Huguenots, provided with every thing thought necessary for a new settlement—set sail for Carolina in January, 1670. Touching at Kinsale in Ireland, to obtain from twenty-five to thirty servants for a plantation to be opened for the proprietaries, under the direction of Mr. West, and also at Barbadoes to procure suitable seeds and plants for the new colony, they reached Port Royal harbor on the 17th of March, and landed on Beaufort Island, where about one hundred years before, in the like search for a cover from the storms of persecution, the Huguenots had engraved the lilies of

France and erected the Fortress of Carolina. After a delay of a few days, they sailed round into Ashley River, in April, 1670, and on the west bank of the river, at the mouth of Wappoo Creek, at a point "convenient for tillage and pasturing," they selected their resting-place, and began to lay the foundations of Old Charlestown.

As early as 1672 the neck of land between the two rivers, to which the names of Shaftesbury (Ashley Cooper) had been given, contained a few settlements, and Governor Yeamans had a site for a new town marked off, which took the name of Oyster Point Town; and as this location afforded better advantages for commerce than the site originally chosen, it supplanted it in 1680, and losing its former name was at first called New Charlestown, then, in 1682, Charlestown, and in after-years Charleston; though it was recognized by act of incorporation only in 1783, after the lapse of more than a century. "The town," says Thomas Ash, in 1682, "is regularly laid out into large and capacious streets. In it they have reserved convenient places for the building of a church, town-house, and other public structures, an artillery-ground for the exercise of their militia, and wharfs for the convenience of their trade and shipping." "At this town, in November, 1680," says Samuel Wilson, "there rode at one time sixteen sail of vessels, some of which were upward of two hundred tons, that came from various parts of the king's kingdom to trade there."

In August, 1671, the ship Blessing, under the command of Captain Matthias Halsted, brought over a second band of emigrants, for whom Newtown was laid out, on Stono River, westward of Charleston; and in December of the same year the Blessing and

Phenix brought a number of Dutch emigrants from New York, who first built and occupied Jamestown on James Island, but afterward spread themselves through the other settlements.

Sir John Yeamans, having left his colony on the Cape Fear and returned to Barbadoes, soon after (1671) joined the colony established by William Sayle, and brought with him the first negro slaves who were ever seen in Carolina. He was appointed governor of the province April 19, 1672; and the colonists whom he had planted on the Cape Fear, following him to the Ashley, the old settlement was deserted and relapsed again into a wilderness. Small parties of emigrants continued to come into the new colony by almost every vessel, and the proprietaries sought by every means in their power to add to their number, so that in 1682 the population amounted to about twenty-five hundred. "At our being there (1680)," says Thomas Ash, two years afterward, "there was judged to be one thousand or twelve hundred souls; but the great number of families from England, Ireland, Barbadoes, Jamaica, and the Caribbees, which daily transport themselves thither, have more than doubled that number."

The plan of co-extending settlements and religious instruction, by making the Church and minister appendages to every town and place newly occupied, was not common in Carolina, and for more than twenty years from the planting of the colony divine service was but irregularly performed, and almost entirely confined to the city of Charleston. Without the advantages of public worship, and of schools for the education of their children, the people, scattered through a forest, were in great danger of sinking soon

by degrees into the same state of ignorance and barbarism with the natural inhabitants of the wilderness, which they came to occupy and reclaim. The first minister in the colony was the Rev. Atkin Williamson, whose arrival was about 1680, and Originall Jackson and his wife Meliscent executed to him a deed of gift, January 14, 1682, of four acres of land for a house of worship to be erected, in which he might conduct worship according to the form and liturgy of the Church of England. The first church erected—according to Rivers and Dr. Dalcho in 1682, but according to Dr. Ramsay in 1690, and occupying the site reserved for that purpose when Oyster Point Town was laid out by Governor Yeamans in 1672, and which was the same as that on which St. Michael's now stands—was built of black cypress, on a brick foundation, and had for its distinctive name St. Philip's, though it was commonly called the English Church. After Mr. Williamson, "one Mr. Warmel was sent over" (Oldmixon), of whose ministerial labors nothing is known. The third Church of England minister in the colony was the Rev. Samuel Marshall, whose amiable character and great merit are attested by the readiness with which the Dissenters voted him an annual salary as rector of St. Philip's. He died in 1696, and was soon succeeded by the Rev. Edward Marston, a man of ability and liberal feelings toward Dissenters, and who, for his spirited opposition to the oppressive acts of Assembly against them in 1704, was arraigned before the Board of Lay Commissioners in 1705, and deprived of his living.

More than twenty years had passed away in the enjoyment by the colonists of that equality among all religious denominations contemplated in the scheme

of Shaftesbury and Locke, when the Dissenters, in no fear of having the Church of England made the national religion of the province, since no motion to that end had at any time been brought forward in the Assembly, and in particular with no thought of opening the way to so vital a change in the fundamental law, granted, in 1694, by legislative act, with the approval of the Governor, Joseph Blake, who was also a Dissenter, to Samuel Marshall, the rector of St. Philip's Church, and to his successors, a salary of one hundred and fifty pounds sterling per annum, with a house and glebe and two servants. This act of Christian recognition and generous liberality on the part of the Dissenters "being notoriously known to be above two-thirds of the people, and the richest and soberest among them," was duly appreciated not only by Mr. Marshall and his successor, Edward Marston, but also by the better class of Episcopalians in general, and had the happy effect of diffusing for a time feelings of harmony and mutual good-will throughout the province.

But in 1703, Sir Nathaniel Johnson, a bigoted prelatist, was appointed Governor, and conspired with ex-Governor James Moore, whom he made attorney-general, and Nicholas Trott, to whom he gave the office of chief-justice, by means of "undue elections," and the blending of religious controversy with political questions, to make the Church of England the established religion of the colony. James Moore, oppressed with poverty, had sought the office of Governor in 1700 to enrich himself, and had procured a bill to be introduced in the Assembly of that year, regulating the Indian trade, which, if it had passed, would have secured to him the benefit of that lucrative com-

merce. The bill, however, was promptly rejected, and he forthwith prorogued the Assembly. A new one was called in the autumn of 1701, and though the right of electing was in the freeholders only, he influenced the sheriff to return the votes of strangers, servants, aliens, and even mulattoes and negroes. Having by this means obtained an Assembly composed of men "of no sense and credit," who would vote as he would have them, he procured the passage of an act for fitting out an expedition against St. Augustine, the object of which was "no other than catching and making slaves of Indians for private advantage." The expedition, however, was involved in disaster, and entailed a debt of six thousand pounds sterling upon the colony. The Assembly, which during his absence had been prorogued, was again called together on his return, and, taking into consideration the questions of the public debt and irregularity in the elections, great debates and divisions arose, which, like a flame, grew greater and greater, and at length terminated in a riot in which divers members of the body, and others who sympathized with them, were assaulted and had their lives put in peril. At this juncture Sir Nathaniel Johnson was appointed Governor (1703), and "by chemical wit, zeal, and art, he transmuted and turned this civil difference into a religious controversy; and so, setting up a standard for those called High-church, ventured to exclude all the Dissenters out of the Assembly as being those principally that were for a strict examination into the grounds and causes of the miscarriage of the St. Augustine expedition." When the time of a new election came "the conspirators" resolved to procure an Assembly of the same complexion as that of Governor Moore's time; and all his illegal

practices were with more violence repeated and openly avowed by Governor Johnson and his friends. "Jews, strangers, sailors, servants, negroes, and almost every Frenchman in Craven and Berkeley counties, came down [to Charleston] to elect, and their votes were taken, and the persons by them voted for were returned by the sheriffs." The Assembly, being thus illegally constituted, proceeded, under the influence and direction of the conspirators, to exclude all Dissenters from any Assembly that should be chosen for the time to come by the passage of an act, May 6, 1704, requiring as an antecedent qualification to their becoming members that they should conform to the religious worship, and take the sacrament of the Lord's Supper according to the rites and usages of the Church of England. As a majority of the members engaged in this work of legislation, according to the statement of Edward Marston, were constant absentees from Church, and about one-third of them had never taken the sacrament at all, and did not wish to exclude themselves, they declared by the same act all High-churchmen eligible to seats in any future Assembly, if for twelve months next preceding they had not taken the sacrament in any dissenting congregation. This act evoked the just condemnation and criticism of the rector of St. Philip's: "I cannot think it will be much for the credit and service of the Church of England here that such provisions should be made for admitting the most loose and profligate persons to sit and vote in the making of the laws." This Assembly stopped not here, but arrogating to itself a supreme regard for the interests of religion, although, according to the testimony of ex-Governor Thomas Smith, its members "were some of the most profanest in the

country themselves," passed an act against blasphemy and profaneness, with the view of bringing reproach upon Dissenters, and declared, Nov. 4, 1704, the Church of England the established religion of the province, and appointed twenty lay commissioners—eleven of whom had never been known to take the sacrament—with full powers to exercise ecclesiastical jurisdiction, and deprive at pleasure ministers of their livings. "It is stupendous to consider," said John Archdale, the Quaker Governor of 1695, in review of this work of legislation, "how passionate and preposterous zeal not only veils but stupefies oftentimes the rational powers."

From these illegal and oppressive acts the Dissenters appealed to the Parliament of England. The grounds of their appeal were duly considered by the House of Lords. The acts in question were adjudged to be in violation of the charter, and therefore illegal and arbitrary, and they voted an address to the "good Queen Anne," humbly beseeching her majesty "to use the most effectual methods to deliver the said province from the arbitrary oppressions under which it now lies," to which the queen graciously responded, signifying her readiness "to do all in her power to relieve her subjects," and accordingly declared, June 10, 1706, the acts to be null and void, and even directed the crown lawyers to inform themselves fully concerning the necessary measures for revoking the charter.

When the Assembly, which had been chosen for 1706, under the qualifying act which excluded Dissenters, had learned the action of the home government, they repealed the oppressive acts of 1704, but passed a new Church Act (Statutes, Vol. II., p. 282),

which remained the law of the colony till the American Revolution. "Now as the civil power doth endanger itself by grasping at more than its essential right can justly and reasonably claim, so the High-church, by overtopping its power in too great a severity, in forsaking the golden rule of doing as they would be done by, may so weaken the foundation of the ecclesiastical and civil state of that country (Carolina), that so they may both sink into a ruinous condition by losing their main sinews and strength, which, as Solomon saith, lies in the multitude of its inhabitants; and this I am satisfied in, and have some experimental reason for what I say, that if the extraordinary fertility and pleasantness of the country had not been an alluring and binding obligation to most Dissenters there settled, they had left the High-church to have been a prey to the wolves and bears, Indians and foreign enemies." (Archdale.)

During the first thirty years of its history "there was scarce any face of the Church of England in this province" (Humphrey), and, for any success it may have had for the thirty years following, it was chiefly indebted to the assistance furnished by the Society for Propagating the Gospel in Foreign Parts, chartered June 16, 1700, by William III. of England. The Rev. Samuel Thomas was sent out to the colony by this society, in 1702, as a missionary to the Yamassee Indians, but was appointed by Governor Nathaniel Johnson to succeed the Rev. Mr. Corbin in ministering to the families settled on the three branches of the Cooper River, and to make Goose Creek the chief place of his residence. If we accept, however, the statements of Oldmixon and the Rev. Mr. Marston, this first selection of a missionary was by no means

fortunate, for he was the occasion of the ill usage which resulted in the derangement of the Rev. Mr. Warmel and of the Rev. Mr. Kendal, who came into the colony a few years before him. The Rev. Mr. Marston, in his letter to the Rev. Dr. Stanhope, says of him: "The best service your society can do this young man, Mr. Thomas, is to maintain him a few years at one of our universities, where he may better learn the principles and government of the Church of England, and some other useful learning which I am afraid he wants." This society, besides founding two free schools in 1710—viz., one in Charleston and one at Goose Creek, and maintaining them at their own expense—sent out ministers to each of the parishes into which the province had been divided by acts of Assembly. In addition to paying in part the salary of the rector of St. Philip's, they supported these ministers and their successors for about fifty years—viz., the Rev. Mr. Dunn to St. Paul's, in 1705; the Rev. Dr. Le Jeau to Goose Creek, in 1706; the Rev. Mr. Maule to St. John's, and the Rev. Mr. Wood to St. Andrew's, in 1707; the Rev. Mr. Hasell to St. Thomas's, in 1709; the Rev. Mr. Lapiere to St. Denis's (taken by division from St. Thomas's), in 1711; the Rev. Mr. Jones to Christ Church, in 1712; the Rev. Mr. Guy to St. Helen's, and the Rev. Mr. Osborn to St. Bartholomew's, in 1713; the Rev. Mr. Tustian to St. George's (taken by division from St. Andrew's), in 1719; the Rev. Mr. Pouderous to St. James's, Santee, in 1720, and the Rev. Mr. Morritt to Prince George's, in 1728.

The first house of worship, according to the forms of the Church of England, out of Charleston, was built in 1703, on Pompion Hill, in the parish of St. Thomas and St Denis. Charleston continued one

parish till 1751, when, by division, St. Michael's was formed. In 1694 Mrs. Afra Coming gave to the Church seventeen acres of land then adjoining Charleston, and afterward included in it, which constituted the glebe of St. Philip's and St. Michael's.

In 1707 the Bishop of London (Dr. Compton) being anxious to appoint to St. Philip's a man of prudence and experience, to serve both as rector of the parish and his commissary, to have the inspection and control of Church matters in the province, selected for that place and office the Rev. Gideon Johnston, on the recommendation of the Archbishop of Dublin, the Bishop of Killaloe and the Bishop of Elphin also concurring, in which "his grace assured him that he had known Mr. Johnston from a child, and did testify he had maintained a fair reputation and was the son of a worthy clergyman in Ireland; that he dared answer for his sobriety, diligence, and ability, and doubted not but he would execute his duty so as to merit the approbation of all with whom he should be concerned." Mr. Johnston, the first commissary, continued to officiate at St. Philip's, in Charleston, till April, 1716, when, on going down in a sloop to take leave of Governor Craven, then leaving for England in a British man-of-war, the sloop was capsized, and by a remarkable coincidence he lost his life at the very spot where, on his first arrival in Carolina, it was placed in imminent peril. He was succeeded by the Rev. Alexander Garden, who continued to act as rector of St. Philip's and commissary of the Bishop of London till 1753.

The whole number of Episcopal ministers who settled in Carolina prior to 1731 is not accurately known, but from that year till 1775, when the American Rev-

olution commenced, the aggregate number was one hundred and two.

The French Protestant Church in Charleston was an offshoot of the Church of Pons in France, and was founded in 1686 by the Rev. Elias Priolau in conjunction with the Rev. Florente Philippe Trouillart, who were its first ministers, and served the Church as colleagues. The ruin of the Protestants had been some years before resolved on in France. "If God spares him" [Louis XIV.], said Madame de Maintenon, "there will be only one religion in his kingdom;" and in pursuance of this determination, the Revocation of the Edict of Nantes was signed at Fontainebleau October 22, 1685, all churches of the Protestants were ordered to be demolished, their religious worship was prohibited, and their ministers required to leave the country in fourteen days on pain of the galleys. About six months afterward, on the 15th of April, while their enemies were demolishing the church, Priolau, having assembled the Protestants who had resisted all the ordeals of persecution, addressed them in touching words of valedictory, and amidst the tears of the people left Pons for Carolina with a considerable portion of his congregation. Isaac Mazyck, who is reckoned as one of the founders of the Huguenot Church in Charleston, to which he left by will one hundred pounds sterling for the support of its ministers, makes in his family Bible, under date of 1685, this record: "God gave me the blessing of coming out of France, and of escaping the cruel persecution carried on there against the Protestants; and to express my thanksgiving for so great a blessing, I promise, please God, to observe the anniversary of that day by a fast." The correctness of this early date assigned for its o

ganization is attested by the fact that Cæsar Moze bequeathed, June 20, 1687, to this Church of Protestant French refugees thirty-seven livres (*trente sept lieures*) to assist in building a house of worship in the neighborhood of his plantation on the eastern branch of Cooper River.

Prior to this date many Huguenots had entered the colony. At the redistribution of lots in old Charlestown, July 22, 1672, their names appear among the freeholders; from year to year grants continued to be made to Huguenots, and in 1680, Charles II., in response to a petition from Rene Petit for transporting French Protestant families to Carolina, sent out forty-five refugees at his own expense, in the frigate Richmond, and a yet larger number in another vessel at the expense of the government. These French refugees planted on the east side of Cooper River a settlement which was called Orange Quarter, from the principality of that name in Avignon in France, and afterward the Parish of St. Denis, from the battlefield in the vicinity of Paris, where Admiral Coligny and the Prince of Condi met the Catholic forces in hostile array and slew their commander, Montmorency. In the course of five years some thirty-two families had gathered in this quarter, and in continuance of their former occupation, and in compliance with the wishes of the proprietaries, engaged in the culture of the vine and the olive, and the manufacture of wine, oil, and silk. They had the advantages of public worship only as occasionally performed by the Rev. Mr. Priolau, of Charleston, who owned a plantation in the neighborhood, till they came under the pastoral care of the Rev. Mr. Lapiere. The settlement at the first division of the country into parishes was in St.

Thomas, and as the first Episcopal church built out of Charleston in 1703, on Pompion Hill, and the new parish church, completed in 1709, were both convenient, the young men of French parentage who understood English constantly attended on the ministry of the Rev. Mr. Hasell. "The books the society sent out to be distributed by him were of great use, especially the Common Prayer books, given to the young people of the French and to Dissenters' children." (Humphrey.) The greater part, however, continued to meet together in a church of their own, built in 1708, whenever they had a French minister among them; but finding themselves unable to support a regular pastor, they made application to the Assembly to be made a separate parish, and to have a minister episcopally ordained who should use the liturgy of the Church of England, and preach to them in French. Thus this Huguenot Church of Orange Quarter was absorbed by the Church of England.

There was another small settlement of Huguenots on Goose Creek, which was perhaps older than the one in Orange Quarter, but they never formed—as far as is known—any Church organization.

The third settlement of Huguenots, out of Charleston, was planted on the western branch of Cooper River, by Anthony Cordes, M.D., who landed in Charleston in 1686. It was composed of ten families, which, though much scattered, were organized into a Church under the pastoral care of the Rev. Florente Philippe Trouillart, who had been the colleague of the Rev. Mr. Priolau in the pastorship of the Church in Charleston. "A good number of Churchmen had settled there, but they had no house of worship till 1711. The Rev. Robert Maule, a missionary from the Soci-

ety for the Propagation of the Gospel in Foreign Parts, arrived in Charleston in 1707, and was appointed to the parish of St. John's, which included this settlement of the French. By the courtesy of the French pastor, Mr. Trouillart, Mr. Maule frequently performed service in this church; at other times in the houses of the planters in the different neighborhoods. Few of the French attended the service of the English Church, partly for want of the language." (Humphrey.) The courtesy of Mr. Trouillart was continued till 1711, when Mr. Maule began to occupy the parish church, and to carry forward the means so successfully employed by Mr. Hasell on the other side of the river in Orange Quarter. The Rev. Mr. Trouillart died in 1712, and this second Huguenot Church was absorbed by the Church of England.

The fourth and most considerable settlement of Huguenots was planted on the Santee in 1686, under the pastoral care of the Rev. Pierre Robert, of the Waldensians of Piedmont. The infirmities of age creeping upon him, he resigned his charge, and was succeeded in 1715 by the Rev. Claude Philippe de Richebourg, who removed from Trent River, in North Carolina, to Jamestown, on the Santee, in 1712. This third Huguenot Church was also absorbed by the Church of England on the arrival of the Rev. Mr. Pouderous as rector of the parish in 1720.

The number of French Protestants in these several settlements in 1700 was as follows: Of the French Church of Charleston, one hundred and ninety-five; of Goose Creek, thirty-one; of the eastern branch of Cooper River, one hundred and one; of the French Church on the Santee one hundred and eleven—being in all four hundred and thirty-eight, to which must

still be added ten families on the western branch of Cooper River.

Thus, in 1720, all the Churches of the Huguenots, out of Charleston, had gone over to the Church Establishment; and in 1724 the French Protestant Church of Charleston was on the point of following their example. "I have read," says Daniel Ravenel, of Charleston, "in the letter-book of Isaac Mazyck, the immigrant [one of the founders of this Church], two letters addressed by him to Mr. Gordin, a refugee to South Carolina, then in Europe. The first was dated in 1724, the second in 1725. The first is a reply to a letter of Mr. Gordin, who must have been requested to make efforts to procure a minister, and who had stated that, having occasion to leave London, he had committed the matter to his brother. Mr. Mazyck complains that he had transferred so important a commission to one known to favor 'the union of your Church with the Episcopal.' His second letter is despondent. He says: 'Efforts will now be too late; the Church is going over to the Church Establishment.' His apprehensions, we know, were not formally realized; but they show how nearly this Church had then lost its distinctive character. It had no doubt been deeply agitated and divided. Their brethren in the country parishes had relinquished their original worship by accepting incorporation under the Church Act of 1706. The same method had been adopted by the refugees in the other colonies. Men with families were anxious to provide for them a worship less liable to interruption than their own. While we may lament the diversion, for which there were so many just reasons, and which in process of time all had to yield, we must admire the constancy of those who under so

many discouragements preserved and transmitted the original character of this Church."

The mixed Presbyterian and Independent Church in Charleston was composed of Presbyterians chiefly from Scotland and Ireland, Congregationalists from Old and New England, and a few French Huguenots, and was known by divers names—the Presbyterian Church, the Independent Church, the New England Meeting, the White Meeting, and the Circular Church. The Presbyterians and the Independents, or Congregationalists, had been drawn closely together in England by the persecutions to which, in consequence of the Act of Uniformity, they were in common subjected. They had constituted a board, composed of the most influential men of their respective denominations, to watch over their general interests as Dissenters from the Church of England, and had adopted, in 1690, "heads of agreement" for the maintenance of a friendly intercourse between their ministers and Churches. It is not surprising, therefore, that they united in one Church organization in the colony. These two denominations, moreover, agreed in doctrine and mode of worship, and differed only on a question of Church polity, which, in the circumstances in which they were placed, was of no practical importance. In a province where there was no presbytery, the willingness to submit to its authority became necessarily inoperative, and the Presbyterian was a Congregationalist for the time being, and the Congregationalist was a Presbyterian; and the distinctive peculiarity of each being thus abolished, there was nothing to prevent, but every thing to invite to, the formation of the mixed Presbyterian and Independent Church in Charleston. By their constitution they

were at liberty to elect their pastors indifferently from either of the two denominations, and accordingly the six ministers who served them for half a century were thus chosen — two from the Presbyterian and four from the Independent Church. Their first regular minister was the Rev. Benjamin Pierpont, a Congregationalist, a native of Massachusetts, who was graduated at Harvard University in 1689, and emigrated from near Boston in 1691, with a select company, to found an Independent Church in Carolina. He died, near Charleston, in 1698, aged about thirty. Of his successor, the Rev. Mr. Adams, a Congregationalist, most probably from the same region of country, nothing is known. The Rev. John Cotton, who succeeded him, Nov. 15, 1698, was the son of the celebrated John Cotton, of Boston, a graduate of Harvard College in the class of 1657, and a Congregationalist. He was eminent for his acquaintance with the Indian language and for his revision of Eliot's Indian Bible, the whole labor of which fell on him. During his brief ministry of nine months in this Church, he labored with great diligence and success. He died September 18, 1699, of yellow fever, "the horrible plague of Barbadoes, which was brought into Charleston by an infected vessel."

In 1700 the Rev. Archibald Stobo was returning in the Rising Sun, under the command of Captain Gibson, with the miserable remnants of the colony which had been sent out from Scotland two years before to plant a New Caledonia on the Isthmus of Darien, and which had been well-nigh destroyed by the Spaniards, when the vessel, having encountered a severe gale off the coast of Florida, was brought into great distress, and was forced, under a jury-mast, to make for the

port of Charleston. While lying off the bar, waiting to lighten the ship that she might enter the port, a hurricane arose in which she went to pieces, and Captain Gibson, with all on board, perished in the waters by a just retribution from Heaven upon him, as it was interpreted in Scotland, for his cruelty toward the prisoners whom, for their persistent non-conformity, he had by order of the government transported as exiles to this same Carolina in 1684. Mr. Stobo, however, had been waited on the day before this catastrophe by a deputation from the Independent Church of Charleston, and invited to occupy the pulpit made vacant by the death of Mr. Cotton, and had gone up to the town with Mrs. Stobo and a party of friends, all of whom thus escaped with their lives.

The Rev. Mr. Stobo, who bore a specific commission from the General Assembly of Scotland, under date of July 21, 1699, as a minister of the Presbytery of Caledonia, became by election the fourth pastor of the Independent Church of Charleston. On his resignation, in 1704, the Rev. William Livingston, a Presbyterian minister from Ireland, was chosen pastor, and continued in office till death, after which the Rev. Nathan Bassett, a graduate of Harvard College in the class of 1692, and a Congregationalist, was elected his successor; and beginning his ministry in this Church in 1724, continued it till his death in 1738. The original edifice in which the congregation worshiped was a wooden structure forty feet square, and slightly built. A second church-building was erected in 1732, which was also a wooden structure, and the circumstance of its being painted white furnished the occasion of a new designation, as did also the form of a third building, erected in 1787, give

origin to the name of the Circular Church. The Rev. William Dunlop, "whom," says Woodrow, "I can never name without the greatest regard to his memory, transported himself, and voluntarily withdrew from the iniquity of this time; and, if I mistake not, the excellent and truly noble Lord Cardross left his native country at the same time." Cardross determined, in 1683, to seek the freedom of conscience in America which was denied him in Scotland, and conducting a colony of ten families, and a considerable number of persecuted men, who were exiled from their native land, planted a settlement on Port Royal Island, where the first colony of William Sayle had landed, and built Stuart's Town, so called in honor of the family of Lady Cardross. The settlement was broken up by a combined attack of Indians and Spaniards in 1686, and of the miserable remnant some returned to Scotland, and others scattered themselves through the province. During its continuance, the Rev. Mr. Dunlop regularly conducted worship at Stuart's Town according to the forms of the Presbyterian Church of Scotland, and afterward, returning home, became, in 1690, the principal of the University of Glasgow. The Rev. Mr. Stobo continued to labor with diligence and success through a period of about forty years, and after his retirement from the Independent Church in Charleston, was occupied in founding Presbyterian Churches through the colony. He was instrumental in forming the first presbytery of the province about 1728, which was the third in priority of time in the whole country, and was composed of the following members, viz.: the Rev. Archibald Stobo, of Ponpon Church (Walterboro); the Rev. Hugh Fisher (Congregationalist), of Dorchester; the Rev. Nathan Bassett (Congregation-

alist), of Charleston; the Rev. Josiah Smith, of Cainhoy; the Rev. John Witherspoon, of James's Island, with perhaps the Rev. Mr. Turnbull, of John's Island; and the Rev. William Porter (Congregationalist), of Wappetaw. Other Presbyterian Churches were organized at Wiltown, on Edisto Island, Beaufort, Wadmalaw, and at Jacksonborough.

In 1731 twelve families, chiefly natives of Scotland, left the ministry of the Rev. Mr. Bassett to form the Scotch Church, or the first Presbyterian Church of Charleston. The separation was not fully effected until their house, which was a wooden building, and stood near the site of the present church, was finished, in 1734. Their first minister was the Rev. Hugh Stewart. The Rev. Josiah Smith, the grandson of Landgrave Thomas Smith, who was governor of the colony in 1693, was called from the Church at Cainhoy May 14, 1734, and settled in Charleston as the colleague of the Rev. Mr. Bassett, in the pastorship of the Independent Church. He was a man of active character and ardent piety, and became the warm friend and able defender of George Whitefield.

On the 22d of October, 1695, the Rev. Joseph Lord, a native of Massachusetts, and a graduate of Harvard College in the class of 1691, was duly set apart and ordained to the gospel ministry; and a Congregational Church was organized, with him for its pastor, as a missionary church for Carolina. They set sail on the 14th of December, in two vessels, and about the middle of January, 1696, threading their way up the Ashley in search of a convenient place for settlement, they selected a spot in the midst of an unbroken wilderness, twenty miles from the dwellings of any whites, which they called Dorchester, after the name of the town in

Massachusetts from which they came. The Rev. Mr. Lord returned to Massachusetts in 1720, and was succeeded by the Rev. Hugh Fisher, at whose death, October 7, 1734, the Rev. John Osgood, a native of Dorchester in South Carolina, and a graduate of Harvard College in the class of 1733, was ordained, and became pastor of the Church March 24, 1735. The entire congregation removed to Midway, in Georgia; and having erected a house of worship built of logs, the first sermon was preached in it by the Rev. Mr. Osgood, June 7, 1754.

The Scotch-Irish Presbyterians setted in Williamsburg—so called from William III., Prince of Orange—in 1732, and laid out a town, which they called Kingstree, "from a large white, or short-leaved, pine, which grew on the bank of Black River, near the bridge: which species of trees, with all gold and silver mines, were reserved for the king in all royal grants." They founded here a large and prosperous Church.

In 1632 a colony from Switzerland, under the conduct of Colonel John Peter Pury, of Neufchatel, settled on the north-east side of the Savannah River, about thirty miles from its mouth, at a place which they called Purysburg after their leader, and had for their minister the Rev. Joseph Biguion, who received, before coming over, ordination at the hands of the Bishop of London.

In 1764 two hundred and eleven emigrants from France, under the guidance of the Rev. Jean Louis Gibert, an able and popular minister, founded New Bordeaux on the west bank of Little River, in Abbeville District.

The Baptists formed a Church in Charleston in 1685, under the pastoral care of the Rev. William

Scriven, who began his ministerial labors in the province as early as 1683, and continued them till his death in 1713. The Rev. Mr. Scriven was succeeded by the Rev. Mr. Peart, after whom the Rev. Thomas Simmons took charge of the Church till his death, January 31, 1749. The Rev. Isaac Chandler, a native of Bristol in England, gathered a Church on Ashley River in 1736. The Baptist Church on Welch Neck was founded in 1738, and the pastor of the Baptist Church on Edisto Island, the Rev. Mr. Tilly, died there in 1744. Other Churches were formed by the Baptists in Georgetown, Colleton, and some of the maritime islands, and in 1776 their number amounted to about thirty. A subdivision of the Baptists, known as the Arian, or General Baptists, was formed into a Church in Charleston in 1735, but the society became extinct about the year 1787.

The Quakers, or Friends, emigrated at an early date to this province, and in 1696 had a small meeting-house in Charleston. In 1750 a colony of them from Ireland, under the guidance of Robert Milhouse and Samuel Wiley, located themselves on the spot where Camden now stands — called at first Pine-tree — and erected a house of worship, which remained until the Revolution.

The German Protestants associated for worship under the Rev. Mr. Luft, in 1752, and built St. John's Church in Charleston in 1759. A considerable colony from Germany and Switzerland settled in 1735, in several parts of Orangeburg—so called in honor of the Prince of Orange—and had for their minister the Rev. John Ulrich Giessendanner, who died in 1738. He was succeeded by his nephew, John Giessendanner, who after a season accepted ordination from the Bishop of

London. His labors in the colony extended over a period of about twenty years. About the same time a number of Switzers settled in New Windsor—a township which commenced on the Savannah River above Hamburg, and extended nearly to Silver Bluff—and had for their minister the Rev. Bartholomew Zauberbuhler.

The Roman Catholics were organized into a Church in 1791, with the Rev. Dr. Keating as their minister, and put themselves under the care of Bishop Carroll, of Baltimore.

The Jews had erected their first synagogue in Charleston as early as 1759.

At the royal purchase of the colony in 1729, the settlements did not extend beyond a line eighty miles distant from the coast, and parallel with it, and the whole population did not exceed thirty thousand. After this event, vigorous measures were adopted for filling the province with inhabitants: bounties were offered, lands were assigned without cost, and the door of entrance was opened wide to Protestants of all countries. The distressed subjects of England, Scotland, and Ireland, of Germany, Holland, and Switzerland, accepted the liberal offers, and emigrated in large numbers between the years 1730 and 1760.

Charleston at this period contained between five and six hundred houses, "most of which were very costly," and the surrounding country is described as "beautified with odoriferous and fragrant woods, pleasantly green all the year—as the pine, cedar, and cypress—insomuch that out of Charleston for three or four miles, called the Broadway [now Meeting street], is so delightful a road and walk of great breadth, so pleasantly green, that I believe no prince in Europe,

by all his art, can make so pleasant a sight for the whole year." The manners of the town are pictured as simple and unsophisticated: "The young girls received their beaux at three o'clock, having dined at twelve, expecting them to withdraw about six o'clock, as many families retired to bed at seven in the winter, and seldom extended their sitting in summer beyond eight o'clock—some of their fathers having learned to obey the curfew toll in England. In those days—one hundred and fifty years ago—their rooms were all uncarpeted; the rough sides of the apartments remained of their natural color, or complexion, of whatever wood the house chanced to be built. Rush-bottomed chairs were furnished, instead of the hair-seating or crimson velvet of our day, and without which, and a handsome sofa to match, many do not think it would be possible to exist."

At the Revolution, Carolina, in dissolving the bonds of her allegiance to the mother-country, severed forever within her borders the union between Church and State. The Constitution adopted March 26, 1776, being temporary, and looking to a possible accommodation of the unhappy differences between the two countries, ordained nothing on the subject of religion. Reviving the old distinction between toleration and establishment, the Constitution of 1778 granted the former to all who acknowledged "that there was one God, that there was a state of future rewards and punishments, and that God was to be publicly worshiped," and declared "that the Christian Protestant religion was the established religion of the State," and should embrace every Church of fifteen persons who would associate for public worship, give themselves a name, and subscribe to the following terms of communion- viz.:

"1. That there is one eternal God, and a state of future rewards and punishments.

"2. That God is publicly to be worshiped.

"3. That the Christian religion is the true religion.

"4. That the holy Scriptures of the Old and New Testaments are of divine inspiration, and are the rule of faith and practice.

"5. That it is lawful, and the duty of every man being thereunto called by those that govern, to bear witness to the truth."

Finally, the Constitution of 1790 abolished all distinction between Christian Protestants and others, and granted to all alike freedom of religion, in the words following: "The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever hereafter be allowed in this State to all mankind: *provided*, that the liberty of conscience thereby declared shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of the State."

And now, if all Christian rulers and ministers shall grow in due degree tolerant of the speculative and oftentimes barren opinions of others, and seek to mutually encourage one another, as they properly may, in the active dissemination of substantial, practical truths; if they shall strive to build up and establish the Churches to which they severally belong, only by making the systems of doctrine which they hold convincing and attractive from the greater purity and loveliness of character which they develop, they shall reap, in the wide world of people allotted to them by Providence as the field of their active labors, such a rich harvest both of temporal and spiritual blessings as shall bring more honor and real advantage to their

respective Churches than all the unchristian quarrels and acts of intolerance toward one another, which have proved indeed not a blessing, but a curse, and are fairly reckoned to have shed more Christian blood than all the ten persecutions of heathen Rome.

CHAPTER II.

Methodist—one who lives according to the method laid down in the Bible.

(Dictionary of J. Wesley, 1753.)

A man's heart deviseth his way, but the Lord directeth his steps.

(Prov. xvi. 9.)

IN November, 1729, four young men at Oxford University, in England, formed a society for their mutual improvement in learning and religion. As the name of Methodists was given to the members of this society by the college wits, as well from the regularity of their lives as from the systematic mode of their studies, so also from their earnest attention to the duties of religion was their society itself called, in the way both of ridicule and censure, the Holy Club. "I cannot but heartily approve of that serious and religious turn of mind that prompts you and your associates to those pious and charitable offices," said a clergyman of known wisdom and integrity, in full accord with the Rector of Epworth, in a letter of encouragement to John Wesley, the President of the Society; "and I can have no notion of that man's religion or concern for the honor of the university that opposes you as far as your design respects the colleges. I should be loath to send a son of mine to any seminary where his conversation with young men whose professed design of meeting together at proper times was to assist each other in forming good resolutions, and encouraging one another to execute them with con-

stancy and steadiness, was inconsistent with any received maxims or rules of life among the members." The opposition which began thus to manifest itself in raillery grew much more serious in process of time, and culminated at length, in 1767, in the expulsion from the university of six students of St. Edmund's Hall, "for holding Methodistic tenets, and taking upon them to pray, read, and expound the Scriptures, and sing hymns in a private house." The principal of the college to which they belonged (Dr. Dixon), when the motion for their discharge was overruled by the authorities, at the close of an able defense—in which it was clearly set forth that their piety was unquestionable, their lives exemplary, and their doctrines in full accord with the Thirty-nine Articles of the Established Church—indicated his judgment of the real grounds of the proceedings against them, as well as his sense of the deep wrong done to them, by suggesting that as these young men were now expelled from the university for having too much religion, it would be eminently proper to proceed at once to inquire into the conduct of some of those who had too little. Four members of the Holy Club, viz., John Wesley and his brother Charles (who founded it), Benjamin Ingham (who joined it in 1732), and George Whitefield (who was admitted to membership in 1735), became missionaries to America, and in person made known from the beginning the principles and mode of life of the Oxford Methodists in the infant colony of South Carolina.

At the time the two Wesleys and their associates were enduring persecutions in part for visiting men imprisoned for debt in Oxford Castle, and ministering to their spiritual wants, James Oglethorpe, a man of

benevolent disposition and enterprising spirit, who had been educated in the same university, and served afterward as a member of the British Parliament for thirty-two years, was becoming distinguished in the annals of legislative philanthropy by the activity of his efforts to alleviate the physical sufferings of this same class of men, who, for one indiscreet contract, were doomed by the laws of their country to a life-long confinement. For them, and for persecuted men like the Wesleys, he planned an asylum and a new destiny in America, where former poverty would be no reproach, and where the simplicity of piety could indulge the spirit of devotion without fear of persecution from men who hated the rebuke of its example. Twenty-one men of the like benevolent spirit associated themselves together, and having been incorporated as Trustees of the Colony of Georgia, by charter of George II., bearing date of June 9, 1732, adopted as the motto of their common seal, *Non sibi, sed aliis*—not for themselves, but for others—and electing one of their number (James Oglethorpe) governor of the colony, commissioned him to carry out their disinterested and praiseworthy purposes. In November, 1732, with a motley band of released debtors, one hundred and twenty-two in number, he embarked for Georgia, and was welcomed, January 13, 1733, to the warm hospitalities of Charleston, in South Carolina. After enjoying the rest of a few days, he went forward under the guidance of William Bull, and selected for the settlement of the colony the high bluff on which the city of Savannah now stands. In laying the foundations of this great enterprise, Governor Oglethorpe was not unmindful of the chief conditions of success; and while laboring to promote the

physical welfare and comfort of the emigrants, he was also meditating the proper measures to be taken to secure as early as practicable suitable missionaries to instruct them and the neighboring Indians in the great duties of religion. He had been for a long time the warm friend of the Wesley family, and perhaps knew from the Rector of Epworth that his father, the Rev. John Wesley, of Whitchurch, as early as 1665, felt a strong desire to visit the Western Continent, and actually formed the purpose of embarking as a missionary, first to Guiana in South America, and afterward to Maryland, in North America, but was providentially hindered. Governor Oglethorpe was certainly well acquainted with the broad and comprehensive scheme of the Rev. Samuel Wesley, for the evangelization of the entire Eastern Continent, and his noble offer to the British Government, in the spirit of an apostle, to undertake the task, and to devote his life to the prosecution of the enterprise—a scheme which was not attempted only because he lived before the age which could sympathize with his spirit, or respond to his aspirations. He knew that both the grandfather and father of John Wesley held that the call of God to preach the gospel was a missionary call, and they who had it knew that they were not their own, and must do the Master's work in the Master's own way, place, and time. He therefore kept the Rector of Epworth well informed by letters, from time to time, with respect to colonial affairs in Georgia—not without the reasonable expectation that one whose soul was capacious enough to embrace the whole of the Eastern could not prove indifferent to the wants of the Western Continent. "I had always so dear a love for your colony," wrote he under date

of November 7, 1734, in answer to a letter from Governor Oglethorpe, "that if it had been ten years ago I would gladly have devoted the remainder of my life and labors to that place, and think I might before this time have conquered the language, without which little can be done among the natives, if the Bishop of London would have done me the honor to have sent me thither, as perhaps he then might; but that is now over. However, I can still reach them with my prayers, which I am sure will never be wanting." This response of the Rev. Samuel Wesley was all that Governor Oglethorpe could have desired. His plans did not embrace the old and infirm, but the young, the active, the vigorous; and the spirit of the father, he made no doubt, pervaded and animated the bosoms of the sons. Already was his mind made up to induce, if possible, some of the Oxford Methodists, and in particular the two brothers, John and Charles Wesley, whose sterling worth was well known to him, to settle as missionaries in the infant colony of Georgia. At the expiration of fifteen months he returned to England to make arrangements for conducting out a fresh company of emigrants to Georgia, and found the Rev. John Burton, one of the trustees of the colony, who had stood as a friend of the Wesleys, at Oxford, full of their praises and enthusiastic for their appointment as missionaries to Savannah.

John Wesley visited London, August 28, 1735, in order to make due preparation for fulfilling the request of his father made just before his death, on the 25th of April preceding; for as Samuel Wesley had dedicated his "Life of Christ" to Queen Mary, and his "History of the Old and New Testaments" to Queen Anne, so he particularly enjoined upon his son

that a copy of his last and crowning work, the "Dissertations on the Book of Job," should be presented to Queen Caroline, to whom, by permission, it was inscribed. Governor Oglethorpe and Dr. Burton seized the opportunity offered by this visit and arranged for an interview with him on the next day, August 29, when, in behalf of the trustees of the colony, they tendered to him the appointment of missionary at Savannah, in Georgia, presenting at the same time such considerations as were thought most likely to dispose his mind to accept. They were the more urgent in the matter, "since in our inquiries," said they, "there appears such an unfitness in the generality of people. That state of ease, luxury, levity, and inadvertency observable in most of the plausible and popular doctors are disqualifications in a Christian teacher, and would lead us to look for a different set of people. The more men are inured to contempt of ornaments and conveniences of life, to serious thoughts and bodily austerities, the fitter they are for a state which more properly represents our Christian pilgrimage. And if, upon consideration of the matter, you think yourselves (as you must do, at least amidst such scarcity of proper persons) the fit instruments for so good a work, you will be ready to embrace this opportunity of doing good, which is not in vain offered to you." Mr. Wesley took the matter into due consideration, and without delay wrote to get the opinion of his brother Samuel, and went to consult in person the Rev. William Law, author of the "Serious Call to a Holy Life," Dr. John Byrom, the poet, the Rev. John Clayton, a fellow-member of the Holy Club, and several others, in whose judgments he had confidence. These all concurring in urging his acceptance of the

appointment, he proceeded to Epworth to ask the advice of his mother; "for," said he, "I am the staff of her age, her chief support and comfort"—and secretly determined in his mind to receive her answer as the call of Providence. "If I had twenty sons, I should rejoice that they were all so employed, though I should never see them again," was the response of the noble woman, as soon as the matter was presented and her counsel desired. He made known at once his acceptance, with the understanding that his appointment as missionary to Savannah should serve as a door of entrance to the heathen, and also signified at the same time the willingness of his brother Charles to accompany him. A commission for the office of Secretary for Indian Affairs in Georgia, bearing date of September 14, 1735, was transmitted to Charles Wesley, and the great satisfaction of the trustees with their decision was conveyed to John Wesley by letter, under date of September 18: "Your undertaking adds greater credit to our proceedings; and the propagation of religion will be the distinguishing honor of our colony. This has ever, in the like cases, been the *desideratum;* a defect seemingly lamented but scarcely ever remedied. With greater satisfaction, therefore, we enjoy your readiness to undertake the work." That he might be able to officiate in a regular manner as a clergyman in the colony, Charles Wesley was ordained deacon, by Dr. Potter, Bishop of Oxford, on Sunday, October 5, and on the following Sunday, October 12, priest, by Dr. Gibson, Bishop of London. John Wesley had before been ordained deacon by Bishop Potter, September 19, 1725, and priest by the same, September 22, 1728. As Charles was born December 18, 1708, and John, June 17, 1703, they were

now respectively about twenty-seven and thirty-two years of age. His ardent friend and admirer, Dr. Burton, addressed to John Wesley the following letter of advice, dated September 28, 1735, containing valuable suggestions respecting the work upon which he was about to enter as missionary in America, viz.:

The apostolic manner of preaching from house to house will, through God's grace, be effectual to turn many to righteousness. The people are babes in the progress of their Christian life, to be fed with milk instead of strong meat; and the wise householder will bring out of his stores food proportioned to the necessities of his family. The circumstances of your present Christian pilgrimage will furnish the most affecting subjects of discourse; and what arises *pro re nata* will have greater influence than a labored discourse on a subject in which men think themselves not so immediately concerned. You will keep in view the pattern of that gospel preacher St. Paul, who became all things to all men that he might gain some. Here is a nice trial of Christian prudence. Accordingly you will distinguish between what is essential and what is merely circumstantial to Christianity; between what is indispensable and what is variable; between what is of divine and what is of human authority. I mention this because men are apt to deceive themselves in such cases, and we see the traditions and ordinances of men frequently insisted on with more rigor than the commandments of God, to which they are subordinate. Singularities of less importance are often espoused with more zeal than the weighty matters of God's law. As in all points we love ourselves, so especially in our hypotheses. Where a man has, as it were, a property in a notion, he is most industrious to improve it, and that in proportion to the labor of thought he has bestowed upon it; and as its value rises in imagination, we are in proportion more unwilling to give it up, and dwell upon it more pertinaciously than upon considerations of general necessity and use. This is a flattering mistake, against which we should guard ourselves. I write in haste what occurs to my thoughts—*disce doceadus adhuc, quæ censet amiculus.* May God prosper your endeavors for the propagation of his gospel!

"Fast and pray; and then send me word whether you dare go with me to the Indians," wrote Mr. Wesley

to Benjamin Ingham a few weeks before the time appointed for his departure to America.

Like the Wesleys, Mr. Ingham was descended from a minister who was ejected from the Church of England by the black Bartholomew Act of 1662. He was born at Osset in Yorkshire, June 11, 1712, entered Queen's College, Oxford, at eighteen years of age, and at twenty joined the Holy Club. He was ordained deacon by Bishop Potter, June 1st, 1735, preaching the same day to the prisoners in Oxford Castle; and when he received Mr. Wesley's challenge to accompany him to America, he was engaged as the reader of public prayers at Christ Church and St. Sepulcher's Church, London. He was a sort of ecclesiastical itinerant, going often far beyond the precincts of London proper, and preaching in many of the surrounding villages with such singular success that great numbers of the people were powerfully impressed, and had lasting cause to be grateful for his youthful and earnest ministry. He observed strictly the directions of his letter, and in about three days sent the following answer: "I am satisfied that God's providence has placed me in my present station. Whether he would have me go to the Indians or not, I am not as yet informed. I dare not go without being called." In a private interview shortly after this, Mr. Wesley told him in substance that if he required a voice or a sign from heaven, as in the case of St. Paul, that was now not to be expected, and a man had no other way of knowing God's will but by consulting his own reason, and his friends, and by observing the order of God's providence. He thought, therefore, that it was a sufficient call to choose that mode of life which one had reason to believe would most promote his Christian welfare, setting forth at

the same time the particular advantages which one might reasonably expect would further his spiritual progress by going among the Indians—leaving with him at the end of the conversation several letters of Governor Oglethorpe relating to that race of people, their manner of living, their customs, and their great expectation of having a white man to come among them to teach them wisdom. Mr. Ingham began now to pray more frequently and fervently that God would be pleased to direct him to do his will. With Mr. Wesley there came to London his brother Charles, his brother-in-law Wesley Hall, and Matthew Salmon, in person, in natural temper, and in piety one of the loveliest young men of the Holy Club, to receive ordination from the Bishop of London, and to be in readiness to embark with him on the 14th of October. With these Mr. Ingham frequently conversed, and in a second interview with Mr. Wesley alone one night, he found his heart so moved that almost involuntarily he said to him, "If neither Mr. Hall nor Mr. Salmon go along with you, I will go." It is remarkable that the Psalms, the lessons, and all that he then read or heard, suggested to him that he ought to go. At morning prayers in Westminister Abbey, on Tuesday, October 7, 1735, the reading of the tenth chapter of St. Mark made so strong an impression upon him that at the hearing of these words, "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sister, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life," he determined in his

heart that he would go. His resolution was not a little strengthened by the circumstance that on the next day, without any intention or design on his part, he read the same chapter as the lesson at St. Sepulcher's Church. It would not be lawful, however, for him to leave without the knowledge and consent of Mr. Nicolson, because that would be to leave the parish of which he was curate unprovided. Mr. Nicolson, who had been some weeks at Matching, in Essex, came unexpectedly to London at this juncture, and calling on Mr. Ingham, Wednesday, October 8, said to him that he was sorry to part with him; his warning was short, yet, as he was going about a good work he would not oppose him; and provided he could preach the Sunday following he would give him his consent. Mr. Ingham accordingly preached the following Sunday, October 12, at St. Mary Somerset in the morning, and St. Sepulcher's in the afternoon; and then went to Mr. Hutton's in Westminister, where he spent the next day with the Wesleys. Mr. Salmon had been seized by his relations in town, and sent down post-haste to his parents in Cheshire, where he was detained; and Mr. Hall, who had made great preparations for the voyage, and had that very morning hired a coach to carry himself and wife down to Gravesend, where the ship lay, changed his mind at the very last moment and drew back. These strange occurrences greatly confirmed Mr. Ingham in the belief that it was God's will that he should go, because he had put the matter upon these issues: "If Mr. Nicolson consented I might go; if not, then there was a reasonable hinderance against my going at this time;" and he had said to Mr. Wesley some time before, "If neither Mr. Hall nor Mr. Salmon go along with you, I will go."

Mr. Ingham afterward became distinguished as the Yorkshire Evangelist, who, in connection with John Nelson, William Grimshaw, and George Whitefield, effected under the blessing of God a complete religious revolution in the northern part of England. He married Lady Margaret Hastings, whose brother—the ninth Earl of Huntingdon—was the husband of Lady Selina Shirley, who was the second daughter of Earl Ferrers, and founder of a denomination of Christians that took her name. In some aristocratic circles this marriage was considered a *mésalliance*, and furnished food for scandal in the fashionable world. "The Methodists," said the Countess of Hertford, "have had the honor to convert my Lord and Lady Huntingdon both to their doctrine and practice; and the town now says that Lady Margaret Hastings is certainly to marry one of their teachers, whose name is Ingham." "The news I hear from London," wrote Lady Wortley Montague, from Rome, "is that Lady Margaret Hastings has disposed of herself to a poor wandering Methodist preacher." The higher classes of society indulged in ridicule, but the poor Moravians gave thanks to God, and prayed for the newly-wedded couple—singing for them the stanza,

> Take their poor hearts, and let them be
> Forever closed to all but thee:
> Seal thou their breasts, and let them wear
> That pledge of love forever there.

In person, Ingham is said to have been extremely handsome—too handsome for a man—and the habitual expression of his countenance was most prepossessing. He was polished in his manners, animated and agreeable in discourse, studious of the good conversation of

his people, and delicately fearful of reproach to the cause of Christ.

John Wesley received his commission as missionary to Savannah, bearing date of October 10, 1735; on the following Sunday, the 12th, presented his father's Latin "Dissertations on the Book of Job" to the queen, receiving in return "many good words and smiles;" and on Tuesday, the 14th, in company with his brother Charles, Mr. Ingham, and Charles Delamotte, the son of a London merchant, who, impressed by the preaching of Mr. Wesley, and resolving to consecrate his life to God, volunteered to go with him and serve him as a dutiful son in the gospel, left London for Gravesend to embark for America on board the Simmonds. They had assigned to them by Governor Oglethorpe, as being most convenient for privacy, two cabins in the forecastle—Messrs. Ingham and Delamotte occupying the one, and Messrs. John and Charles Wesley the other, which was large enough to accommodate all the brethren when they chose to meet together for reading and prayer. After the usual method of the Holy Club, the following schedule of hours was adopted, so as to derive the greatest benefit to themselves, and to accomplish the largest amount of good to the passengers, viz.: From four to five A.M., private prayer; from five to six, study of the Bible; from six to seven, History of the Primitive Church; from seven to eight, breakfast; from eight to nine, public prayers, with explanation of second lesson; from nine to twelve, study of German by John Wesley, homiletics by Charles Wesley, Greek or navigation by Delamotte, and antiquities or instruction of the children by Ingham. From twelve to one P.M., mutual consultation and prayer; from one to two, dinner; from two to

four, reading to and conversing religiously with the passengers, and teaching of the children, by Ingham; from four to five, public prayers, with explanation of the second lesson, or catechising the children before the congregation; from five to six, private prayer; from six to seven, supper, reading by each of the brethren to two or more passengers in cabins; from seven to eight, John Wesley to join in public service of Moravians, and Mr. Ingham to read and give Christian instruction between decks to as many as would hear; from eight to nine, reports for the day, mutual consultation and prayer; from nine to ten, retire for the night. "The angel of the Lord encampeth round about them that fear him." (Ps. xxxiv. 7.) Mr. John Wesley preached on Sundays during the passage, going over the Lord's Sermon on the Mount, explaining the second lesson, or catechising the children, and administering the sacrament of the Lord's Supper; Mr. Charles Wesley and Mr. Ingham preached as opportunity was afforded. Here are the elements of religious life then characteristic of all the Oxford Methodists: Intense conscientiousness, concern on account of surrounding wickedness, religious employment of every hour, devout study, care of neglected children, and strict observance of the sacraments of the Church, but no clear apprehension as yet of the great truth that sinners are saved by the merits of Jesus Christ alone, and by a penitential trust in his all-sufficient atonement. They were most conscientious, earnest Pharisees, seeking to be saved by works of righteousness, rather than by faith in Christ.

On the 17th of October, Mr. John Wesley began to learn the German tongue, in order to converse with the Moravians—a good, devout, peaceable, and heav-

enly-minded people, who were persecuted by the Papists, and driven from their native country on account of their religion. They were protected by Count Zinzendorf, who sent them over to Georgia, in the care of their bishop, David Nitschman, where lands were to be given them. The Oxford Methodists were charmed with their Christian deportment, and familiar acquaintance and conversation with them during the passage gave rise to important changes in their after-lives—in particular their calm trust and confidence in contrast with the paroxysms of fear and anxiety that seized the rest of the ship's company during the storm that struck the vessel on Sunday, January 25, 1736, made a lasting impression on Mr. Wesley and his associates. The storm is thus described by Mr. Ingham:

> The sea sparkled and smoked as if it had been on fire. The air darted forth lightning, and the wind blew so fiercely that you could scarcely look it in the face and draw your breath. The waves did not swell so high as at other times, being pressed down by the impetuosity of the blast; neither did the ship roll much, but it quivered, jarred, and shook. About half an hour past seven a great sea broke in upon us, which split the main-sail, carried away the companion, filled between decks, and rushed into the great cabin. This made most of the people tremble, and I believe they would then have been glad to have been Christians, how light soever they made of religion before. I myself was made sensible that nothing will enable us to smile in the face of death but a life of extraordinary holiness. Toward three the wind abated. In the morning we returned thanks for our deliverance; and before night most of the people had forgotten that they were in a storm. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." (Luke xvi. 31.)

They sailed into the Savannah River on Thursday, February 5, 1736, and cast anchor near Tybee Island, where the groves of pine running along the shore made an agreeable prospect, showing the bloom of

spring in the depth of winter. On the next day, Friday, the 6th, about eight in the morning, they landed on a small uninhabited island over against Tybee, and first set foot on American soil. Led by Governor Oglethorpe, they went to a rising ground where all knelt down and gave thanks to God for the safety of their voyage. At the first more regular service they were greatly comforted by parts of the second lesson (Mark vi.); in particular the account of the courage and sufferings of John the Baptist; our Lord's directions to the first preachers of his gospel, and their toiling at sea and deliverance; and with these comfortable words, "It is I, be not afraid."

And now, as they stand in readiness to sow the first seeds of Methodism in territory allotted by Providence for cultivation to the South Carolina Conference, let us look for a moment at the portraits of John and Charles Wesley, drawn by a master's hand, and suspended in the halls of grateful memory:

About the middle of March, 1730, I became acquainted with Mr. Charles Wesley, of Christ Church. I had a weight upon my heart which only prayer could in some degree remove. I prepared myself to make trial of the value and comfort of society, being a little recovered. One day an old acquaintance entertained me with some reflections on the whimsical Mr. Wesley, his preciseness and pious extravagances. Though I had lived with him four years in the same college, yet so unable was I to take notice of any thing that passed, that I knew nothing of his character; but upon hearing this. I suspected he might be a good Christian. I therefore went to his room, and without any ceremony desired the benefit of his conversation. I had so large a share of it henceforth that hardly a day passed while I was at college but we were together once, if not oftener. After some time he introduced me to his brother John, of Lincoln College. "For," said he, "he is somewhat older than I, and can resolve your doubts better." This, as I found afterward, was a thing which he was duly sensible of; for I never observed any one have more real deference for another than he constantly had for

his brother. Indeed, he followed his brother entirely. Could I describe one of them, I should describe both; and therefore I shall say no more of Charles, but that he was a man made for friendship; who, by his cheerfulness and vivacity, would refresh his friend's heart; with attentive consideration would enter into and settle all his concerns; so far as he was able, would do any thing for him, great or small; and, by a habit of openness and freedom, leave no room for misunderstanding. The Wesleys were already talked of for some religious practices which were first occasioned by Mr. Morgan, of Christ Church. From these combined friends began a little society, for several others from time to time fell in—most of them only to be improved by their serious and useful discourse, and some few espousing all their resolutions and their whole way of life. Mr. John Wesley was always the chief manager, for which he was very fit; for he not only had more learning and experience than the rest, but he was blessed with such activity as to be always gaining ground, and such steadiness that he lost none. What proposals he made to any were sure to charm them, because he was so much in earnest; nor could they afterward slight them, because they saw him always the same. What supported this uniform vigor was the care he took to consider well of every affair before he engaged in it, making all his decisions in the fear of God, without passion, humor, or self-confidence; for though he had naturally a clear apprehension, yet his exact prudence depended more on humanity and singleness of heart. To this I may add that he had, I think, something of authority in his countenance; though, as he did not want address, he could soften his manner and point it as occasion required. Yet he never assumed any thing to himself above his companions. Any of them might speak their mind, and their words were as strictly regarded by him as his were by them. What I would chiefly remark upon is the manner in which he directed his friends. Because he required such regulation of our studies as might devote them all to God, he has been cried out upon as one that discouraged learning. Far from that; the first thing he struck at in young men was that indolence which would not submit to close thinking. Nor was he against reading much, especially at first; for then the mind ought to fill itself with materials, and try every thing that looks bright and perfect. He earnestly recommended to them a method and order in all their actions. After their morning devotions, he advised them to determine with themselves what they were to do all parts of the day. By such foresight they would at every hour's end not be in doubt how

to dispose of themselves; and by bringing themselves under the necessity of such a plan, they might correct the impotence of a mind that had been used to live by humor and chance, and prepare it by degrees to bear the other restraints of a holy life. The next thing was to put them upon keeping the fasts, visiting the poor, and coming to the weekly sacrament: not only to subdue the body, increase charity, and obtain divine grace, but (as he expressed it) to cut off their retreat to the world. He judged that if they did these things, men would cast out their name as evil, and, by the impossibility of keeping fair any longer with the world, oblige them to take their whole refuge in Christianity. But those whose resolutions he thought would not bear this test he left to gather strength by their secret exercises. It was his earnest care to introduce them to the treasures of wisdom and hope in the Holy Scriptures; to teach them not only to endure that book, but to form themselves by it, and to fly to it as the great antidote against the darkness of this world. For some years he and his friends read the New Testament together at evening. He laid much stress upon self-examination. He taught them to take account of their actions in a very exact manner by writing a constant diary; then, to keep in their minds an awful sense of God's presence, with a constant dependence on his will, he advised them to ejaculatory prayers. The last means he recommended was meditation. Their usual time for this was the hour next before dinner. After this he committed them to God. What remained for him to do was to discourage them in the discomforts and temptations they might feel, and to guard them against all spiritual delusions. In this spiritual care of his acquaintance Mr. Wesley persisted amidst all discouragements. I could say a great deal of his private piety—how it was nourished by continual recourse to God, and preserved by a strict watchfulness in beating down pride and reducing the craftiness and impetuosity of nature to a child-like simplicity, and in a good degree crowned with divine love and victory over the whole set of earthly passions. He thought prayer to be more his business than any thing else; and I have seen him come out of his closet with a serenity of countenance that was next to shining—it discovered what he had been doing, and gave me double hope of receiving wise directions in the matter about which I came to consult him. He is now gone to Georgia as a missionary, where there is ignorance that aspires after divine wisdom, but no false learning that is got above it. (Gambold.)

CHAPTER III.

Our end in leaving our native country is not to gain riches and honor, but singly this: to live wholly to the glory of God.

(J. Wesley.)

IN the Isle of Wight the four missionaries adopted, November 3, 1735, the following constitution for the ordering of their affairs in America, viz.:

In the name of God. Amen.

We, whose names are here underwritten—being fully convinced that it is impossible either to promote the work of God among the heathen without an entire union among ourselves, or that such a union should subsist unless each one will give up his single judgment to that of the majority—do agree, by the help of God:

First, That none of us will undertake any thing of importance without proposing first to the other three.

Second, That whenever our judgments or inclinations differ, any one shall give up his single judgment or inclination to the others.

Third, That in case of an equality, after begging God's direction, the matter shall be decided by lot.

JOHN WESLEY,
CHARLES WESLEY,
BENJAMIN INGHAM,
CHARLES DELAMOTTE.

The scheme of Christian duty which it was their aim to inculcate was set forth by John Wesley (1733) in the following words, viz.:

Whoever follows the direction of our excellent Church in the interpretation of the holy Scriptures, by keeping close to that sense of them which the Catholic fathers and ancient bishops have delivered to succeeding generations, will easily see that the whole system of Christian duty is reducible to these five heads:

First, the renouncing of ourselves. "If any man will come after

me, let him renounce himself, and follow me." This implies, first, a thorough conviction that we are not our own; that we are not the proprietors of ourselves or any thing we enjoy; that we have no right to dispose of our goods, bodies, souls, or any of the actions or passions of them; secondly, a solemn resolution to act suitably to this conviction—not to live to ourselves, nor to pursue our own desires, nor to please ourselves, nor to suffer our own will to be any principle of action to us.

Secondly. Such a renunciation of ourselves naturally leads us to the devoting of ourselves to God, as this implies, first, a thorough conviction that we are God's; that he is the Proprietor of all we are and all we have, and that not only by right of creation, but of purchase; for he died for all, and therefore died for all that they which live should not henceforth live unto themselves, but unto Him that died for them; secondly, a solemn resolution to live suitably to this conviction: to live unto God; to render unto God the things that are God's, even all we are and all we have; to glorify him in our bodies and in our spirits, with all our powers and all the strength of each, and to make his will our sole principle of action.

Thirdly. Self-denial is the immediate consequence of this; for whosoever has determined to live no longer to the desires of men, but to the will of God, will soon find that he cannot be true to his purpose without denying himself and taking up his cross daily; he will daily feel some desire which his one principle of action—the will of God—does not require him to indulge. In this, therefore, he must either deny himself or so far deny the faith. He will daily meet with some means of drawing nearer to God which are unpleasing to flesh and blood. In these, therefore, he must either take up his cross or so far renounce his Master.

Fourthly. By a constant exercise of self-denial the true follower of Christ continually advances in mortification; he is more and more dead to the world and the things of the world, till at length he can say, with that perfect disciple of his Lord, "I desire nothing more but God," or, with St. Paul, "I am crucified unto the world; I am dead with Christ; I live not, but Christ liveth in me."

Fifthly. Christ liveth in me. This is the fulfilling of the law—the last stage of Christian holiness. This maketh the man of God perfect; he, being dead to the world, is alive to God. The man the desire of whose soul is unto his Name, who has given him his whole heart, who delights in him and in nothing else but what tends to him, who for his sake burns with love to all mankind, who neither

thinks, speaks, nor acts but to fulfill his will, is on the last round of the ladder to heaven. Grace hath had its full work upon his soul; the next step he takes is into glory.

Soon after the arrival of the missionaries at Savannah, word was sent them from the Indians of an intended visit, to be made on the 14th of February. At the appointed time they put on their gowns and cassocks, and went into the great cabin of the ship to receive them, when Tomo-Chiche, their king, made the following speech:

Ye are welcome. I am glad to see you here. I have a desire to hear the great word, for I am ignorant. When I was in England, I desired that some might speak the great word to me. Our nation was then willing to hear. Since that time we have been in trouble. The French on one hand, the Spaniards on the other, and the traders that are amongst us, have caused great confusion, and have set our people against hearing the great word. Their tongues are useless; some say one thing and some another. But I am glad ye are come. I will assemble the great men of our nation, and I hope by degrees to compose our differences; for without their consent I cannot hear the great word. However, in the meantime, I shall be glad to see you at my town, and I would have you teach our children. But we would not have them made Christians as the Spaniards make Christians—for they baptize without instruction—but we would hear and be well instructed, and then be baptized when we understand.

To this address Mr. Wesley made this short answer: "God only can teach you wisdom, and if you be sincere, perhaps he will do it by us." The queen, Sinouki, also made them a present of a jar of milk and of honey, that they might feed them, she said, with milk—for they were but children—and that they might be sweet to them.

Not finding as yet any door open for pursuing their main design—the conversion of the Indians—they considered in what manner they might be most useful to the colonists. Mr. John Wesley and Delamotte

were appointed to Savannah, and Mr. Charles Wesley and Ingham, to Frederica, in the Island of St. Simon, where Governor Oglethorpe had fixed his residence. Mr. Ingham, in company with the governor, set out for his appointment in advance of Charles Wesley, who was to have spiritual oversight of the people, and although leaving Savannah on Monday, the 16th of February, did not reach Frederica, in consequence of a stormy and perilous voyage, until Sunday morning, February 22, 1736. He found the people engaged in shooting, walking up and down through the woods, and turning the day into one for sporting. By his request the governor immediately put a stop to this desecration of the Sabbath, and after he had breakfasted they joined in the litany. On the next Sunday, February 29, he discoursed to the people on the proper observance of the Lord's-day, and reproved them, in a friendly manner, for their immoralities, setting forth the heinousness of the sin of Sabbath-breaking and the dreadful consequences that would necessarily follow. A few received his admonitions kindly; but one man answered him openly, that these were new laws in America, and the greater part being hardened, instead of reforming raised heavy complaints and accusations against the preacher. His parsonage was a small circular space of ground inclosed with myrtles, bays, and laurels, in the midst of which a fire was kept up by night, before which he slept in the open air, with two blankets for his bed. His daily employment consisted in holding public prayers early in the morning, before the people began their work, and at night after they had finished it; in visiting the families and taking care of those who were sick. For awhile he had the good word of everybody, but

when they found that he watched narrowly over them, and reproved them boldly for their faults, immediately the scene changed. Instead of blessing came cursing, and the preacher's kindness and love were repaid with hatred and ill-will. "Tuesday, March 9, 1736, about three in the afternoon," says Mr. Charles Wesley, "I first set foot on St. Simon's Island, and immediately my spirit revived. The first who saluted me on my landing was honest Mr. Ingham, and that with his usual heartiness. Never did I more rejoice at sight of him, especially when he told me the treatment he has met with for vindicating the Lord's-day—such as every minister of Christ must meet with. The people seemed overjoyed to see me. I spent the afternoon in conference with my parishioners. With what trembling ought I to call them mine. At seven we had evening prayers in the open air, at which Mr. Oglethorpe was present." He entered upon the discharge of his ministerial duties with great assiduity and a fixed purpose to promote the spiritual good of the people. He conducted four religious services every day, for the benefit of those who chose to attend; and he was in the habit of giving an exposition of the daily lessons at the morning and evening prayer. These services were held in the open air when the weather would permit, in the store-house when it rained, and as the people had no "church-going bell" to summon them to their devotions, they were accustomed to assemble at the sound of the drum. Notwithstanding this earnest application to the religious work of the mission, his life at Frederica was little more than one continued course of vexation and sorrow. He labored with all his might, by private admonition as well as public instruction, to make the

people holy, yet few were inclined to attend divine service at all, and fewer still came to the Lord's Supper, or were indeed prepared to receive that holy sacrament. The upright among them respected him for his disinterestedness and fidelity, but others formed conspiracies to ruin him, and attempts were even made to take him off by assassination. "Mr. Charles Wesley and I," said Mr. Ingham, on leaving Frederica, March 28, "had the happiness of undergoing for the truth's sake the most glorious trial of our whole lives, wherein God enabled us exceedingly to rejoice, and also to behave ourselves throughout with undaunted courage and constancy; for which may we ever love and adore him! The Book of God was our support, wherein, as our necessities required, we always met with direction, exhortation, and comfort. Thy word is a lantern to my feet, and a light unto my paths. In God's word will I comfort me."

On the 15th of May, duties connected with his office of Secretary for Indian Affairs called him to Savannah, and from thence he was sent with important dispatches to England, so that he never again visited Frederica where he had met with such unworthy treatment. "At four," says he, "I set out for Savannah, whither the Indian traders were coming down to meet me and take out licenses. I was overjoyed at my deliverance out of this furnace, and not a little ashamed of myself for being so."

If while at Frederica the life of Charles Wesley was endangered by attempted assassination, and by fever, at Savannah it was once or twice in equal peril from other causes. July 7, says he: "Between four and five this morning, Mr. Delamotte and I went to the Savannah. We chose this hour for bathing, both for

the coolness and because the alligators were not stirring so soon. We heard them, indeed, snoring all around us, and one very early riser swam by within a few yards of us. On Friday morning we had hardly left our usual place of swimming when we saw an alligator in possession of it. Once afterward Mr. Delamotte was in great danger, for an alligator rose just behind him, and pursued him to the land, whither he narrowly escaped."

The house in which Mr. John Wesley and Delamotte were to reside at Savannah not being yet ready, they took up their lodging, on Wednesday, the 25th of February, with the Moravians, and had an opportunity day by day of observing their whole behavior. "They were always employed, always cheerful themselves, and in good humor with one another; they had put away all anger, and strife, and wrath, and bitterness, and clamor, and evil-speaking; they walked worthy of the vocation wherewith they were called, and adorned the gospel of our Lord in all things. They met Saturday, the 28th, to consult concerning the affairs of their Church—Mr. Spangenburg being shortly to go to Pennsylvania, and Bishop Nitschman to return to Germany. After several hours spent in conference and prayer, they proceeded to the election and ordination of a bishop. The great simplicity as well as solemnity of the whole almost made me forget the seventeen hundred years between, and imagine myself in one of those assemblies where form and state were not; but Paul the tent-maker or Peter the fisherman presided, yet with the demonstration of the spirit and of power."

Mr. Wesley entered regularly upon the duties of his ministry at Savannah, March 7, 1736, by preaching

on the epistle for the day (1 Cor. xiii.), reading for the second lesson Luke xviii., in which is our Lord's prediction of the treatment which he himself and, consequently, his followers were to meet with from the world. "Yet," says he, describing this first service, "notwithstanding these plain declarations of our Lord; notwithstanding my own repeated experience; notwithstanding the experience of all the sincere followers of Christ whom I have ever talked with, read or heard of—nay, and the reason of the thing, evincing to a demonstration that all who love not the light must hate him who is continually laboring to pour it in upon them—I do here bear witness against myself, that when I saw the number of people crowding into the church, the deep attention with which they received the word, and the seriousness that afterward sat on all their faces, I could scarce refrain from giving the lie to experience, and reason, and Scripture, all together. I could hardly believe that the greater, the far greater part of this attentive, serious people would hereafter trample under foot that word, and say all manner of evil falsely of him that spake it."

No men ever labored with greater diligence in the discharge of their duties as ministers to the people than did Mr. Wesley and Delamotte at Savannah. They agreed (1) to advise the more serious among them to form themselves into a sort of little society, and to meet once or twice a week in order to reprove, instruct, and exhort one another; (2) to select out of these a smaller number for a more intimate union with each other, which might be forwarded partly by their conversing singly with each and partly by inviting them altogether to their house; and this accordingly they determined to do every Sunday in the afternoon.

Their general method of private instruction was as follows: Mr. Delamotte taught between thirty and forty children to read, write, and cast accounts. Before school in the morning, and after school in the afternoon, he catechised the lowest class, and endeavored to fix something of what was said in their understandings as well as their memories. In the evening he instructed the larger children. On Saturday afternoon Mr. Wesley catechised them all. He visited his parishioners in order from house to house, from twelve to three in the afternoon, and brought the people to prayers morning and night of each day. On the Lord's-day the English service lasted from five to half past six. The Italian began at nine. The second service for the English, including the sermon and the holy communion, continued from half past ten till about half past twelve. The French service began at one. At two he catechised the children. About three began the English service, during which—immediately after the second lesson—a select number of children having repeated the catechism, and been examined in some part of it, he endeavored to explain at large and enforce that part both on them and the congregation. After this was ended he joined with as many as his largest room would hold in reading, prayer, and singing praise. About six the service of the Germans began, at which he was glad to be present, not as a teacher, but as a learner. What immense labor was this, and how grievous the burden to be borne by a people having little or no sense of divine things! He soon began to experience more fully than ever the truth of that scripture, "If any man will live godly in Christ Jesus, he shall suffer persecution." Dislike and opposition began to appear in persons, for reasons

which, as brought forward by them, were most inconsistent and untenable. His parishioners complained of his too rigid adherence to all parts of the rubric of the Church of England: instances of which were his declining to baptize healthy children except by immersion, and his refusing to admit John Martin Bolzius, one of the holiest men in the province, to the Lord's Supper because he was a Dissenter, unless he would submit to be rebaptized. But he then thought this to be his duty, and it was vain to attempt to move him. Afterward, when God taught him better, he confessed his mistaken zeal, and remarked, "Have I not been finely beaten with my own staff?"

The society or class-meeting introduced at Savannah, in April, 1736, was not new in the Church of England. It had its origin, as early as 1667, in the successful ministrations of Dr. Horneck, a pious clergyman in London, and Mr. Smithies, Lord's-day morning lecturer at Cornhill; and when Mr. Wesley was born there were forty of these societies in the metropolis, and not a few elsewhere, both in England and Ireland. Persons feeling the burden of their sins, and seeking counsel as to the best means of securing the blessings of salvation, were advised by their ministers to meet together weekly for pious conversation, and rules were drawn up for the better regulation of these meetings. By the rules they were required to discourse only on such subjects as tended to practical holiness, and to avoid controversy. It was, indeed, through these societies still existing, though not in the state of former vigor and activity, that the Wesleys gained access to the masses of the people, since they did not fall into condemnation under the Conventicle Act.

When Mr. Ingham came to Savannah from Frederica,

on the 30th of March, it was to enable Mr. Wesley by exchange of appointments to visit his brother Charles in his sickness, which it was thought might prove fatal. After Mr. Wesley's return from Frederica to Savannah, on the 20th of April, it was thought best, in view of the missionary work contemplated among the Indians, that Mr. Ingham should remain at Savannah and learn their language. He accordingly arranged to spend three days a week in taking lessons from a half-caste woman (Mrs. Musgrave), and the other three in teaching what he had learned to Mr. Wesley and to Mr. Nitschman, the Moravian bishop. He agreed to teach Mrs. Musgrave's children to read, and to make her whatever additional recompense she might require for her trouble. The Creek chief, Tomo-Chiche, and his queen, Sinouki, desired him also to teach the young prince, and to check and keep him in, but not to strike him; for the Indians never strike their children, neither will they suffer it to be done by others. They gave Mr. Ingham a plot of fruitful ground in the midst of which was a small cone-shaped hill, on the top of which a house was built for an Indian school called Irene.

When Charles Wesley came from Frederica to Savannah, on the 16th of May, Mr. Wesley left at once to take his place, and reaching Frederica Sunday morning, the 23d of May, remained till the 23d of June. He began at once to execute at Frederica the plan of usefulness which had been adopted at Savannah. When Governor Oglethorpe gave orders on Sunday, the 20th, that none should profane the day by fishing and fowling, and Mr. Wesley summed up what he had seen in Frederica inconsistent with Christianity, and consequently with the prosperity of the place,

some of the hearers were profited, but the most were deeply offended. Observing much coolness in the behavior of a friend, on the following Tuesday, he asked him the reason of it. "I like nothing you do," he answered. "All your sermons are satires upon particular persons, therefore I will never hear you more; and all the people are of my mind, for we won't hear ourselves abused. Besides, they say they are Protestants. But as for you, they cannot tell what religion you are of. They never heard of such a religion before. They do not know what to make of it. And then your private behavior—all the quarrels that have been here since you came have been owing to you. Indeed, there is neither man nor woman in the town who minds a word you say. And so you may preach long enough, but nobody will come to hear you." Mr. Wesley thanked him for his openness. Three additional visits were made to Frederica, with less and less prospect of doing good; till finally, having beaten the air for some time in this unhappy place, Mr. Wesley took his leave of it, January 26, 1737, content with the thought of seeing it no more.

His labors, as well as those of his colleagues, were not confined to Frederica and Savannah, but extended to the Saltzburghers at Ebenezer, to the Highlanders at Darien, to the smaller settlements at Highgate, at Hampstead, Thunderbolt, and Skidoway, and wherever an emigrant had pitched his tent. The hardships and dangers which he embraced, that he might preach the gospel and do good of every kind to this people, were such as few but himself would have undertaken, or could have endured. For so small a person, he possessed great muscular strength, a sound and vigorous constitution, with a most ardent and indefatiga-

ble mind. He exposed himself with the utmost indifference to every change of season and inclemency of weather. Snow and hail, storm and tempest, seemed to have no effect on his iron body. He would frequently lie down and sleep at night with his hair frozen to the earth. He would swim over rivers with his clothes on, and then travel on till they were dry, and all without apparent injury to his health. He possessed great presence of mind and intrepidity in danger. Going from Savannah to Frederica, on one occasion, he wrapped himself up in a cloak and went to sleep upon deck of the boat, but in the course of the night he rolled out of his cloak and fell into the sea, so fast asleep that he did not perceive where he was till his mouth was full of water, when he swam round the boat and made his escape. When he made his first visit from Savannah to Charleston, South Carolina, the wind was so contrary and violent that he did not reach Port Royal, a distance of forty miles, till the evening of the third day. The wind was still so high on the afternoon of the next day that when crossing the neck of St. Helena's Sound, the oldest sailor cried out, "Now, every one must take care for himself!" Mr. Wesley said to him, "God will take care for us all!" As soon as the words were spoken the mast fell; all expected every moment the boat to sink, with little prospect of swimming ashore against such wind and sea. "How is it that thou hadst not faith?" God gave command to the wind and seas, and in an hour the party were safe on land.

It would hardly be expected, perhaps, that a man so abundant in labors and in the midst of privations and perils, as was Mr. Wesley, would entertain such an opinion of himself as he expresses in a letter to a

friend, July 23, 1737: "How to attain to the being crucified with Christ I find not, being in a condition I neither desired nor expected in America—in ease, and honor, and abundance. A strange school for him who has but one business, to exercise himself unto godliness."

It was agreed, February 24, 1737, that Mr. Ingham should leave for England, and endeavor to bring over, if it should please God, some more of the Oxford Methodists to strengthen their hands in this work. He accordingly left Savannah, February 26, after having spent thirteen months in Georgia. Before his departure, and under date of February 16, 1737, Mr. Wesley wrote to a friend in Oxford, England, describing particularly the sort of men he wished to come over as missionaries to America:

I should not desire any to come unless on the same views and conditions with us—without any temporal wages, other than food and raiment, and the plain conveniences of life. And for one or more in whom was this mind, there would be full employment in the province, either in assisting Mr. Delamotte or me, while we were present here, or in supplying our places when abroad, or in visiting the poor people, in the smaller settlements as well as at Frederica, all of whom are as sheep without a shepherd. By these labors of love might any that desired it be trained up for the harder task of preaching the gospel to the heathen. The difficulties he must then encounter God only knows; probably martyrdom would conclude them. But those we have hitherto met with have been small and only terrible at a distance. Persecution, you know, is the portion of every follower of Christ, wherever his lot is cast. But it has hitherto extended no farther than words with regard to us, unless in one or two inconsiderable instances. Yet it is sure every man ought, if he would come hither, be willing and ready to embrace (if God should see them good) the severer kinds of it. He ought to be determined not only to leave parents, sisters, friends, houses, and lands for his Master's sake, but to take up his cross too, cheerfully to submit to the fatigue and danger of (it may be) a long

voyage, and patiently to endure the continual contradiction of sinners and all the inconveniences which it often occasions. Would any one have a trial of himself, how he can bear this? If he has felt what reproach is, and can bear that but a few weeks, as he ought, I shall believe he need fear nothing. Other trials shall afterward be no heavier than that little one was at first, so that he may then have a well-grounded hope that he will be enabled to do all things through Christ strengthening him.

After the departure of his brother Charles and Mr. Ingham, Mr. Wesley and Delamotte were more abundant in labors at Savannah than before, but amid growing dislike and opposition on the part of many of his parishioners. Finally the excitement and proceedings growing out of an unfortunate courtship which, it is now universally conceded, did not at all involve his moral or religious character, caused him to shake off the dust of his feet and to leave Georgia December 2, 1737, after having preached the gospel there (not as he ought, but as he was able) about one year and nine months. The results of his labors he sums up as follows: "All in Georgia have heard the word of God. Some have believed and begun to run well. A few steps have been taken toward publishing the glad tidings, both to the African and American heathens. Many children have learned how they ought to serve God, and to be useful to their neighbor. And those whom it most concerns have an opportunity of knowing the true state of their infant colony, and laying a firmer foundation of peace and happiness to many generations."

When Mr. Wesley left Georgia he had a more accurate knowledge of its territory and a better acquaintance with its settlers than did Governor Oglethorpe, and he came to know more of the geography and people of South Carolina than did Governor

Broughton. He left Savannah, Monday, 26th, and came, for the first time, to Charleston, Saturday, July 31, 1736, in company with his brother Charles, who was to embark for England on the 11th of August. They were not strangers in the city, for they had made the acquaintance of many whom the dealings of commerce and the public interests of the colony had drawn to Savannah, and they were both well known by character throughout the province. Three days before leaving Savannah they had twice been in company with Mr. Johnson, brother of Governor Robert Johnson, at Governor Oglethorpe's, and expressed the hope, July 23, that many such gentlemen, like him, were to be found in Carolina—"men of good nature, good manners and understanding."

There existed at this time a dispute between the two colonies respecting the right of trading with the Indians, which was at last carried into Westminster Hall and agitated with great animosity. Mr. Wesley, besides attending on his brother on the eve of his departure, was the bearer of important letters from Governor Oglethorpe to Governor Broughton, on the subject of this dispute.

The two Wesleys attended St. Philip's Church August 1, the day after their arrival, and found about three hundred present at the morning service, and about fifty at the holy communion. Mr. John Wesley was invited to preach to the congregation, but either through desire to hear Commissary Alexander Garden, or because of the official character of his visit, which was one of difficulty and delicacy, he declined the invitation. He was glad to see several negroes at church, and in his quickness to ascertain the religious *status* of every one with whom he came

in contact, he was told by one of them, in reply to his questions, that she was there constantly, and that her old mistress had many times instructed her in the Christian religion.

St. Philip's Church was one of the most ancient and imposing public buildings in Charleston. It was founded in 1711, and divine service performed in it in 1723. The main body of the church was founded in 1728, and the steeple in 1733. It was built of brick and stuccoed to resemble stone, exhibiting more of design in its arrangement than any other ancient building erected here. The site was a little above Queen street, and looking directly down Church street. The general outline of the plan presented the form of a cross, the foot of which constituting the nave, was seventy-four feet long and sixty-two feet wide. The arms formed the vestibule, tower, and porticoes, at each end, projecting twelve feet beyond the sides, and surmounted by a pediment. The head of the cross was a portico of four massy square pillars, intercolumniated with arches, surmounted with their regular entablature, and crowned with a pediment. Over this portico, and behind it, rose two sections of an octagon tower—the lower containing the bell, the upper the clock—crowned with a dome, and quadrangular lantern, and vane. The height of the tower, entire, with its basement, was one hundred and thirteen feet. The sides of the edifice were ornamented with a series of pilasters of the same Tuscan order with the portico columns, each of the spaces being pierced with a single lofty aperture as a window. The roof was partially hid by a balustrade which ran round it. The interior of this church, in its whole length, presented an elevation of a lofty double arcade supporting upon

an entablature a vaulted ceiling in the middle. The piers were ornamented with fluted Corinthian pilasters rising to the top of the arches, the keystones of which were sculptured with cherubim in relief. Over the center arch, on the south side, were some figures in heraldic form, representing the infant colony imploring the protection of the king. Beneath the figures was the inscription, *Proprius res aspice nostras*, which was adopted as the motto of the seal of the Church. Over the middle arch, on the north side, was the inscription, *Deus mihi Sol*, with armorial bearings. The pillars were ornamented on their face with beautiful pieces of monumental sculpture, some of them in bass-relief, and some with full figures finely executed by the first artists in England and America. At the end of the nave, and within the body of the church, was the chancel, and at the west end the organ, which was an ancient piece of furniture imported from England, and which had been used at the coronation of George II. Galleries were added some time subsequent to the building of the church. The effect produced upon the mind in viewing this edifice was that of solemnity and awe, from its massy character. When you entered under its roof, the lofty arches, porticoes, arcades, and pillars which supported it, cast a somber shade over the whole interior, and induced the mind to serious contemplation and religious reverence. In every direction the monuments of departed worth and excellence gleamed upon the sight, every object tended to point to the final state of all worldly grandeur, and impelled the mind to look beyond the tomb for that permanency of being and happiness which in the natural constitution of things cannot here exist.

On Monday, the 2d of August, Mr. Wesley set out

to visit Governor Thomas Broughton, and to deliver the official letters sent by Governor Oglethorpe. Governor Broughton lived in the parish of St. Johns, a pleasant and healthy part of the country on the western branch of Cooper River. He was a worthy gentleman and serious Christian, and, coming to reside in the parish soon after the church-building was completed, in 1711, very generously adorned it with a pulpit, reading-desk, pews, communion-table, and railing round the chancel—all made of cedar. His residence was about thirty miles from Charleston, and stood very pleasantly on a little hill, with a vale on either side, in one of which was a thick wood; the other was planted with rice and Indian corn. Mr. Wesley utilized this visit by gaining all the information in his power respecting the Churches. He learned that particular interest had been shown in giving Christian instruction to the negroes in the parish of Goose Creek, where a few years before the Rev. Mr. Ludlam had admitted a number to baptism, and said, if their masters would heartily concur to forward so good a work, all that were born in the country might, without much difficulty, be instructed and received into the Church; and also in the parish of St. George, where the Rev. Mr. Varnod had baptized fifty negroes belonging to Alexander Skeene. Mr. Wesley conceived at once a desire to see this work in person, and set out the next day to visit Mr. Skeene, who resided on his plantation west of the Ashley River, and about twenty-eight miles from Charleston; but his horse breaking down, he was obliged to forego the pleasure of the visit, and return by the most direct route to the city.

Charles Wesley, after spending eleven days in Charleston, in agreeable and profitable Christian in-

tercourse with the people, but in a state of health too feeble to allow of his preaching, went on board, August 11, 1736, to commence his voyage to England. He was detained in Boston, waiting for the ship to undergo repairs, for more than a month. During this time he was treated with great kindness by several respectable residents, whose spiritual welfare he labored to promote; preached in several of the churches, and once in a private company; and on the return of his sickness, so as to cause great suffering and even to endanger his life, three or four physicians watched over his case with tender solicitude. He was sufficiently recovered to reëmbark on the 5th of October, and, after a perilous voyage, landed at Deal, on the 3d of December, 1736. On reaching London he was welcomed to the home of Mr. Charles Rivington, the book-seller, who gave him great cause to rejoice by his account of their Oxford friends.

Mr. Wesley took leave of his brother on Thursday, the 5th of August, and being disappointed in getting passage to return by the expected time, in the boat of Colonel William Bull, he went out to Ashley Ferry, intending to walk to Port Royal; but Edmund Belinger not only provided him a horse, but rode with him ten miles, and sent his son twenty miles farther to Combahee Ferry; whence, having hired horses and a guide, he went to Beaufort, or Port Royal, the next evening. He took boat Saturday morning, but, the wind being contrary and very high, he did not reach Savannah till Sunday in the afternoon.

The second visit was made by Mr. Wesley to Charleston in order to lay before the Rev. Alexander Garden —who, as commissary of the Bishop of London, had spiritual jurisdiction over the two Carolinas and

Georgia—the case of a clergyman in South Carolina who had married several of his parishioners without either banns or license, and declared he would do so still. He left Savannah on Tuesday, April 12, 1737, and landed in Charleston on Thursday, the 14th. Mr. Garden gave him assurances that no such irregularity should take place in the future, and treated him with great kindness and consideration. By his invitation Mr. Wesley preached on Sunday, the 17th of April, his first sermon in St. Philip's Church, on these words from the epistle for the day: "Whatsoever is born of God overcometh the world" (1 John v. 4)—setting forth (1) the unlimited universality implied in the term "whatsoever;" (2) the spiritual state implied in the expression, "is born of God;" (3) the privilege of every one that is in that state, viz., courage and strength to face and subdue whatever the world can lay in the way either to allure or to fright him from keeping God's commandments. To that plain account of the Christian state which these words naturally led him to give, a man of education and character, at the end of the discourse, seriously objected—what indeed is a great truth—"Why, if this be Christianity, a Christian must have more courage than Alexander the Great." On the following Friday, the 22d, he had the pleasure of meeting with the clergy of South Carolina at their annual visitation, and assisted in the afternoon at a conversation for several hours on "Christ our Righteousness," such as he had not heard at any visitation in England, or hardly on any other occasion.

The Rev. Thomas Thompson, minister of St. Bartholomew's, near Ponpon, learning on Saturday, the 23d, that Mr. Wesley had been disappointed of a passage home by water, kindly offered him one of his

horses, if he would go by land, which he gladly accepted. He went with him twenty miles, and sent his servant to guide him the other twenty to his house. Here he found a young negro of unusual intelligence, to whom he gave Christian instruction, which was received with fixed attention, so that the next day all was accurately remembered. On Sunday he preached at Ponpon Chapel twice, on 1 Cor. xiii., describing at large Christian charity, or love, to a congregation that came from eight to twelve miles to hear his discourses. On Wednesday he visited Mr. Belinger's plantation, at Chulifinny, where he was detained by rain till Friday, and was sent forward on that day by Mr. Belinger, under the guidance of a negro lad, to Purysburg, from whence he went to Savannah on Saturday, the 30th. By conversation with the lad that went with him, who was both capable of instruction and anxious to learn, and with the negroes on Mr. Belinger's plantation—one of whom told him that when he was at Ashley Ferry he went to church every Sunday, and that if there was any church within five or six miles of him, buried as he then was in the woods, although he was lame and could not walk, yet he would crawl thither—Mr. Wesley's interest in the religious welfare of this race was greatly intensified, and he then laid down the plan of instruction which was adopted a hundred years afterward by the South Carolina Conference, and made the basis of all missionary operations among the negroes: "One of the easiest and shortest ways to instruct the American negroes in Christianity would be, first, to inquire after and find out some of the most serious of the planters; then, having inquired of them which of their slaves were best inclined, and understood English, to go to them from plantation to

plantation, staying as long as appeared necessary at each. Three or four gentlemen in Carolina I have met with that would be sincerely glad of such an assistant, who might pursue his work with no more hinderances than must everywhere attend the preaching of the gospel."

His third and last visit to Charleston was made on the occasion of his embarking for England. Leaving Savannah after evening prayers, December 2, 1737, he came to Purysburg early in the morning of the next day, and failing to procure a guide for Port Royal, he set out without one. After walking two or three hours he met an old man who led him into a small path, near which was a line of blazed trees, by following which, he said, he might easily come to Port Royal in five or six hours. He was accompanied by four persons, one of whom intended to go to England with him; the other two to settle in Carolina. About eleven they came into a large swamp, where they wandered about till near two. They then found another blaze, and pursued it till it divided into two; one of them they followed through an almost impassable thicket, a mile beyond which it ended. They made through the thicket again, and traced the other blaze till that also ended. It now grew toward sunset, so they sat down, faint and weary, having had no food all day, except a cake of gingerbread, which he had taken in his pocket. A third of this they had divided among them at noon; another third they took now; the rest they reserved for the morning; but they had met with no water all the day. Thrusting a stick into the ground and finding the end of it moist, two of their company began to dig with their hands, and at the depth of about three feet found water. They thanked God,

drank, and were refreshed. The night was sharp; however, there was no complaining among them, but, after having commended themselves to God, they lay down close together and slept till near six in the morning. God renewing their strength, they arose neither faint nor weary, and resolved to make one trial more to find a path to Port Royal. They started due east; but finding neither path nor blaze, and the woods growing thicker and thicker, they judged it would be their best course to return, if they could, by the way they came. The day before, in the thickest part of the woods, Mr. Wesley had broken many young trees, he knew not why, as they walked along; these they found a great help in several places, where no path was to be seen, and between one and two God brought them safe to the house of Benjamin Arien, the old man they left the day before. In the evening Mr. Wesley read prayers in French to a numerous family, a mile from Arien's, one of whom undertook to guide them to Port Royal. In the morning they set out. About sunset they asked their guide if he knew where he was. He frankly answered, "No." However, they pushed on, and about seven they came to a plantation; and the next day, after many difficulties and delays, they landed at Port Royal Island. They walked to Beaufort Wednesday, December 7, where the Rev. Lewis Jones, the minister of Beaufort with whom Mr. Wesley lodged during his short stay here, gave him a lively idea of the old English hospitality. On Thursday Mr. Delamotte came, with whom Mr. Wesley took boat on Friday, the 9th, for Charleston, and came thither in the morning of Tuesday, the 13th. Here he expected trials of a different kind, and far more dangerous; for contempt and want are easy to be

borne, but who can bear respect and abundance? On the 14th he read public prayers by request, and was much refreshed with those glorious promises contained both in the seventy-second Psalm and in the first lesson, the fortieth chapter of Isaiah: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." On Friday, the 16th, he parted from the last of those friends who came with him to America, Mr. Charles Delamotte; preached once more, Sunday, the 18th, to this careless people; went on board the Samuel, Captain Percy, Thursday, the 22d, and taking leave of America, sailed over Charleston bar Saturday, the 24th, and about noon lost sight of land. After a stormy passage, he arrived at Deal on the first of February, 1738, the anniversary festival of Governor Oglethorpe's landing in Georgia; read prayers and explained a portion of Scripture at the inn, and on the 3d arrived safe in London.

His successor, Mr. Whitefield, in 1738, bore this honorable testimony to Mr. Wesley and his colleagues in America: "Surely I must labor most heartily, since I come after such worthy men. The good Mr. John Wesley has done in America is inexpressible. His name is very precious among the people, and he has laid such a foundation that I hope neither men nor devils will be able to shake it. O that I may follow him as he has followed Christ!"

CHAPTER IV.

Whitefield begins his course, and rises fair,
And shoots and glitters like a blazing star.
He lets his light on all impartial shine,
And strenuously asserts the birth divine,
While thousands listen to th' alarming song,
And catch conviction darted from his tongue.
Parties and sects their ancient feuds forget,
And fall and tremble at the preacher's feet;
With horror in the wise inquiry join,
"What must we do t' escape the wrath divine?"

(Charles Wesley.)

THE ship Samuel, that carried back John Wesley to England, passed at the Downs the Whitaker, that brought out George Whitefield to America. He was now in the twenty-fourth year of his age. He was born in the Bell Inn, at Gloucester, England, December 16, 1714; was admitted as servitor in Pembroke College, Oxford, in his eighteenth year, and took his degree of Bachelor of Arts in July, 1736. His conversion, which took place about seven weeks after Easter, in 1735, he thus describes:

After having undergone innumerable buffetings of Satan, and many months of inexpressible trials by night and day under the spirit of bondage, God was pleased at length to remove the heavy load, to enable me to lay hold on his dear Son by a living faith, and by giving me the spirit of adoption to seal me, as I humbly hope, even to the day of everlasting redemption. But O with what joy—joy unspeakable, even joy that was full of and big with glory—was my soul filled when the weight of sin went off, and an abiding sense of the pardoning love of God and a full assurance of faith broke in

upon my disconsolate soul! Surely it was the day of my espousals —a day to be had in everlasting remembrance. At first my joy was like a spring-tide, and, as it were, overflowed the banks. Go where I would, I could not avoid the singing of psalms almost aloud. Afterward it became more settled, and, blessed be God, saving a few casual intervals, has abode and increased in my soul ever since. I know the place; it may, perhaps, be superstitious, but whenever I go to Oxford I cannot help running to the spot where Jesus Christ first revealed himself to me, and gave me the new birth.

His friends at Gloucester—among whom he had gone at the end of May, 1735, to regain his health, which had been much impaired by unremitted study—were urgent for his taking orders as soon as possible. He coveted the work of the ministry, yet seemed to dread it. "I never prayed against any corruption I had in my life," said he, "so much as I did against going into holy orders. I have prayed a thousand times, till the sweat has dropped from my face like rain, that God, of his infinite mercy, would not let me enter the Church before he called me. I remember once in Gloucester —I know the room, I look up at the window when I am there and walk along the street—I know the bedside and the floor upon which I prostrated myself and cried, 'Lord, I cannot go; I shall be puffed up with pride, and fall into the condemnation of the devil. I am unfit to preach in thy great name. Send me not, Lord, send me not yet.'" To his prayers he added his endeavors, and wrote to his friends at Oxford, beseeching them to pray to God to disappoint the designs of his friends in the country who were for putting him at once into the ministry; but they sent back in answer, "Pray we the Lord of the harvest to send thee and many more laborers into his harvest." He wrote a sermon, and sent it to a neighboring clergyman to convince him how unfit he was to take upon him the

important work of preaching; but he kept it for a fortnight, and then sent it back, with a guinea for the loan of it, telling him that he had divided it into two, and had preached it morning and evening to his congregation. When the good Bishop Benson announced in his visitation charge that he would ordain none under three and twenty, his heart leaped for joy; but the bishop, on the recommendation of Lady Selwyn, sent for him to the palace, and told him that he had heard of his character, and liked his behavior at church, and, inquiring his age, said to him, "Notwithstanding I have declared I would not ordain any one under three and twenty, yet I shall think it my duty to ordain you whenever you come for holy orders." He was afraid to hold out any longer, lest he should fight against God, and came to the resolution to offer himself for ordination on the 20th of June, 1736. On that day he wrote:

I hope the good of souls will be my only principle of action. Let come what will—life or death—I shall henceforward live like one who this day, in the presence of men and angels, took the holy sacrament upon the profession of being inwardly moved by the Holy Ghost to take upon me that ministration in the Church. I can call heaven and earth to witness that when the bishop laid his hand upon me I gave myself up to be a martyr for Him who hung upon the cross for me. I have thrown myself blindfold, and I trust without reserve, into his almighty hands.

The next Sunday, June 27, he preached a notable sermon—the first of upward of eighteen thousand during his life—in the Church of St. Mary de Crypt, on "The Necessity and Benefit of Religious Society," to a crowded congregation, made up of old men, who were the associates of his father; aged women, who knew him when an infant in his mother's arms; topers not a few, whom, as a blue-aproned tapster, he had

served in the neighboring hotel; school-fellows, with whom he had been associated in many a spree; and a mixed multitude, who knew him only as the Gloucester boy who by his own exertions had made himself an honor to his native town. The key-note of this sermon —by which the audience was stirred with profound emotion, and, as was alleged, "fifteen were driven mad" —is sounded in the following extract:

> I warn you of the great danger those are in who, either by their subscriptions, presence, or approbation, promote societies of a quite opposite nature to religion. And here I would not be understood to mean only those public meetings which are designed manifestly for nothing else but revelings and banquetings, for chambering and wantonness, and at which a modest *heathen* would blush to be present, but also those seemingly *innocent* entertainments and meetings which the *politer* part of the world are so very fond of, and spend so much time in, but which, notwithstanding, keep as many persons out of a sense of *true religion* as intemperance, debauchery, or any other crime whatever. Indeed, whilst we are in this world, we must have proper relaxations to fit us both for the business of our profession and religion. But then for persons who call themselves *Christians*, that have solemnly vowed at their *baptism* to renounce the *vanities* of this sinful world, and that are commanded in Scripture to *abstain from all appearance of evil*, and to have their *conversation in heaven*—for such persons as these to support meetings that (to say no worse of them) are vain and trifling, and have a natural tendency to draw off our minds from God, is absurd, ridiculous, and sinful.

Mr. Whitefield returned to Oxford June 30, and purposed to spend "some years" in that seat of learning to fit himself better for the work of the ministry. His friends made him Mr. Wesley's successor in the unendowed chaplaincy of Oxford Castle, and to his great surprise Sir John Philips sent him word that he would allow him thirty pounds sterling a year if he would remain and superintend the affairs of the Methodists.

In August James Hervey (Methodist) took his place at Oxford, to enable him to comply with the request of Thomas Broughton (Methodist), curate of the Tower, to relieve him that he might assist Richard Hutchins (Methodist) at Dummer, in Hampshire; and he was employed two months in preaching in London churches and in London prisons, and with such success that people from all parts of the vast city began to flock together to hear him. When he had been about a month in the city, letters came from John and Charles Wesley, and from Mr. Ingham, their fellow-laborer in Georgia. His soul was fired, and he longed to join them in America; but "all were agreed that laborers were needed at home; that as yet he had no visible call to go abroad; and that it was his duty not to be rash, but to wait and see what Providence might point out to him." The month of October Mr. Whitefield spent with his "poor prisoners" at Oxford. In November Charles Kinchin (Methodist), now minister of Dummer, in Hampshire, and expecting to be chosen dean of Corpus Christi College, desired him to exchange places with him till that affair should be decided. Going to take Mr. Kinchin's work, he prosecuted his plan, and generally divided the day into three parts—eight hours for study and retirement, eight hours for sleep and meals, and eight hours for reading, prayers, catechising, and visiting the parish. From these exercises he reaped unspeakable profit, and claimed to have learned as much by an afternoon's visit in conversing with the poor country people as in a week's study. During his six weeks' residence at Dummer, the temporary pastor of a small parish of less than three hundred souls, two events occurred which affected the whole of his after-life. He had the

offer of "a very profitable curacy in London," and yet, strangely enough, the penniless young parson declined it. Had he accepted it he would not have become one of the illustrious evangelists of the eighteenth century. About the middle of December he received fresh letters from Charles Wesley, informing him that he was just come over to England to procure laborers for America, but "dared not prevent God's nomination;" and in a few days letters came to him also from John Wesley, saying: "Only Mr. Delamotte is with me till God shall stir up the hearts of some of his servants, who, putting their lives in his hands, shall come over and help us where the harvest is so great and the laborers so few. What if thou art the man, Mr. Whitefield? Do you ask me what you shall have? Food to eat, and raiment to put on; a house to lay your head in, such as your Lord had not; and a crown of glory that fadeth not away." As he read, his heart leaped within him and echoed to the call. Providence had opened a clear way before him: Dean Kinchin was already in charge of the prisoners at Oxford and superintending the affairs of the Methodists; Mr. Hervey was ready to serve the cure at Dummer; he was without a parochial charge, and with his soul set on fire by the characteristic letter of Mr. Wesley, he was determined not to confer with flesh and blood, but to join his friend in America. Accordingly, Charles Wesley wrote in his journal, "December 22, 1736, I received a letter from Mr. Whitefield offering himself to go to Georgia." He expected to embark without delay, but a series of unforeseen occurrences detained him in England during the whole of the year 1737. This was perhaps the most important period of his life, and gave a bias to the whole of his subsequent career

He was ready and eager to preach whenever and wherever an opportunity was presented. Like Melanchthon, when he made the great discovery of the truth, he imagined that no one could resist the evidence that convinced his own mind, and longed to tell everybody that there was such a thing as the new birth. No power on earth could confine him to a single parish, or a single Church. He became a roving evangelist, a traveling preacher, and opened the way to Methodist itinerancy. In Bristol, in London, in Bath, and everywhere, his popularity was unbounded. The people came in crowds to see and hear the orator, and went away more impressed with what he said than how he said it. The doctrines he preached soon excited as much attention as the man, and when John and Charles Wesley came preaching the same great truths, the people were as eager to hear them as they had before been to hear Whitefield.

Governor Oglethorpe had returned to England, and reported to a special meeting of the trustees of the colony, January 19, 1737, that "the people on the frontiers suffered under constant apprehension of invasion, as the insolent demands and threats of the Spanish commissioners from Cuba virtually amounted to an infraction of the treaty which had been formed with the Governor of Florida;" and his majesty, in response to a petition of the trustees, had appointed Oglethorpe general of all his forces in Carolina and Georgia, and likewise commissioned him to raise a military force adequate to the defense of Georgia and South Carolina. The embarkation of the troops offered the desired opportunity to Whitefield to make his first visit to America. He had been presented with the living of Savannah, and longed to be among

his parishioners. He set sail February 2, 1738, accompanied by his servant, Joseph Husbands, and his friend James Habersham, who, notwithstanding the opposition of family and friends, determined to go with the young evangelist to Georgia. When, after a voyage of four months, they at length came to anchor at Tybee, on Sunday, May 7, the young missionary was unwilling to leave the vessel without preaching a farewell sermon to the soldiers whom he had served as chaplain. He chose for his text Psalm cvii. 30, 31: "Then are they glad because they are quiet; so he bringeth them into their desired haven. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Standing beneath the shade of the outspread sails of the Whitaker, the ardent preacher cried:

God forbid that any of those should ever suffer the vengeance of eternal fire amongst whom I have for these four months been preaching the gospel of Christ; and yet, thus must it be if you do not improve the divine mercies; and instead of your being my crown of rejoicing in the day of our Lord Jesus Christ, I must appear as a swift witness against you. But, brethren, I am persuaded better things of you, and things that accompany salvation, though I thus speak. Into God's hands I commend your spirits. May he give you new hearts, and enable you to put into practice what you have heard from time to time to be your duty. Then God will so bless you that you will "build cities to dwell in;" then will you sow your lands and plant vineyards which will "yield you fruits of increase." Then your oxen shall be strong to labor, there shall be no leading into captivity, and no complaining in your streets; then shall your sons grow up as young plants, and your daughters be as the polished corners of the temple; then shall your garners be full and plenteous with all manner of store, and your sheep bring forth thousands and ten thousands in your streets. In short, then shall the Lord be your God; and as surely as he hath now brought us to this haven, so surely, after we have passed through the storms and tempests of this troublesome world, will he bring us to the haven of eternal rest,

where we shall have nothing to do but to praise him forever for his goodness, and declare, in never-ceasing songs of praise, the wonders he has done for us and all the other sons of men.

He was welcomed on his first visit to Savannah by Charles Delamotte and other friends of the Wesleys. The authorities of the province, now containing five hundred inhabitants, received him with civility, and resolved that "he should have a house and tabernacle at Frederica, and should serve at Savannah as long as he pleased." When he was the stated minister of this parish he constantly performed divine service publicly very early every morning, and at the close of the day's work every evening, when he always expounded part of the first or second lesson. Every Sunday he administered the holy communion and had public service four times a day. His congregations were very large, for there were many Dissenters in the parish, and there were few absentees. It was also his daily practice to visit in rotation from house to house, without any regard to religious denominations or party distinctions, and he thus gained more and more on the affections of the people. When he examined the state of the colony, he was so deeply affected by the condition of the children that he set his heart on founding the Orphan House in Georgia, which Charles Wesley and Governor Oglethorpe had contemplated, and about which the former had written and spoken to him before he had thoughts of coming to America. He opened schools in the villages of Highgate and Hampstead, and one also for girls in Savannah. After a few weeks he visited Frederica, and preached for the people under a tree, and had the satisfaction before he left of seeing them "sawing timber for a commodious place of worship, until a church could be built." As he as

yet had received only deacon's orders and wished to be ordained priest; and as it was necessary moreover to make collections for his Orphan House, he left Mr. Habersham at Savannah and went to Charleston to embark for England.

Charles Delamotte had taken leave of the colony on the 2d of June—about a month after Mr. Whitefield's arrival. The poor people lamented the loss of him and went to the water-side to take a last farewell. After a long life of piety and peace, he died at Barrow-upon-Humber in 1796.

During this first visit of Mr. Whitefield to South Carolina, he was received with kindness by Commissary Garden, who cordially invited him twice into his pulpit, and assured him that he would defend him with his life and property, should the same arbitrary proceedings ever be commenced against him which Mr. Wesley had met with in Georgia. The people at first despised his youth, but his engaging address soon gained him general esteem, and Mr. Garden thanked him cordially for the service he had rendered. He embarked for England, September 6, and reached London, December 8, 1738.

Mr. Whitefield made in all seven voyages to America, and fifteen separate visits to South Carolina and Georgia.

> How great, how just thy zeal, advent'rous youth,
> To spread, in heathen lands, the light of truth!
> Go, loved of Heaven! with every grace refined,
> Inform, enrapture each dark Indian's mind;
> Grateful, as when to realms long hid from day
> The cheerful dawn foreshows the solar ray.
>
> How great thy charity! whose large embrace
> Intends th' eternal weal of all thy race;

Prompts thee the rage of winds and seas to scorn,
T' effect the work for which thy soul was born.
What multitudes, whom pagan dreams deceive,
Shall, when they hear thy powerful voice, believe!

Long as Savannah, peaceful stream, shall glide,
Your worth renowned shall be extended wide;
Children as yet unborn shall bless your lore,
Who thus to save them left your native shore.
Th' apostle thus, with ardent zeal inspired,
To gain all nations for their Lord desired.

On Sunday, January 14, 1739, being in his twenty-fifth year, he was ordained priest, at Oxford, by his worthy friend, Bishop Benson. Mr. Whitefield did not forget his absent friends. During his passage to England he wrote a sort of pastoral letter "to the inhabitants of Savannah," in which he strongly insists upon that which had been the subject of his sermons—"the new birth in Christ Jesus, that ineffable change which must pass upon our hearts before we can see God." It is a remarkable fact, however, that while specifying the means of obtaining it, as (1) self-denial, (2) public worship, (3) reading the Scriptures, (4) secret prayer, (5) self-examination, and (6) receiving the holy sacrament, there is not a word said about faith in Christ; and further it is equally remarkable that until after this first visit to America the doctrine of salvation by faith in Christ only is never even mentioned in any of his sermons, nor in any of his private letters to his friends.

While Mr. Whitefield was in Georgia, Charles Wesley had formed an intimate acquaintance with Dr. Henry Piers, of Bexley, and with the Delamotte family, at Blendon; John Wesley had met with Peter Bohler, the Moravian; and under the spiritual guidance and instruction of these both had come experi-

mentally to know—Charles on Sunday, May 21, and John on Wednesday evening, May 23, 1738—the truth of the doctrine of present salvation from the guilt and power of sin by faith in the Lord Jesus. The former had preached salvation by faith, in Westminster Abbey, and the latter had preached before the university in St. Mary's, Oxford, his memorable sermon from Eph. ii. 8: "By grace are ye saved through faith." A few months later Whitefield was led to embrace the same doctrine, and henceforward, equally with the Wesleys, never ceased to expound and to enforce the text of the inspired apostle, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 5). The new doctrines he preached, and the manner in which he preached them, produced a sensation so strong that the tide of clerical opinion in England was turned against him, and he found himself excluded, with the Wesleys, from most of the churches. After the example, therefore, of the Saviour, who had a mountain for his pulpit, and the heavens for his sounding-board, he began to preach on Hannam Mount, on the south of Kingswood, under a sycamore-tree, and found his audience, in a short time, increased to twenty thousand persons. He did the same at Moorfields, Kensington, and Blackheath, and thousands everywhere gathered to his ministry, and were brought into saving contact with the truth.

After obtaining from the trustees of the colony a grant of five hundred acres of land for his Orphan House, and making collections which amounted to upward of a thousand pounds, Mr. Whitefield set sail again, August 14, 1739, accompanied by his friend William Seward and others, and after a passage of

nine weeks landed at Philadelphia. He left this place on the 29th of November, and, in company with Mr. Seward and others, traveled on horseback through Maryland, Virginia, and the Carolinas, to Charleston. He says in his journal:

Tuesday, January 1, 1740. About sunset we came, to a tavern five miles within the province of South Carolina. I believe the people of the house at first wished I had not come to be their guest, for it being New-year's-day, several of the neighbors were met together to divert themselves by dancing country-dances. By the advice of my companions I went in amongst them. All were soon put to silence, and were for some time so overawed that after I had discoursed to them on the nature of baptism and the necessity of being born again in order to enjoy the kingdom of heaven, I baptized, at their entreaty, one of their children, and prayed as I was enabled, and as the circumstances of the company required.

Wednesday, January 2. We rose early, prayed, sung a hymn, gave another word of exhortation to the dancers, and at the break of day we mounted our horses. For nearly twenty miles we rode over a beautiful bay, and were wonderfully delighted to see the porpoises taking their pastime. We intended to call at a gentleman's house about forty miles distant from our last night's lodging, but we missed the way, and came to a hut full of negroes. We inquired after the gentleman's house whither we were directed, but the negroes said they knew no such man, and that they were but new-comers. From these circumstances we inferred that they might be some of those who lately had made an insurrection in the province, and had run away from their masters. We therefore thought it best to mend our pace, and soon after we saw another set of negroes dancing round about a fire. When we had gone about a dozen miles, we came to a plantation, the master of which gave us lodging and our beasts provender. During the day we had ridden nearly three-score miles, and, as we thought, in great peril of our lives.

Thursday, January 3. We had a hospitable breakfast, set out late in the morning, and for the ease of our beasts, rode not above nineteen miles the whole day. "A righteous man," says Solomon, "regardeth the life of his beast."

Friday, January 4. About eight in the evening, after riding forty miles, we came to a tavern five miles from Charleston.

Saturday, January 5. We left our lodging before daylight, and after we had passed over a three-mile ferry we reached Charleston about ten in the morning.

Sunday, January 6. We went to public service in the morning, but did not preach, because the curate had not a commission to lend the pulpit, unless the commissary [the Rev. Alexander Garden], then out of town, were present. Most of the town, however, being eager to hear me, I preached in the afternoon in one of the Dissenting meeting-houses, but was grieved to find so little concern in the congregation. The auditory was large, but very polite. I question whether the Court-end of London could exceed them in affected finery, gayety of dress, and a deportment ill becoming persons who have had such divine judgments lately sent amongst them. I reminded them of this in my sermon, but I seemed to them as one that mocked.

Monday, January 7. Finding the inhabitants desirous to hear me a second time, I preached in the morning in the French Church. The audience was so great that many stood without the door. I felt much more freedom than I did yesterday. Many were melted into tears. One of the town, most remarkably gay, was observed to weep. Instead of the people going out, as they did yesterday, in a light, unthinking manner, a visible concern was in most of their faces. After sermon, I and my friends dined at a merchant's, and as I was passing along a letter was put into my hands wherein were these words: "Remember me in your prayers, for Christ's sake, who died for me, a sinner." Many of the inhabitants, with full hearts, entreated me to give them one more sermon, and though I was just about to take the boat, I thought it my duty to comply with their request. Notice was immediately given, and in about half an hour a large congregation was assembled in the Dissenting meeting-house. In the evening I supped at another merchant's house, and had an opportunity, for nearly two hours, to converse of the things of God with a large company.

Tuesday, January 8. We left our horses in Charleston, and set out for Georgia in an open canoe, having negroes to row and steer us. The poor slaves were very civil and laborious. We lay one night on the water, and about five, on Wednesday evening, arrived at Beaufort, in Port Royal, one hundred miles from Charleston.

Wednesday, January 9. The wind being high and sailing impracticable, we staid at Beaufort all the morning, and dined with kind Mr. Jones, the minister of the place, who received us with great civility. Afterward, the weather being fair and the tide serving, we again took

boat. In the night we made a fire on the shore. A little after midnight we prayed with the negroes, took boat again, and reached Savannah the next day, where I had a joyful meeting with my dear friends who had arrived three weeks before.

Thus, after a journey of five months' duration, Whitefield once more reached his parish in America, January 11, 1740. It seemed a strange thing for him to send the rest of his company by ship, and for himself and William Seward and others to travel to the same place through primeval forests, uncultivated plains, and miasmal swamps; but in these colonial wanderings he made the acquaintance of ministers and people which affected the whole course of his after-life.

William Stephens, in his journal of proceedings in Georgia, says:

January 13, 1740. Mr. Whitefield's name, which of late has made so much noise in England, could not fail in drawing all sorts of people to the Church. Both morning and evening he made justification by faith only the subject of his discourse, which he pressed home with great energy, denouncing anathemas on all such as taught otherwise.

January 20. Mr. Whitefield read prayers at seven; again at ten, with a sermon; again at three, with a sermon; a lecture at seven, besides the sacrament after the second morning service, when he administered to between thirty and forty. Both the sermons were on justification and regeneration. I hope for one on good works before long.

Again, Mr. Stephens writes:

June 22, 1740. Mr. Whitefield always prays and preaches extempore. For some time past he has laid aside his surplice, and has managed to get justification by faith and the new birth into every sermon.

After spending seventeen days in the southern part of the province, during which he preached five sermons to the congregation of the Rev. Mr. McLeod, at

Darien, and as many as opportunity allowed to "the General [Oglethorpe], the soldiers, and the people" of Frederica, in a room belonging to the store-house, he returned to Savannah, and embarked for Charleston. He writes:

Friday, March 14, 1740. Arrived at Charleston last night, being called there to see my brother [James Whitefield], who lately came from England. Waited on the commissary [the Rev. Alexander Garden], but met with a cool reception. Drank tea with the Independent minister [the Rev. Josiah Smith, of the then White Meeting-house, now the Circular Church], and preached to a large auditory in his meeting-house.

Saturday, March 15. Breakfasted, sung a hymn, and had some religious conversation, on board my brother's ship. Preached in the Baptist meeting-house, and in the evening again in the Independent meeting-house to a more attentive auditory than ever.

Sunday, March 16. Preached at eight in the morning in the Scot's Meeting-house [now the First Presbyterian Church] to a large congregation. Went to church [St. Philip's], and heard the commissary represent me under the character of the Pharisee who came to the temple, saying, "God, I thank thee that I am not as other men are." Went to church [St. Philip's] again in the afternoon, and, about five, preached in the Independent meeting-house yard, the house not being capacious enough to hold the auditory.

Monday, March 17. Preached in the morning in the Independent meeting-house, and was more explicit than ever in exclaiming against balls and assemblies. Preached again in the evening; and, being incited thereto by some of the inhabitants, I spoke in behalf of the poor orphans, and collected upward of £70 sterling—the largest collection I ever yet made—on that occasion.

Tuesday, March 18. Preached twice again this day, and took an affectionate leave of my hearers. I believe a good work is begun in many. Every day several have come to me, telling me, with weeping eyes, how God had been pleased to convince them by the word preached. Invitations were given me from some of the adjacent villages, and many came to town daily, from their plantations, to hear the word. At my first coming, the people of Charleston seemed to be wholly devoted to pleasure. One well acquainted with their manners and circumstances told me that they spent more on their

polite entertainments than the amount raised by their rates for the poor; but now the jewelers and dancing-masters begin to cry out that their craft is in danger. A vast alteration is discernible in ladies' dresses, and some, while I have been speaking, have been so convinced of the sin of wearing jewels that I have seen them, with blushes, put their hands to their ears, and cover them with their fans. The reformation also has gone further than externals. Many moral, good sort of men, who before were settled on their lees, have been awakened to seek after Jesus Christ, and many a Lydia's heart has been opened to receive the things that were spoken. Indeed, the word came like a hammer and a fire. Several of the negroes did their work in less time than usual, that they might come to hear me; and many of their owners, who have been awakened, have resolved to teach them Christianity. Had I time and proper school-masters, I might immediately erect a negro school in South Carolina, as well as in Pennsylvania [fostered by Seward's liberality, but failing because of his untimely and martyr-death in Wales]. Many would willingly contribute both money and land.

Friday, March 21. Went on board the sloop, prayed, sung a hymn, and took an affectionate leave of my brother and other friends; got over the bar, and reached Savannah about noon.

Mr. Whitefield's original design in coming to America was to erect an Orphan House in Georgia. He says:

Some have thought that the erecting such a building was only the produce of my own brain; but they are much mistaken. It was first proposed to me by my dear friend the Rev. Mr. Charles Wesley, who, with his excellency General Oglethorpe, had concerted a scheme for carrying on such a design before I had any thoughts of going abroad myself. It was natural to think that as the government intended this province for the refuge and support of many of our poor countrymen, numbers of such adventurers must necessarily be taken off by being exposed to the hardships which unavoidably attend a new settlement. I thought it, therefore, a noble design to erect a house for fatherless children, and was resolved, in the strength of God, to prosecute it with all my might. This was mentioned to the honorable trustees. They took it kindly at my hands; and as I began then to be pretty popular at Bristol and elsewhere, they wrote to the Bishop of Bath and Wells [Butler, author of the "Anal-

ogy"], asking leave for me to preach a charity-sermon on this occasion, in the Abbey Church. This was granted, and I accordingly began immediately to compose a suitable discourse; but, knowing my first stay in Georgia would be short, on account of my returning to take priest's orders, I thought it most prudent first to go and see for myself, and defer prosecuting the scheme till I returned to England.

During Mr. Whitefield's absence from Georgia, and while he was preaching his "charity-sermon" in England, Mr. James Habersham, whom he had left as superintendent at Savannah, had selected for the Orphan House a tract of land of five hundred acres, granted by the trustees, about ten miles from the town, and had already begun to clear and stock it. Accordingly, the 25th of March was appointed for laying the foundation of the building, to be called Bethesda House of Mercy. "We went to Bethesda, and with full assurance of faith laid the first brick of the great house. The workmen attended with me, kneeled down and prayed. After we had sung a hymn suitable to the occasion, I gave a word of exhortation to the laborers, and bade them remember to work heartily, knowing that they worked for God." The building was sixty by forty feet, with foundation and chimneys of brick, the rest of the superstructure of wood. A colonnade surrounded it, which made a pleasant retreat in summer. The hall and all the apartments were very commodious, and handsomely furnished. On the ground-floor the entrance-hall was a chapel; on the left was a library, and behind it the orphans' dining-room; on the right, Mr. Whitefield's two parlors, with the staircase between them. On the second and third floors were Mr. Whitefield's chamber, the manager's room, two bed-chambers for the boys, the same number for the girls, and five other chambers for general use. In

rear of the house was Salt-water Creek, and in front the peach-orchard and the gardens, in which plants and fruit-trees of every variety and climate were made to grow. From Savannah to Wormsloe a road was cut through the woods, which had a hundred curiosities to delight the attentive traveler, and from the latter place to Bethesda was a magnificent vista of nearly three miles cut through the groves of pine.

At the expiration of thirty years, February 2, 1770, the sum of £15,404 had been expended in erecting and continuously maintaining the Orphan House, of which amount Mr. Whitefield, out of his own private means, had contributed about £3,300. Not a penny had been paid to any person whatever employed or concerned in the management of the house. During this period one hundred and forty boys and forty-three girls had been "clothed, educated, maintained, and suitably provided for," while many other poor children had been occasionally received, supported, and educated. The lands granted in trust to Mr. Whitefield for his Orphan House were the tract of five hundred acres, called Bethesda; a second tract of four hundred and nineteen acres, called Nazareth; a third of the same number of acres, called Ephratah; and adjoining this a fourth tract of five hundred acres, called Huntingdon—in all eighteen hundred and thirty-eight acres. As early as 1746 many had applied to Mr. Whitefield to establish a public school at the Orphan House, and to take their children as boarders. Under date of March 21, he says:

> If there should be peace, it is certain that such a school would be exceedingly useful not only for those northern parts of the colony, but also for the more southern parts of Carolina, and for Purysburg and Frederica, where are many fine youths. I have been prevailed on to take one from Frederica and another from Purysburg, and it may be I shall admit more. For the present, considering the situa-

tion of affairs, I think it most prudent to go on making what improvements I can on the plantation, and bring a tutor with me from the north in the fall, to teach a few youths the languages, and enlarge the family when affairs are more settled.

He accordingly opened a Latin school, and began "a foundation for literature," in 1747, in aid of which—as well as to pay a debt of £500 contracted in the interest of the house—he used £300 which the people of Charleston gave him, in buying land and negroes, and establishing a farm in South Carolina. Under date of March 15, 1747, he says:

The constitution of that colony [Georgia] is very bad, and it is impossible for the inhabitants to subsist without the use of slaves. But God has put it into the hearts of my South Carolina friends to contribute liberally toward purchasing in this province a plantation and slaves, which I purpose to devote to the support of Bethesda. Blessed be God! the purchase is made. Last week I bought, at a very cheap rate, a plantation of six hundred and forty acres of excellent land, with a good house, barn, and out-houses, and sixty acres of ground ready cleared, fenced, and fit for rice, corn, and every thing that will be necessary for provisions. One negro has been given me. Some more I purpose to purchase this week. An overseer is put upon the plantation, and I trust a sufficient quantity of provisions will be raised this year. The family at Bethesda consists of twenty-six. When my arrears are discharged, I intend to increase the number. I hope God will still stir up the friends of Zion to help me not only to discharge the arrears, but also to bring the plantation lately purchased to such perfection that if I should die shortly Bethesda may yet be provided for.

James Hervey, when sending him the manuscripts of "Theron and Aspasio" to revise, promised him £30 for the purchase of a negro slave, and he returns the following answer, dated February 9, 1752: "I have read your manuscripts, but for me to play the critic on them would be like holding up a candle to the sun. I think to call your intended purchase Weston, and shall take care to remind him by whose means he was

brought under the everlasting gospel." The expected revenue from this farm, however, was not realized, and Mr. Whitefield says, May 26, 1752: "I am come to a determination if I can dispose of Providence plantation (in South Carolina), to carry all my strength to the Orphan House;" and February 1, 1753: "With this I send your brother a power to dispose of Providence plantation. I hope to hear shortly that you have purchased more negroes." On the 18th of December, 1764, Mr. Whitefield asked the governor and the two houses of Assembly for a grant of two thousand acres of land to enable him to convert the Orphan House into a college. Both houses voted a favorable address to the governor, who transmitted the same with his hearty approval of the contemplated measure to the lords commissioners for trade and plantations, and the two thousand acres were granted near Altamaha. In October, 1765, he sent a memorial to the king, concluding thus:

> Having received repeated advices that numbers both in Georgia and South Carolina are waiting with impatience to have their sons initiated in academical exercises, your memorialist therefore prays that a charter upon the plan of New Jersey College may be granted; upon which your memorialist is ready to give up his present trust, and make a free gift of all lands, negroes, goods, and chattels, which he now stands possessed of in the province of Georgia, for the present founding, and toward the future support, of a college to be called by the name of Bethesda College, in the province of Georgia.

The charter tendered him by his majesty's Privy Council was not such as he felt he ought to accept, because it contained a clause which made it obligatory that the head of the college should be a member of the Church of England. He made known his objections to the Privy Council, and reminded them that by far the greatest amount of the Orphan House collec-

tions came from Dissenters, not only in South Carolina and other provinces in America, but in England also. He stated moreover that since the announcement of the design to turn the Orphan House into a college, and of the approval of that project by the Governor and Assembly of Georgia, he had visited most of the places where the benefactors of the Orphan House resided, and had frequently been asked "upon what bottom the college was to be founded." To these inquiries he had answered—indeed, he had declared from the pulpit—that it should be upon a broad bottom, and no other. He concluded by telling them that he would not trouble them further about the business, but would himself turn the charity into a more generous and extensively useful channel. His decision under the circumstances was just and prudent. When the correspondence with the Privy Council was concluded, he wrote to the Governor of Georgia as follows: "I humbly hope the province of Georgia will in the end be no loser by this negotiation. For I now purpose to superadd a public academy to the Orphan House, as the College of Philadelphia [built above twenty-eight years before, for a charity school and preaching-place for Mr. Whitefield, and ministers of various denominations, on the bottom of the doctrinal articles of the Church of England] was constituted a public academy, as well as charitable school, for some time before its present charter was granted in 1755." He expressed his willingness also to settle the whole estate upon trustees, with the proviso that no opportunity should be neglected of making fresh application for a college charter upon a broad bottom, whenever those in power might think it for the glory of God and the interest of their king and country to grant the

same. In pursuance of this purpose, he sent over workmen to erect the necessary additional buildings for the intended academy at the Orphan House; and in the presence of the council and a large assembly of people, the foundation of the two additional wings to the main building—each one hundred and fifty feet in length—was laid by Governor Wright, on Saturday, the 25th of March, 1769, being the anniversary of the laying of the corner-stone of that house in 1740.

Sunday, January 28, 1770, was a remarkable day in the history of Bethesda. A memorial-service was held, and the Governor, James Wright, the Council, the House of Assembly of Georgia, with their president, James Habersham, and a large number of colonists, were invited to attend and dine at the Orphan House. Mr. Whitefield's sermon on this memorable Sunday was founded on Zechariah iv. 10, "For who has despised the day of small things?" and was one of his best. He expressed the opinion that the colonies of America were likely to become "one of the most opulent and powerful empires in the world." He told the congregation that when he first came to Georgia "the whole country almost was left desolate, and the metropolis, Savannah, was but like a cottage in a vineyard, or as a lodge in a garden of cucumbers." He reminded them that it had been reported to the House of Commons that "the very existence of the colony was in a great measure, if not totally, owing to the building and supporting of the Orphan House. I dare not conclude," said he, "without offering to your excellency our pepper-corn of acknowledgment for the countenance you have always shown Bethesda, and for the honor you did us last year in laying the first brick of yonder wings; in thus doing you have honored

Bethesda's God. Next to his excellency, my dear Mr. President, I must beg your acceptance both of thanks and congratulations. For you were not only my dear familiar friend, and first fellow-traveler in this infant province, but you were directed by Providence to this spot; you laid the second brick to this house, and watched, prayed, and wrought for the family's good. You were a witness of innumerable trials, and were the partner of my joys and griefs. You will have now the pleasure of seeing the Orphan House a fruitful bough, its branches running over the wall. For this, no doubt, God has smiled upon and blessed you in a manner we could not expect, much less design. May he continue to bless you with all spiritual blessing in heavenly places in Christ Jesus! Look to the rock whence you have been hewn, and may your children never be ashamed that their father married a real Christian [Mary Bolton], who was born again under this roof." He then proceeded to address the "gentlemen of his majesty's council," and the "speaker and members of the General Assembly," and finally his "reverend brethren," and "the inhabitants of the colony in general." The following is the official report of this memorial-service:

Commons House of Assembly, Monday, January 29, 1770. Mr. Speaker reported that he, with the House, having waited on the Rev. Mr. Whitefield, in consequence of his invitation, at the Orphan House Academy, heard him preach a very suitable and pious sermon on the occasion, and with great pleasure observed the promising appearance of improvement toward the good purposes intended, and the decency and propriety of behavior of the several residents there; and were sensibly affected when they saw the happy success which has attended Whitefield's indefatigable zeal for promoting the welfare of the province in general and the Orphan House in particular. Ordered that this report be printed in the Gazette.

John Simpson, Clerk.

The establishment of his college continued to be a subject of great anxiety. In a letter dated Charleston, February 10, 1770, he wrote:

I have more than once conversed with the Governor of Georgia, in the most explicit manner, concerning an act of the Assembly for the establishment of the intended Orphan House College. He most readily consents. I have shown him a draught which he much approves of; and all will be finished on my return from the northward. Meanwhile the buildings will be carried on. Since my being in Charleston I have shown the draft to some persons of great eminence and influence. They highly approve of it, and willingly consent to be some of the wardens; near twenty are to be of Georgia, about six of this place, one of Philadelphia, one of New York, one of Boston, three of Edinburgh, two of Glasgow, and six of London. Those of Georgia and South Carolina are to be qualified—the others to be only honorary corresponding members.

The last letter Mr. Wesley wrote to his old friend was in part on the subject of his intended college:

Lewisham, February 21, 1770.

My Dear Brother:—Some time ago, since you went hence, I heard a circumstance which gave me a great deal of concern, namely, that the college, or academy, in Georgia had swallowed up the Orphan House. Shall I give my judgment without being asked? Methinks friendship requires I should. Are there not, then, two points which come in view—a point of mercy and a point of justice? With regard to the former may it not be inquired, Can any thing on earth be a greater charity than to bring up orphans? What is a college, or academy, compared to this? Unless you could have such a college as perhaps is not on earth. I know the value of learning, and am more in danger of prizing it too much than too little; still, I cannot place the giving it to five hundred students on a level with saving the bodies, if not the souls too, of five hundred orphans. But let us pass from the point of mercy to that of justice. You had land given and money collected for an orphan house. Are you at liberty to apply this to any other purpose—at least, while there are any orphans in Georgia left? I just touch upon this, though it is an important point, and leave it to your own consideration whether part of it, at least, might not properly be applied to carry on the

original design. In speaking thus freely, I have given you a fresh proof of the sincerity with which I am your ever affectionate friend and brother.

The Orphan House buildings, furniture, slaves, and lands, as property held in trust, were left "to that elect lady, the Right Honorable Selina, Countess-dowager of Huntingdon," and in case of her death to Whitefield's "dear first fellow-traveler, and faithful, invariable friend, the Honorable James Habersham, Esq., president of his majesty's honorable council" in Georgia. The countess determined to send from England a president and master for the Orphan House, and at the same time to dispatch a number of her Trevecca students as missionaries to the Indians and to the people in the back settlements. The students, summoned from all parts of the kingdom, assembled at Trevecca on the 9th of October, 1772. At the end of the month they embarked for Georgia with the Rev. Mr. Percy, rector of St. Paul's in South Carolina, who was appointed president, and the Rev. Mr. Crosse, afterward vicar of Bradford, who was chosen master. The housekeeper of the countess was sent with them to regulate domestic matters according to her ladyship's direction. The missionaries were welcomed by the people, and for a brief period affairs at the Orphan House seemed to prosper. In the month of June, 1773, this historic edifice, except the two wings, was consumed by fire. In 1782, during the war with England, the estate was confiscated, and in 1800 the two wings were in a state of decay, the brick-wall inclosing the premises was leveled with the ground, and the foundations, in many places, plowed up.

On Sunday, March 23, 1740, two days after Mr. Whitefield left Charleston to lay the foundation of

the Orphan House, Commissary Garden preached a remarkable sermon against him, and on Wednesday, the 26th, the Rev. Josiah Smith, of the Independent Church, defended him with much spirit and ability in a discourse founded on Job xxxii. 17.

Mr. Whitefield, after laying the foundation of the Orphan House (March 25, 1740), left Savannah on the 30th of June, and arrived again in Charleston on the 2d of July. In his journal he writes:

Sunday, July 6, Charleston. Preached twice yesterday and twice to-day, and had great reason to believe our Lord got himself the victory in some hearts. Went to church in the morning and afternoon, and heard the commissary preach as virulent, unorthodox, and inconsistent a discourse as ever I heard in my life. His heart seemed full of choler and resentment; and out of the abundance thereof he poured forth so many bitter words against the Methodists in general, and me in particular, that several who intended to receive the sacrament at his hands withdrew. Never, I believe, was such a preparation sermon preached before. I could not help thinking the preacher was of the same spirit as Bishop Gardiner in Queen Mary's days. After sermon he sent his clerk to desire me not to come to the sacrament till he had spoken with me. I immediately retired to my lodging, rejoicing that I was accounted worthy to suffer this further degree of contempt for my dear Lord's sake. Blessed Jesus, lay it not to the commissary's charge! Amen and amen!

On Friday, the 11th of July, he received from him, through William Smith, the following citation:

You are hereby cited to appear at the Church of St. Philip's, Charleston, on Tuesday, the fifteenth day of this instant (July), betwixt the hours of nine and ten in the forenoon, before the Rev. Alexander Garden, commissary, to answer such articles as shall there be objected to you.

Accordingly, on the day appointed, the court assembled at St. Philip's Church, and consisted of the commissary, and the Rev. Messrs. Guy, Mellichamp, Rowe, and Orr. The prosecution was conducted by James

Graham, and the defense by Andrew Rutledge. The authority of the court was denied, and exceptions in writing tendered "in recusation of the judge" *(recusatio judicis)*. These exceptions were repelled by the court, and Mr. Whitefield then lodged an appeal to his majesty in the high court of chancery. During this visit, and even while the trial was progressing, his ministerial labors were abundant, and he preached almost daily in Charleston and the surrounding country. Fully occupied with his Master's work, Mr. Whitefield, after forwarding his appeal, soon ceased to take any active interest in the matter, and it was therefore never tried, but allowed by the authorities to die of neglect. Accordingly, at the end of twelve months, the commissary, in the exercise of an authority which his bishop never attempted to use, though Mr. Whitefield had preached in the fields near London, and all over England, issued his decree against him, in which, after reciting that his frequently preaching in Dissenting meeting-houses without using the prescribed forms of prayer had been proved by Hugh Anderson, Stephen Hartley, and John Redman, he continued in a cloud of high-sounding words:

Therefore we, Alexander Garden, the judge aforesaid, having first invoked the name of Christ, and setting and having God alone before our eyes, and by and with the advice of the reverend persons, William Guy, Timothy Mellichamp, Stephen Rowe, and William Orr, with whom in that part we have advised and maturely deliberated, do pronounce, decree, and declare the aforesaid George Whitefield, clerk, to have been at the times articled, and now to be, a priest of the Church of England, and at the times and days in that part articled to have officiated as a minister in divers meeting-houses in Charleston, in the province of South Carolina, by praying and preaching to public congregations, and at such times to have omitted to use the form of prayer prescribed in the Common Book, or Book of Common Prayer; or, at least, according to the laws, canons,

and constitutions ecclesiastical in that part made, provided, and promulged, not to have used the same according to the lawful proofs before us in that part judicially had and made. We therefore pronounce, decree, and declare that the said George Whitefield, for his excesses and faults, ought, duly and canonically, and according to the exigence of the law in that part of the premises, to be corrected and punished, and also to be suspended from his office; and, accordingly, by these presents, we do suspend him, the said George Whitefield; and for being so suspended we also pronounce, decree, and declare him to be denounced, declared, and published openly and publicly in the face of the Church.

This extraordinary document did not in the slightest degree affect the popularity and usefulness of Mr. Whitefield. With growing favor among the people, he continued to preach from year to year in South Carolina and Georgia, freely exchanging pulpits with Dissenters of every sect and denomination, and was welcomed by all as a true messenger of the gospel of peace. On his last visit to Charleston, he spent the month of February, 1770, preaching every day to overflowing congregations; and, going soon after on his usual northern trip, closed his labors with his life, at Newburyport, Massachusetts, September 30, 1770. His last sermon was preached the day before, from 2 Cor. xiii. 5: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" "I go, I go," said the dying preacher, "to rest prepared. My sun has arisen, and, by aid from heaven, given light to many; 'tis now about to set for—no, it cannot be!—'tis to rise to the zenith of immortal glory. I have outlived many on earth, but they cannot outlive me in heaven. Many shall live when this body is no more; but then—O thought divine!—I shall be in a world where time, age, pain, and

sorrow are unknown. My body fails, my spirit expands; how willingly would I live forever to preach Christ! but I die to be with him. How brief, comparatively brief, has been my life, compared with the vast labors I see before me to be accomplished; but if I leave now, while so few care about heavenly things, the God of peace will surely visit you."

Thus passed into the skies the last of the Oxford Methodists who labored in Georgia and South Carolina—being, in the estimation of Mr. Wesley, who for thirty-seven years had been his frank, loving, and confidential friend, "one of the most eminent ministers that has appeared in England, or perhaps in the world, during the present century."

> And is my Whitefield entered into rest,
> With sudden death, with sudden glory blest!
> Left for a few sad moments here behind,
> I bear his image on my faithful mind;
> To future times the fair example tell,
> Of one who lived, of one who died so well;
> Pay the last office of fraternal love,
> And then embrace my happier friend above.
>
> (Charles Wesley.)

CHAPTER V.

His eyes diffuse a venerable grace,
And charity itself is in his face.
Humble and meek, learned, pious, prudent, just,
Of good report, and faithful to his trust;
Vigilant, sober, watchful of his charge,
Who feeds his sheep, and other folds enlarge.

(Emily Wesley.)

IT is a remarkable fact that at the very time Mr. Whitefield, who embarked September 4, 1769, was making his seventh and last voyage to America, Richard Boardman and Joseph Pilmoor, the first two missionaries sent out by Mr. Wesley, were being borne, through the same storms and tempests, to the same field of labor. Mr. Whitefield's work was indeed nearly ended; but he had prepared the way for Mr. Wesley's preachers and for founding a Church, now the largest on the American continent. In his last letter to Mr. Whitefield, this earnest request is made by Mr. Wesley: "For the present, I must beg of you to supply my lack of service by encouraging our preachers as you judge best, who are as yet comparatively young and inexperienced, by giving them such advices as you think proper, and above all by exhorting them not only to love one another, but, if it be possible, as much as lies in them, to live peaceably with all men."

In pursuance of a plan of operations formed by Mr. Boardman and Mr. Pilmoor, the latter set out in the month of April, 1772, on a journey to the South, in

the prosecution of which he preached through parts of Maryland, Virginia, North and South Carolina, and Georgia. What success attended his labors in the last-named provinces appears in his journal. Returning to the North in the spring of 1773, he continued his work nine months longer in America, and in the year 1774 returned to England, in company with Mr. Boardman. In that country he continued for a few years to travel and labor as a Wesleyan preacher; but he afterward came back to America, took orders in the Protestant Episcopal Church, and spent the remainder of his life in the cities of New York and Philadelphia, as an acceptable and efficient minister of that Church, and was instrumental in the conversion and salvation of many.

On the 3d of August, 1769, in the Conference at Leeds, Mr. Wesley said from the chair: "We have a pressing call from our brethren of New York (who have built a preaching-house) to come over and help them. Who is willing to go? Richard Boardman and Joseph Pilmoor. What can we do further in token of our brotherly love? Let us now take a collection among ourselves." This was immediately done, and out of it £50 was allotted to the payment of their debt, and about £20 given to the brethren for their passage.

While in London, the Rev. George Whitefield sent for Mr. Boardman and Mr. Pilmoor. The latter says, in his journal:

> As he had been long in America, he knew what directions to give us, and treated us with all the kindness and tenderness of a father in Christ. Difference of sentiment made no difference in love and affection. He prayed heartily for us, and commended us to God and the word of his grace. So we parted in love, hoping soon to meet where parting is no more.
>
> Sunday, August 20, 1769. At the Foundry, London, Mr. Charles

Wesley met the society, and afterward sent for Mr. Boardman and me into his room, where he spoke freely and kindly to us about our sea voyage, and the important business in which we had engaged. After giving us much good advice, he sent us forth with his blessing, in the name of the Lord. This was of great advantage to us, as it afforded us the pleasing reflection that we had not asked contrary to the minds of our brethren and fathers in Christ. We had what we believed a call from God; we had the approbation and authority of three godly clergymen of the Church of England, and we had likewise the authority of more than a hundred preachers of the gospel, who were laboring day and night to save souls from destruction, and advance the kingdom of Christ. Hence we concluded we had full power, according to the New Testament, to preach the everlasting gospel and do all possible good to mankind. We embarked from Gravesend in the evening of Monday, August 21, 1769, on board the Mary and Elizabeth, Captain Sparks having command, for Philadelphia. After a passage of nine weeks from London, we made land on the 20th of October, and on the 21st landed at Gloucester Point, six miles below Philadelphia. When we got on shore we joined in a doxology, and gave praise to God for deliverance, and all the mercies bestowed upon us during the passage. When we had rested a little while at a public house, Mr. Boardman and I walked up to the city, where we were kindly received and entertained by Captain Sparks and wife. Having no knowledge of any society in Philadelphia, we had resolved to go forward to New York as soon as possible; but God had work for us to do that we knew not of. As we were walking along one of the streets, a man who had been in our society in Ireland, and had seen Mr. Boardman there, met with us, and challenged him. This was very providential; for he informed us they had heard two preachers were arrived, and he was then out seeking us. He took us home with him, and in a little time Captain Webb, who had been in the city for some days, came to us and gave us a hearty welcome to America. Our souls rejoiced to meet with such a valiant servant of Jesus in this distant land, especially as he was a real Methodist. The next day Mr. Boardman preached to a small but serious congregation, on the call of Abraham to go forth into the land of Canaan. The next day he set off for New York, and I agreed to stay some time in Philadelphia, to try what might be done for the honor of God and the salvation of immortal souls.

Mr. Boardman and Mr. Pilmoor interchanged, at

stated periods, between Philadelphia and New York, making these two cities their head-quarters, and occupying the territory in the vicinity to a limited extent. The arrival of Francis Asbury and Richard Wright in Philadelphia, on the 27th of October, 1771, was a valuable addition to the ministerial corps. Thus strengthened, they commenced to labor in more distant fields. In the spring of 1772, in May, Mr. Boardman went to Providence, Rhode Island, and to Boston, Massachusetts. May 26, 1772, Mr. Pilmoor started on his tour to preach the gospel in Maryland, Virginia, North Carolina, South Carolina, and Georgia. He says:

Wednesday, January 6, 1773. As there are many people in the place [Wilmington, North Carolina], I should be glad to stay, only I am under a necessity of hastening to Charleston. After dinner I set off, and intended to reach Brunswick, but the roads were so bad I was obliged to stop by the way. In the morning I hastened on to the town in hopes of preaching that day, but could not get the people together till Friday, when we had a fine congregation in the church, where I found liberty and power to preach the gospel. Saturday I dined with William Hill, Esq., to whom I had letters of recommendation. He is a gentleman of good understanding, and a friend to serious religion, so that I spent the time very comfortably.

Sunday, 10. As the day was very wet and disagreeable, our congregation at church was but small; however, God enabled me to preach with power, and gave his blessing to the word. Monday I was told of a ship bound to South Carolina, and intended to go by her to save time; but she not being ready to sail, on Tuesday I set off by land, and went on about twenty miles to Mr. Moor's, a member of the Baptist Society, with whom I had great comfort in religious conversation, and concluded the day with more satisfaction than I have done for some time before. The next morning I took leave of my Christian friend, and went forward on my journey. The woods were very dreary, and I did not see any thing but trees for many miles together. However, the road was very good, and at length I spied a little cottage about half a mile from the road, and was glad to find a few blades of Indian corn for my horse, and having provision for myself along with me, I made out very well. I

intended to call at the Boundary House (so called because it stands on the line that divides the two Carolinas), but I missed it in the wood, and was obliged to travel on till I could find a place on the road; and about eight o'clock at night I came, weary enough, to a little mean house, about a mile from the end of the long bay. After a little refreshment, I prayed with the family, and was greatly comforted in calling upon the Lord, who has graciously condescended to smile on his poor servant in the wilderness, and caused him to rejoice.

Thursday, 14. Being told the tide suited very early in the morning, I set off, and found the sand very good for about seven miles. The other eight it was exceedingly heavy, so that it tired my horse very much, but I was in hopes of a refreshment as soon as I got over, but the first house I came to the master was from home, and the negroes would not let me have any thing, so I was obliged to go on as well as I could. At length, having traveled about twenty miles, I found a place about a mile from the road, where, with some difficulty, I got something for my poor beast, and then pursued my journey toward Georgetown. In the afternoon the wind that had blown very hard all the day brought on a most terrible storm of rain, and being obliged to travel in the night till I could find a house, it was both dangerous and disagreeable, but at length I came to the place where the ferry had been kept, but has lately been removed about nine miles down the river. However, I got entertainment, and made out much better than I expected. The next morning I set forward for the ferry, but had not gone far before I broke one of my wheels down to the ground. This distressed me very much, as I did not know what I should do; but seeing a house at a small distance, I left my horse and chaise on the road, and went to try if I could borrow a wheel, which I readily obtained, and it did pretty well. I then went forward again, and found out the way through the woods as well as I could, but it was near sunset before I got to the ferry. As it was late, they would not put me over, so I was obliged to wait till the next day. I have traveled many thousands of miles in England and Wales, and now seen much of North America, but this day's journey has been the most distressing of all I have met with before; but it is now over, and will never afflict me again. In like manner all the tribulations I have yet to go through will suddenly vanish away, and I shall enter my rest.

Saturday, 16. Being afraid the wind would rise and hinder me from crossing the ferry, I resolved to go over as soon as possible.

We were on the water before sunrise, and the river is but two miles over, yet the wind blew so fresh that it was with the utmost difficulty I escaped. However, the Shepherd of Israel watched over me, and by his providential care and blessing I was preserved. But my difficulties were not yet over. I had to pursue my way through the woods where there was no kind of road, and found it hard work to get forward. At length I got to the road, and after traveling many miles came to a little tavern, where I got some refreshments for myself and my horse. I then set forward again, and got to Santee ferry just as the boat was going off, so I got over without interruption. But the road from this river to the next, which is about a mile, is the very worst I ever beheld. I durst not ride in the chaise at all, and was afraid the horse would break his legs among the trees that are laid across the mud for a road. But I got safely over, and met the other boat ready for me; so I went on board and got over just before the night came on. As I waded through the water and mud in many places, I came to the inn, almost covered over with dirt, but I had reason to praise my God that I had been preserved from misfortune when in such imminent danger.

Sunday, 17. I called at a church by the way-side, where I heard a useful sermon on the necessity of prayer. After service, the minister came and spoke to me very kindly, and appeared to be a very good man. I then went forward, but as the road was very bad my horse began to fail me, and I was likely to be in very great distress; but three gentlemen came up, and one of them told me he would lend me his horse to draw me to the public house where I intended to stay. So we put his horse to the chaise, and he rode with me to the place, where I met with a family of pious, genteel people, who gladly spent the evening with me in reading, singing, and prayer. Here I found a young man in a deep consumption, whom I spoke to with the greatest plainness of the necessity of preparing for death and the invisible world. My heart was much affected with a concern for his salvation, and I had some reason to believe for his sake I was brought to this place.

Monday, 18. I had a blessed opportunity in family prayer, then took leave of my kind friends, and driving slowly my horse held out to the ferry, where I had a sight of Charleston, but did not get over till late in the evening. As it was very dark, and I was an utter stranger in the town, I did not know what way to go, but a negro boy offered to go with me to Mr. Crosse's, a publican, to whom I brought a letter from Maryland. It appeared to be but an indif-

ferent place; however, I was glad of any place where I could get a little rest. My way from Virginia has been very rugged indeed, the trials I have met with very considerable, my expenses very great, yet the Lord has not suffered me to want, nor yet to be in the least discouraged. If I had been left to myself, my heart would presently have fainted, but having obtained help from the Lord, I continue to this day, fully determined to follow him whithersoever he shall be pleased to lead me. I count not my life dear unto myself, so that I may but finish my course with joy, and testify the gospel of the grace of God.

Tuesday, 19. Being heartily sick of my situation among the sons of Belial, I took a walk into the town to deliver a letter, and seek for a private lodging, which I went to the next day; and as the people are professors, I was in hopes we should have family prayer; but the master, Mr. Swinton, told me as he had a mixed multitude in his house, it might not be agreeable, as family prayer was very uncommon in Charleston. "What, family prayer uncommon among Presbyterians!" He replied, "It is too much neglected;" so I only replied, "You, sir, know best what is convenient in your own house," and retired to my room. Thursday I called on Mr. Wilson, a Moravian, from New York, who took a walk with me to see the town, and afterward took me to drink tea with Mr. and Mrs. Gautier, where I felt my mind much at liberty, and was very much comforted in conversation. In the evening I went with two gentlemen to Mr. Tou's, a gentleman that has the care of the General Baptist meeting-house, to make application for the use of the pulpit, which he readily granted, and we gave it out as much as we could that there would be preaching there the following night.

Friday, 22. I dined with Mr. Forrest, who I find has heard me preach in New York. When I came to this town I did not know one single person, nor had I any reason to suppose that any one knew me; but I am known by several, I find, and have come to rejoice that I am not afraid of any discoveries. At six in the evening I preached my first sermon in Charleston. As the notice was but very short, our congregation was not large, but very serious. Two ministers were present all the time, and behaved very well. The Baptist minister, Mr. Hart, returned me thanks for my sermon, and invited me to preach in his pulpit. Thus the Lord is opening my way before me, and will, I trust, give me his blessing. Saturday I was comforted by a packet of letters from the North, and in the evening the congregation was three times as large as that we had

last night, and the Lord gave me wisdom and power to preach the gospel without controversy or meddling with particular opinions. As the General Baptists have no minister, and thinking it more blessed to give than to receive, I gladly consented to preach for them on Sunday morning.

Sunday, 24. As it was published last night, we had a very full house at ten o'clock, and I was greatly comforted in the work of the Lord. At three o'clock I preached for Mr. Hart, to the Particular Baptists, on part of the eighteenth Psalm; and in the evening, notwithstanding the rain, the house was as full as it could hold, and the Lord was remarkably present while I opened and applied "As many as are led by the Spirit of God, they are the sons of God," and all behaved as well as the people in Philadelphia. This was thought very extraordinary, for when I first proposed evening preaching I was told it would be impracticable on account of the mob; but I was resolved to try in the name of the Lord, and he took care of me and his own work. My heart is greatly united with the people of this town, and I feel such freedom of mind in preaching that I hope the word of the Lord will be made effectual for the conversion of sinners and building up the children of Zion. Monday I was very unwell with the fatigue of preaching the day before, but in the evening the congregation was so large and attentive that my heart was abundantly comforted in preaching a free salvation to sinners, and calling them to Christ just as they are, that they might be saved by grace. Tuesday I spent the morning in reading, meditation, and prayer, then went to dine with Mr. Patrick, where I met the Rev. Mr. Hart, the Baptist minister, who is not only *sensible*, but truly evangelical, and very devout. At night the house was as full as it could well hold, and the word of the Lord was made the savor of life unto life. The day following I dined with Mr. John Cogdeli, where I met with a young gentleman who is friendly to the people of God and spiritual religion, and we spent our time to the mutual comfort and edification of each other. The meeting-house was full again this evening, and the people appeared to receive the word with gladness. After preaching I was glad to accept of an invitation to stay with one of the Baptists while I continue in Charleston, and we concluded the day with family prayer. Thursday, 28th, found my soul exceedingly happy in morning prayer, and reading the word of God; dined with Captain Blewer from Philadelphia, where I was treated with the utmost respect, and at six o'clock I had a time of refreshing, while I explained and applied "Christ our

Passover is sacrificed for us," and, though the house was wonderfully crowded, all was orderly and still as the night. This is surely the Lord's doing, and he is worthy to be praised forever and ever. Friday I found myself very much out of order, owing to the cold I got by coming sweating from the pulpit every night into the damp air, yet I resolved to preach in the evening, and God gave me strength sufficient for the business, and made my heart rejoice in his salvation. Saturday night the congregation was large and deeply serious. Charleston bids fair for a revival of religion, and a good work of the Lord.

Sunday, 31. I spent the morning in waiting upon God, and praying for his presence and blessing to be with me through all the duties of the day. At ten o'clock I preached in the Old Meeting, and was favored with the illuminations of grace, and the divine energy of the Holy Spirit. At two, we had a gracious season at the New Meeting, and in the evening we had the largest congregation I have seen since I left Virginia. The house was so full it was with the utmost difficulty I could get to the pulpit, and there were hundreds at the outside that could not get in at all. As the weather was favorable, I desired them to open the windows, and by extending my voice a little more than usual I believe most of them heard distinctly. This has been a trying day to my constitution, but that is a small matter. My soul has feasted as on marrow and fat things —on wines—wines on the lees, well refined. The word of the Lord has been clothed with power, and made mighty through God to the pulling down of strongholds and vain imaginations.

Monday, February 1. I rose greatly refreshed, and began to prepare for my journey to Georgia. As I purpose to return to Philadelphia by land, I judged it best to leave my horse in Charleston to rest till I come back from Savannah, and set off on a poor mean creature that I borrowed, and in the evening reached Rantoul's Bridge, about sixteen miles from Charleston, where I concluded the day in great tranquillity of mind in calling upon God with the family. The next day I came to Ashepoo, Wednesday to Alison's tavern, and about twelve o'clock on Thursday to Purysburg, a settlement of French refugees, on the River Savannah. As the boat was gone, I was obliged to stay all night. Friday morning I set off very early, in hopes of getting to Savannah before night. As they had no proper boat for horses, we were glad to fasten the canoes together with ropes, and put the horses with the forefeet in the one and the hinder feet in the other. There was a great fresh

in the river, which carried us rapidly down the stream for seven miles, then we had to turn up a creek, and had the stream against us, but the negroes pulled very stoutly, and in about two hours put me safe ashore. After a little refreshment I hastened on, and about two o'clock I arrived in Savannah. It stands on a rising ground, on a pretty good river of the same name, which is navigable up to the town, and carries on a considerable trade. There are about three thousand inhabitants, white and black. The houses are part of brick, the rest of timber—not very large, but exceedingly neat. They have three churches—one for the English Episcopalians, one for the Lutherans, and one for the Independents. As the soil is very sandy, and the streets not paved, it is exceedingly inconvenient and disagreeable, especially when the weather is hot. Having no acquaintance, I was directed to a lodging-house, where I found a number of persons, *genteel* enough, but not very *religious*. In the evening I attended a lecture at Mr. Zubly's meeting, and afterward delivered him the letters I had from Charleston. Saturday I dined with him, and attended a preparation sermon for the sacrament, and afterward returned home with him, to make my abode at his house while I stay in this place. The circular-letter, respecting the Arminian controversy, had found its way to Georgia, and deeply prejudiced his mind against Mr. Wesley, so he spoke very freely, and candidly told me his mind. I had been pretty strongly recommended to him, yet he told me frankly he could not think of admitting me to his pulpit until I had satisfied him concerning the doctrine of merit and justification by works. As I do totally renounce every idea of human merit, and all justification by works, I soon gave him full satisfaction, and he offered me his church to preach in Sunday.

Sunday, 7. When I rose in the morning, my mind was greatly drawn out with a desire to preach, and I longed to do something for my Master and Lord. But I had no opportunity; Mr. Zubly preached himself, and afterward the sacrament was administered, and the people seemed to be affected with the solemnity of the ordinance, and received with great order and decency. In the afternoon I went to the Episcopal Church, and heard a discourse on the great duty of prayer. His language was good, and his delivery agreeable, but his doctrine very imperfect. What a pity that those who profess to be the servants of Jesus should have so little to say for their Master! At six o'clock I preached in Mr. Zubly's meeting with a degree of freedom, but not with my usual life and liberty. When I came down from the pulpit, a young gentleman who has

often heard me in Philadelphia was waiting to speak with me, and introduced me to several others, who invited me to go with them to Mr. Wright's, where I spent the evening in great happiness, and we concluded the day with praise and prayer.

Monday, 8. Spent the morning in study; dined with several gentlemen at Mr. Wright's where piety and politeness are happily united, and had a good time in the evening, while I opened and applied, "This man receiveth sinners;" the word was with power, and the Lord made bare his arm in defense of his own truth and righteousness, displayed in the everlasting gospel of his Son. Tuesday, I wrote several letters to my correspondents in the North, and at night I expounded the history of the Canaanitish woman to a large congregation of genteel and attentive hearers; my heart was drawn out with desires to do them good, but I had not so much unction and divine tenderness of spirit as I frequently find in other places.

Wednesday, 10. Mr. Wood, a lawyer, and a young merchant from Boston, accompanied me to the Orphan House, twelve miles from Savannah. The road was through the pine-trees, which, being perpetually green, make it remarkably pleasant. But the situation of the house is by no means agreeable. It stands on a small creek, and is almost surrounded with barren sand that produces nothing but pines, which is a certain sign of the badness of the soil. The house itself is well enough. In the evening I preached to the family with peculiar satisfaction of mind, and had abundant reason to say the Lord was in that place. Thursday morning we had prayer in the chapel. My heart was united with the people of God, and drawn out with longing desires for the salvation of mankind. Afterward I returned to Savannah, and preached in the evening with liberty of spirit. Friday was the time for Mr. Zubly's Dutch lecture, but the town was in confusion on account of his excellency Governor Wright, who was expected this day, so there was no service. Saturday the governor came, the guns were fired, the militia mustered, and all the gentlemen in the town attended to congratulate him on his safe arrival, and the whole town was full of festivity; nevertheless we had a pretty large congregation in the evening, and the Lord made us to rejoice in his salvation.

Sunday, 14. The weather was so very wet and gloomy that our congregation was but small, yet our labor was not in vain in the Lord. In the afternoon I heard preaching in the Episcopal Church, in the evening at Mr. Zubly's, and concluded the day with my kind and dear friend Mr. Wright, who has behaved to me with the great-

est tenderness and civility. Since I came to this province I have had many invitations to Fort Augusta, and several different places, but my mind draws me back to visit the places where I have gone preaching the gospel, and I judge it my *duty* to obey, for I dare not run without a commission, nor venture to depart from my heavenly guide. Therefore, having no longer any *divine call* in this place, on Monday morning I took leave of Savannah in company with Mr. Zubly, for South Carolina. In our way we called on a Lutheran minister to breakfast. He appeared to be a man of God; my spirit united with him, and was exceedingly happy in his company and conversation. We then went forward toward the ferry. Mr. Zubly had appointed his negroes to meet us at a place about half a mile from the river, but they did not come in time; so we ventured through the woods and swamps, and did as well as we could. After waiting a good while, at length a negro boy came with a letter, by which we were informed they were coming with a canoe to carry us. Presently the canoe arrived, we took our saddles off the horses, took them and our portmanteaus in the canoe with us, and left the horses to come after us in the boat. As there was a very great flood, we had to row a great way through the woods, but after some difficulty we escaped safe to land. When we had taken a little refreshment, we walked to the house where Mr. Zubly had been sent for to visit a woman that was sick, but she had taken her flight before we arrived, and was to be buried that day. We found the people gathered, and some of them pretty merry with grog, and talking as if they had been at a frolic rather than a funeral. As they had two miles to go, they put the corpse into a cart, and let each of us a horse to accompany them to Purysburg. When we came to the grave, Mr. Zubly gave us a short exhortation, and concluded with prayer. We then went into the church, and he gave us a sermon against *drunkenness*, which, though very uncommon at a funeral, was very necessary for the people that were there. He published preaching for me on the morrow, and at the time appointed I found a good congregation, to whom I preached the gospel with more comfort than I have felt several days. The word was made quick and powerful, and the people were much affected under the sermon. After preaching I was invited to dine with a Frenchman, who was one of the principal inhabitants, and expressed a very great desire that I would stay and be their parish minister; but *parishes*, however valuable as to earthly things, have no weight with me; my call is to run—to run to and fro, that knowledge may be increased and God exalted in the earth.

Wednesday, 17. Took leave of my kind friend, and hastened on to Combahee, and in the evening to Ponpon. The next morning I set off pretty early, and traveling steady all the day, in the evening I came safe to my dear friends in Charleston, who greatly rejoiced to see me returned to them again. Friday we sent word through the town that I should preach in the evening, and we had a fine congregation, to whom I declared "She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her." The day following I had a young man to visit me who was in society with the Methodists in England, and is well acquainted with the things of the Spirit. In the afternoon I had a message from Mr. Percy, one of Lady Huntington's ministers, who is just arrived from England, and has been very poorly; so I waited on him, and was glad to find him very zealous for God, and hope he will be instrumental of much good to the people in this new world. At six o'clock I preached in Mr. Hart's meeting to a small but serious congregation with great freedom of heart, and a degree of divine unction from above.

Sunday, 21. In the forenoon I was a good deal straitened in my own mind, yet the people were much affected under the word, and many were blessed. At two o'clock I had a good opportunity in preaching at Mr. Hart's meeting, and in the evening we had the Old Meeting full enough while I preached "The law as a schoolmaster to bring us to Christ." I am not so much satisfied with preaching the *law*, as I am with the gospel; but it is necessary, and therefore I must submit for the good of mankind and glory of God.

He preached his last sermon in Charleston, Monday evening, March 8, 1773. He refers to it as follows:

In the evening had a vast multitude of people to hear my farewell sermon, and all waited with the closest attention while I opened and applied the words of St. Paul to the believing Corinthians: "Brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." My heart was greatly engaged for the happiness of these dear people, who have always behaved to me as if I had been an angel of God. I should like well to continue longer in this town, but I must hasten through the woods to Philadelphia and preach the gospel in the waste places of the wilderness. After preaching I visited a gentlewoman who is sick, and desirous to be saved in the way of the gospel; we called upon God, and he graciously hearkened to the voice of our supplications.

Tuesday, March 9. I had many to take leave of, who heartily wish me success in the name of the Lord. We joined in singing the praises of Jehovah, and calling upon his excellent name, and he gave us a parting blessing. Many of them accompanied me to the water-side, where I found the boat ready, and had a very good passage to Mrs. Barkesdale's, where I was kindly received, and spent the evening in worshiping God with the family, and rested in peace.

CHAPTER VI.

No. 50, America.

(Minutes of the British Conference held in London, August 7, 1770.)

A man of wisdom, of sound faith, and a good disciplinarian.

(Petition to Mr. Wesley for ministerial help in America, 1768.)

THERE came up to the twenty-eighth annual session of the British Conference, which met at Bristol, in England, August 6, 1771, a Methodist preacher in the twenty-sixth year of his age, who, by his studious habits and conscientious fidelity in the discharge of duty during five years of itinerant life, had gained the full confidence and esteem of all his brethren. For some time he had felt a strong desire to come as a missionary to the Western Continent, and had prayerfully considered the whole matter. John and Charles Wesley, Ingham and Whitefield, had been here years before. Embury, Webb, and Strawbridge had been forming societies in various parts of the country since he joined the Conference; and Boardman, Pilmoor, and Williams had been two years in the field, and were calling for additional laborers. Satisfied that it was the will of God that he should enter upon this particular work, he conferred not with flesh and blood, but as soon as Mr. Wesley called for volunteers, among the first to respond was Francis Asbury, and from that moment his heart was in America. He was born near Birmingham, in Staffordshire, England, on the 20th or 21st day of August, 1745. In early youth he listened, at West Bromwich Church, to the

preaching of Ryland, Stillingfleet, Talbot, Bagnall, Mansfield, Hawes, Venn, and others, some of whom were among the most distinguished ministers, and ornaments of the English pulpit. With a taste thus formed for spiritual things, and a mind open to any good influences in the world around him, as soon as he was told of the Methodists he felt a desire, kindred to that of Mr. Fletcher, to know something more of the strange religious sect whose zeal for God had given them such notoriety, and went with a companion to the neighboring town of Wednesbury to see and hear for himself. Although the people had not assembled in a church with tower, and bell, and organ,

> And storied windows, richly dight,
> That cast a dim religious light,

yet they worshiped at the very gate of heaven. Said he:

I soon found that this was not the church, but it was better. The people were so devout—men and women kneeling down, saying amen. Now, behold, they were singing hymns—sweet sound! Why, strange to tell, the preacher had no prayer-book, and yet he prayed wonderfully! What was yet more extraordinary, the man took his text and had no sermon-book. Thought I, this is wonderful indeed! It is certainly a strange way, but the best way. He talked about confidence and assurance, of which all my flights and hopes fell short. I had no deep convictions, nor had I committed any deep known sins. At one sermon, some time after, my companion was powerfully wrought on. I was exceedingly grieved that I could not weep like him; yet I knew myself to be in a state of unbelief. On a certain time when we were praying in my father's barn, I believe the Lord pardoned my sins and justified my soul; but my companion reasoned me out of this belief, saying, "Mr. Mather said a believer was as happy as if he was in heaven." I thought I was not as happy as I would be there, and gave up my confidence, and that for months. Yet I was happy; free from guilt and fear, and had power over sin, and felt great inward joy. Some time after I had obtained a clear witness of my acceptance with God, the Lord showed

me, in the heat of youth and youthful blood, the evil of my heart; for a short time I enjoyed, I thought, the pure and perfect love of God; but this happy frame did not long continue, although at seasons I was greatly blessed.

He was formally licensed to officiate as a local preacher when he was seventeen years old, and at twenty-one entered the traveling connection.

As the mother of the Wesleys willingly gave up her sons, John and Charles, to preach to the savages of Georgia, so the mother of Asbury cheerfully acquiesced in the leadings of Providence, and with Christian resignation parted with her only son to come as a missionary to the wilds of America.

He embarked September 4, 1771, with Richard Wright, a young man who had been in the itinerant connection but one year, but who, impressed with the importance of the missionary work, had volunteered to accompany him to America; and, after a voyage of eight weeks, they were welcomed to the hospitalities of Philadelphia, where "the people looked on them with pleasure, hardly knowing how to show their love sufficiently; bidding them welcome with fervent affection, and receiving them as the angels of God." The first evening was spent at the old St. George's Church, where they listened to a discourse from Joseph Pilmoor, and entered at once on their American work.

The limited sphere of operations presented by New York and Philadelphia did not suit the apostolic spirit of Asbury. "At present I am dissatisfied," said he, under date of Thursday, November 22, 1771. "I judge we are to be shut up in the cities this winter. My brethren seem unwilling to leave the cities, but I think I shall show them the way." He accordingly planned excursions into the surrounding country and to dis-

tant towns, and his labors were abundantly successful. He received letters from Mr. Wesley, October 10, 1772, appointing him general assistant for the societies in America, with powers to be exercised under the direction of Mr. Wesley himself.

Mr. Wesley desired, indeed, to visit America in person, that he might understand the true state of things for himself, and thereby be made competent to act with the more discretion and efficiency; but, by letters dated March 2, 1773, he informed Mr. Asbury "that the time for his visiting America is not yet, being detained by the building of a new chapel." He, however, sent over Thomas Rankin and George Shadford to strengthen the hands of the ministers in America. They arrived at Philadelphia, June 3, 1773. Mr. Wesley had not been perfectly satisfied with the conduct of all the preachers in America in respect of the administration of the sacraments, and having the fullest confidence in Mr. Rankin, who was known to possess peculiar gifts for governing the Church, and who was Mr. Asbury's senior by several years, he appointed him general assistant for the societies in America—an office the duties of which he zealously discharged, and secured the object for which he was appointed; although, in doing this, he evinced too much austerity to allow of his being popular. His arrival was a source of great comfort to Mr. Asbury, who, after hearing him preach a discourse from Revelation iii. 8, expressed the opinion that perhaps he would not be admired as a preacher, but as a disciplinarian he believed he would be qualified for the place assigned him. The great principles that governed the societies in England were enforced here, and in particular the preachers were prohibited from administering the sac-

raments, and required to urge their people to attend the services of the Established Church, and to receive the ordinances at the hands of her ministers.

It was not from any sense of inability that Mr. Wesley allowed his preachers in England to remain in the position of laymen, and the great majority of his societies to continue without the administration of the sacraments in their own places of worship—he fully believed that he possessed the scriptural power and right to supply all this want, to place his societies everywhere in the position of churches, and himself in the character of a scriptural bishop over the largest spiritual flock in the country; but it was because he considered the orders of the ministry in the Established Church reasonable and useful as human arrangements, and because he felt conscientiously bound to remain all his life in communion with this Church, and, as far as in him lay, to keep his people in the same path. To secure this object he subjected himself and them to violent persecution—from which the plea of dissent would have given full protection—and retained his societies in a disadvantageous and anomalous position. And so long as the American colonies were subject to the British government, he pursued a similar course in this country. When, however, the United States were recognized as independent, and England had renounced all civil and ecclesiastical authority over them, then Mr. Wesley felt that in respect to the societies in this country there remained no reason why he should deprive them of those privileges which, in their case especially, were necessary to their religious stability; which they could obtain from no other source, and which he was perfectly competent to communicate. He accordingly ordained Dr. Coke

as a superintendent, or bishop, and Richard Whatcoat and Thomas Vasey as presbyters, or elders, to serve these societies; it being understood that on his arrival Dr. Coke should ordain Francis Asbury as joint superintendent, to have coördinate authority with himself; and that the two should, from among the preachers, ordain a sufficient number to administer the sacraments to the whole of the societies in America.

Furnished with letters of ordination under the hand and seal of Mr. Wesley, Dr. Coke and his companions sailed for New York, and arrived in that city November 3, 1784. Information of what had been done by Mr. Wesley, and of what was further proposed to be done, having been communicated to the preachers and members of the American societies, a Conference was summoned and convened in Baltimore on the 25th of December, over which Dr. Coke presided, assisted by Mr. Asbury, and at which sixty out of eighty-three—the whole number of preachers in America—were present. The first act of this Conference was to elect, by a unanimous vote, Dr. Coke and Mr. Francis Asbury general superintendents. This being done, Mr. Asbury was by Dr. Coke, assisted by the Rev. Mr. Otterbine—a clergyman of the German Church—successively ordained deacon, presbyter, and superintendent. The following American preachers were at the same time elected, and as many of them as were present at the Conference ordained elders, viz.: Freeborn Garrettson, William Gill, Le Roy Cole, John Hagerty, James O. Cromwell, John Tunnell, Nelson Reed, Jeremiah Lambert, Reuben Ellis, James O'-Kelly, Richard Ivey, Beverly Allen, and Henry Willis. Freeborn Garrettson and James O. Cromwell were set apart especially for Nova Scotia, and Mr. Lambert

for the Island of Antigua, in the West Indies. John Dickens, Caleb Boyer, and Ignatius Pigman were elected and ordained deacons. The American societies were thus constituted a separate Christian Church, and furnished with all the means and agencies for inculcating the doctrines and administering the ordinances of religion to the people of this vast country.

At the Christmas Conference, Bishop Asbury determined to occupy the fields which had been opened about fifty years before by the Oxford Methodists, but which, under the continued labors of Mr. Whitefield and Mr. Pilmoor till 1773, had yielded fruit only to impart life and strength to other denominations. For the planting of the newly constituted Church by the formation of societies and circuits within the original limits of the South Carolina Conference, he selected four of the best pioneer preachers then in the Connection, viz.: John Tunnell, Henry Willis, Beverly Allen, and Woolman Hickson. Mr. Tunnell was one of the thirteen elected to the order of elders, but did not receive ordination because he had gone in quest of health to St. Christopher's, one of the West India Islands. He was here solicited to remain as a preacher; but he promptly declined the offer of a good salary, a house, and servant to wait on him, and returned to his appointment in Charleston. He was received on trial in 1777, and sent to the famous Brunswick Circuit in Virginia; and in 1778 traveled the Baltimore Circuit. "His gifts as a preacher," says Jesse Lee, "were great." His brethren were fond of comparing him with his classmate William Gill, the most philosophic mind in the Methodist ministry of his day, and whom Dr. Rush pronounced the greatest divine he had ever heard; and with Caleb B. Peddicord, who was younger

in the ministry by one year, and who possessed the rare talent, with his soft and plaintive voice, of touching and moving his congregation to tears before he had uttered the third short sentence of his discourse. But neither Gill nor Peddicord could bind his audience with chains like Tunnell. He ranked as the Apollos of the day. He is described as "truly an apostolic man." His heavenly-mindedness seemed to shine on his face, and made him appear more like an inhabitant of heaven than of earth. A sailor one day was passing by where he was preaching, and stopped to listen; he was observed to be deeply affected, and on rejoining his companions, said: "I have been listening to a man who has been dead and in heaven; but he has returned, and is telling the people all about that world." In 1787 he scaled the Alleghanies, with four itinerants, and became one of the founders of Methodism in the great valley of the West.

At the first Holston Conference, appointed to be held in May, 1788, Bishop Asbury having been delayed in crossing the mountains from Burke county, in North Carolina, to the seat of the Conference in Washington county, Virginia, and consequently not arriving in time, Mr. Tunnell preached, on Sunday, a discourse which profoundly impressed the crowded audience, in which were General Russell and his wife, the sister of the illustrious Patrick Henry. At the close of the service Mrs. Russell went to Thomas Ware, who traveled the Nolachucky Circuit, and said: "I thought I was a Christian; but, sir, I am not a Christian; I am the veriest sinner upon earth. I want you and Mr. Mastin (Jeremiah Mastin, who traveled the Pedee Circuit in 1786, but was now on the Holston Circuit) to come with Mr. Tunnell to our house and

pray for us, and tell us what we must do to be saved." They accordingly went, and spent much of the afternoon in prayer, especially for Mrs. Russell; but she did not presently obtain comfort. Being much exhausted, the preachers retired to rest awhile in a pleasant grove near at hand. After they had withdrawn, the General, seeing the deep agony of soul under which his wife was laboring, began to read to her, by the advice of his pious daughter, Mr. Fletcher's charming address to mourners as contained in his Appeal. At length the preachers heard the voice of rejoicing accompanied with clapping of hands, and hastening into the house they found Mrs. Russell praising the Lord, and the General walking the floor and weeping bitterly, uttering at the same time this plaintive appeal to the Saviour of sinners: "O Lord, thou didst bless my dear wife while thy poor servant was reading to her; hast thou not a blessing also for me?" At length he sat down quite exhausted. To look upon the aged soldier and venerable statesman, now trembling with emotion and earnestly inquiring what he must do to be saved, was a scene in the highest degree interesting and affecting.

But the work ended not here. The conversion of Mrs. Russell, whose zeal, good sense, and amiableness of character were proverbial, together with the penitential grief so conspicuous in the General, made a deep impression on the minds of many, and numbers were brought to a saving knowledge of the truth before the Conference closed. The General himself rested not till he obtained the witness of his adoption, and he continued a faithful member and office-bearer in the Church, constantly adorning the doctrine of God our Saviour unto the end of his life. His daughter,

Chloe Russell, became the wife of Hubbard Saunders, a traveling preacher; and Sarah Campbell, the daughter of Mrs. Russell by a former marriage with General Campbell, who distinguished himself at the battle of King's Mountain, was married to Francis Preston. She became the mother of two of South Carolina's gifted sons, who retained the beautiful impress of her piety—the honorable William Campbell Preston, whose commanding eloquence was often heard in the Senate Chamber at Washington, as representative from the State, and the late General John Preston, who long survived, an ornament both to Church and State.

"In the Conference of 1787," says Thomas Ware, "I volunteered with two other young men, who esteemed the reproach of Christ greater riches than earthly treasures, to accompany Tunnell to the Holston country." His last appointment was in this frontier field (1789), where he fell at the head of seven itinerants, the victim of a disease developed by his exposure and fatigues. Three short sentences contain the obituary record of this remarkable man: "John Tunnell died of a consumption at the Sweet Springs, in July, 1790. He was about thirteen years in the work of the ministry; a man of solid piety, great simplicity, and godly sincerity; well known and much esteemed both by ministers and people. He had traveled extensively through the States, and declined in sweet peace." Bishop Asbury, in laying him in his grave at Dew's Chapel, says:

> I preached his funeral-sermon; my text, "For me to live is Christ, and to die is gain." (Phil. i. 21.) We were much blessed, and the power of God was eminently present. It is fourteen years since Brother Tunnell first knew the Lord; and he has spoken about thirteen years, and traveled through eight of the thirteen

States. Few men as public ministers were better known or more beloved. He was a simple-hearted, child-like man; of good learning for his opportunities. He had a large fund of Scripture knowledge, was a good historian, a sensible preacher, a most affectionate friend, and a great saint. He had been declining in health and strength for eight years, and for the last twelve months sinking into a consumption. I am humbled. O let my soul be admonished to be more devoted to God!

Henry Willis was born on the old Brunswick Circuit in Virginia, was a classmate of Mr. Tunnell in the ministry, and the first man ordained deacon and elder by Bishop Asbury after the Christmas Conference. He pioneered Methodism across the Alleghanies into the Holston country in 1784; and unable to reach Baltimore in time for the Conference, in consequence of detentions in making his way through the mountains in the depth of winter, he stopped at Mr. Henry Fry's in Culpepper county, Virginia. Freeborn Garrettson says:

He was a light in the Church for many years. At a very early period in the work I met him in Virginia, took him by the hand, and thought he would be a blessing to the Church; and so he proved. His habit was slender, though he traveled many years; but want of health at length induced him to take a supernumerary relation. His zeal and love for the cause continued to the day of his death, and rendered him exceedingly useful in his neighborhood.

Thomas Ware says:

He stood preëminent. I knew him well. He was a manly genius, and very intelligent. He well understood theology, and was a most excellent minister. His life as a traveling and local preacher, and as a supernumerary, was, I believe, unblemished. I followed him to the South as far as North Carolina, to the East as far as New York, and to the West as far as Holston, and found his name dear to many of the excellent of the earth. His physical powers, however, were not sufficient to sustain the ardor of his mind. But of this he was often wholly unmindful, until his bow nearly lost its elasticity, when

a local or supernumerary relation became inevitable. He was possessed of great gifts, natural, spiritual, and acquired; he gave himself greatly to reading, especially in the earlier part of his life. His prominent features were an open, pleasant, smiling countenance; he possessed great fortitude and courage, tempered with good conduct; he was cheerful without levity, and sober without sullen sadness or gloomy melancholy. He possessed the relative virtues in a very high degree: a pleasant, obedient, and dutiful son; a most endearing, discreet, and affectionate father; a loving, faithful, and tender husband; and a firm, open, and familiar friend, much given to hospitality. He considered the traveling ministry as the most excellent way, and nearest the apostolic plan of spreading the glorious gospel of Christ with success, and his great argument for continuing in the itinerancy, notwithstanding his physical infirmities and family cares, was that his call and qualifications were of a divine nature, and not to be dispensed with but by unfaithfulness, debility, or death. This great man of God extended his labors from New York in the North to Charleston in the South, and from the Atlantic to the western waters, and greatly rejoiced to see the pleasure of the Lord prosper through his instrumentality. Not many such cases, perhaps, as that of Henry Willis have been known even among the primitive Methodist preachers in America.

He lingered along the shores of death apparently dying, and then reviving and re-reviving, for several years, until finally the feeble, sickly taper sunk quietly in the socket and disappeared. He died in 1808, at Pipe Creek, Frederick county, Maryland, with an unshaken confidence in his God, and triumphant faith in Christ Jesus as his Saviour. "Henry Willis!" exclaimed Bishop Asbury on visiting his grave, "ah, when shall I look upon thy like again? Rest, man of God!"

Beverly Allen was also elected elder at the Christmas Conference; but, not leaving his appointment in Wilmington to attend it, did not receive ordination till the first Conference held in North Carolina, at Green Hills, beginning April 20, 1785. He had been

a devout and zealous preacher, and became the traveling companion of Bishop Asbury, and a correspondent of Mr. Wesley. He was a man of extraordinary talents, acquired an almost unparalleled popularity as a preacher, became a leader in the ranks of the ministry, and a prominent representative of Methodism. He married into a highly respectable family, and gained a fine social position in Carolina. In 1792 his name stands in the Minutes as "expelled." He engaged in mercantile pursuits in Augusta, Georgia; financial embarrassments soon followed, and he killed the United States Marshal, Major Forsyth, while attempting to arrest him for debt. In his flight, he was captured and imprisoned in Elbert county, in Georgia, but was soon released by his friends, who charitably supposed him to be insane, and buried himself in the wilds of Kentucky, where he engaged in the practice of medicine. The Rev. Peter Cartwright, D.D., says:

> Dr. Allen, with whom I boarded, had in an early day been a traveling preacher in the Methodist Episcopal Church. He was sent South to Georgia as a very gentlemanly and popular preacher, and did much good. He married in that country a fine, pious woman, a member of the Church; but he, like David, in an evil hour fell into sin, violated the laws of the country, and a writ was issued for his apprehension. He warned the sheriff not to enter his room, and assured him if he did he would kill him. The sheriff rushed upon him, and Allen shot him dead. He fled from the country to escape justice, and settled in Logan county, Kentucky—then called "Rogues' Harbor." His family followed him, and here he practiced medicine. To ease a troubled conscience, he drank in the doctrine of Universalism; but he lived and died a great friend to the Methodist Church.

Woolman Hickson was received on trial in 1782, and was trained for the work of the ministry during the first year by that apostolic man Freeborn Garrett-

son, who in the service of his Master traversed mountains and valleys, frequently on foot with his knapsack on his back, guided only by Indian paths in the wilderness, waded through deep morasses, satisfied his hunger with a piece of bread and pork, quenched his thirst from the running brook, and rested his weary limbs on the fallen leaves of the trees. Mr. Hickson's "name is very precious to the lovers of early Methodism," says Wakeley. He was "a man of splendid talents and brilliant genius," which shone the brighter by contrast with the shattered casket that inclosed them, for his whole public life was oppressed by physical suffering and feebleness. He labored in Virginia, Maryland, and New Jersey, and, though fast hastening to the grave by consumption, volunteered to go as a missionary to Nova Scotia, but was forbidden by Bishop Asbury, and sent, in 1787, as a substitute for Henry Willis, to assist John Dickens in New York. During this year he had the distinguished honor of introducing Methodism into Brooklyn, which is now the "City of Churches." From a table in Sands street, directly in front of the spot where a Methodist church now stands, he preached his first sermon in the open air, and at the close offered to visit them again if any person present would open his house for preaching. Peter Cannon at once invited him to return, and fitted up a cooper-shop for the reception of the congregation. Here Mr. Hickson formed the first class in Brooklyn, and appointed Nicholas Snethen, afterward so famous as a preacher, the first leader. He died and was buried in New York, and is briefly commemorated in the Minutes as a man of promising genius, upright life, snatched away by consumption, seven years in the work.

Such were the men chosen by Bishop Asbury to establish Methodism in Carolina. In aid of their operations he planned an early visit to the South, and determined to take with him also, as a traveling companion and co-laborer, Jesse Lee, from the Salisbury Circuit in North Carolina. Mr. Lee was also a native of Virginia, and entered the itinerancy in 1783. Although not regularly educated for the gospel ministry, nor possessing those rare talents which command the admiration of mankind, he yet exhibited much native genius, had a clear understanding of the method of salvation by grace, and evinced an ardent love for the souls of men. With his intimate friends he was frank and familiar, and often enlivened conversation with sudden strokes of wit and amusing anecdotes, which, however, always had a religious tendency. His appearance in the pulpit was plain yet dignified, simple but commanding. His style was unadorned with the flowers of rhetoric, but his armory abounded with apposite quotations of Scripture, which were often enlivened by the introduction of a fitting anecdote, and made impressive by striking and familiar illustrations. In the estimation of his contemporaries he ranked "as the best every-day preacher in the Connection." If in the judgment of some he occasionally descended from the dignity of his solemn subject by quaint observations, he generally corrected the seeming evil effect by regaining at once the gravity of the minister of God, and urging upon his hearers the necessity of holy living. Sometimes, as if instantaneously moved by inspiration, or a sense of the tremendous importance of his subject, he burst forth in those impassioned exclamations which are rather calculated to overwhelm with astonishment than to convince the

judgment by the force of argument. These instances, however, were rare, for his preaching generally resembled a smooth-flowing stream, keeping within its natural bounds, but now and then having its placid surface disturbed by passing a gentle declivity over a pebbled bottom. It therefore gradually and imperceptibly instilled itself into the understanding, and won the heart by its own native force rather than by any sudden effort of the orator's tongue. But the best praise of his preaching is found in its effects. The unction of the Holy One attended his word, and made it life and salvation to the souls of multitudes. His labors extended almost from one end of the United States to the other, until at length, in 1816, having preached his last sermon on 2 Peter ii. 5, "But grow in grace," and having transmitted sundry messages to absent friends—in particular this one: "Give my respects to Bishop McKendree, and tell him that I die in love with all the preachers; that I love him, and that he lives in my heart"—he departed this life in great triumph, and was buried in the city of Baltimore.

Bishop Asbury left Baltimore on Wednesday, January 5, 1785, and, in company with Mr. Hickson, on Saturday, the 8th, reached Mr. Fry's, in Culpepper county, Virginia, where Mr. Willis had stopped on his way to the Conference, and on the next day preached, ordained him deacon, and baptized some children. Mr. Willis now joined himself to their company, and when they arrived at Carter's Church, in Virginia, Mr. Asbury ordained him elder, January 18, administered the sacrament, and held the love-feast. The Lord was with them in each of these services. They continued their journey together through the counties of Stokes

and Surry, in North Carolina, and, under the guidance of Mr. Willis, arrived on the 29th of January, 1785, at the hospitable mansion of Colonel Joseph Herndon, who resided in the county of Wilkes, on the head-waters of the Pedee, and within the bounds of the Yadkin Circuit. Here they rested for a few days, and made preparation for their journey into South Carolina. Mr. Lee, who did not go to the Baltimore Conference, came up from Salisbury to attend the Bishop's appointment at this place, and was requested by him to travel with him also during his trip to the South.

The company, now fully formed, bade adieu to the kind entertainment of Colonel Herndon, and entered upon their journey February 3d, daily in every house ceasing not to teach and preach Jesus Christ and him crucified. They entered South Carolina at Cheraw, Thursday, February 17th, and were welcomed to the hospitalities of a merchant who had been a Methodist in Virginia, and in whose employment there was a clerk, a native of Massachusetts. This young man gave Mr. Lee an account of the social customs and religious condition of his native State, which produced a desire that soon ripened into a conviction of duty, to go and preach in Massachusetts the unsearchable riches of Christ. He fulfilled this felt obligation in 1789, and such were the successes that attended his ministerial labors that he has been justly styled the "Apostle of New England." After giving religious instruction to the people, and spending some time in the church (St. David's) in prayer, the party pursued their journey, and came to Long Bluff Court-house, thence to Mr. Kimbro's, where they were kindly entertained, and thence across Lynch's Creek, Black

Mingo, and Black River, by the usual route of travel to Georgetown, where they arrived on the 23d of February.

On the following night, Bishop Asbury preached to a large and serious congregation, on 1 Cor. ii. 14: "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Just as they were about to start for the place of worship, the gentleman at whose house they were staying excused himself, "as it was his turn to superintend a ball that night." Jesse Lee prayed with great earnestness that if the Lord had called them to Georgetown, he would open the heart and house of some other person to receive them. At the close of the service Mr. Wayne, a cousin of the celebrated General Wayne, invited them to call on him, and from that time his house became a home for Methodist preachers. They took breakfast with him, and on leaving he showed them the way to the river, and paid their ferriage. It was his courtesy also in giving letters of introduction to Mr. Willis, who had preceded the party to Charleston, that secured for them a cordial reception in that city. Bishop Asbury says:

Thursday, February 24. We traveled on through a barren country, in all respects, to Charleston. We came that evening to Scott's, where the people seemed to be merry; they soon became mute. We talked and prayed with them. In the morning, when we took our leave of them, they would receive nothing. We met Brother Willis. He had gone along before us, and had made an acquaintance with Mr. Wells, a respectable merchant of the city, to whom he had carried letters of introduction from Mr. Wayne, of Georgetown. I jogged on, dejected in spirit, and came to Mr. Wells's. We obtained the use of an old meeting-house belonging to the General Baptists, in which they had ceased to preach. Brother Willis preached at noon, Brother Lee morning and evening. I first went

to the Episcopal Church (St. Philip's), and then to the Independent meeting-house (Circular Church). At this last I heard a good discourse.

Monday, 28. The Calvinists, who are the only people in Charleston who appear to have any sense of religion, seem to be alarmed. Yesterday morning, and again at noon, the congregations were small; at night we were crowded. There is a great dearth of religion here; some say never more so than at this time. The people were a little moved while Brother Lee preached to them on Sabbath evening. My first sermon was on Wednesday morning, March 2d, on 2 Cor. v. 20. I had but little enlargement. I preached again the next day, on Eccles. xi. 9. The people were solemn and attentive. I find there are some here who oppose us—I leave the Lord to look to his own cause. I told my hearers that I expected to stay in the city but seven days; that I should preach every night, if they would favor me with their company; and that I should speak on subjects of primary importance to their souls, and explain the essential doctrines taught and held by the Methodists.

Friday, March 4. I gave them a discourse on the nature of conviction for sin, from John xvi. 8. Many serious people attended, and some appeared to feel.

Saturday, 5. I spoke on the nature and necessity of repentance. The ministers, who had before this held meeting at the same hour with us, and had represented our principles in an unfavorable light, and striven to prepossess the people's minds against our doctrines—even these ministers came to hear. This afternoon Mr. Wells began to feel conviction. My soul praised the Lord for this fruit of our labors—this answer to our prayers.

Sunday, 6. I had but few hearers this morning; those few appeared to have feeling hearts. In the evening I preached to a large, wild company, on Acts xvii. 30, 31. My soul is in deep travail for Mr. Wells. I hope God will set him at liberty. The sore-throat and scarlet fever prevail in this city, yet are the inhabitants vain and wicked to a proverb. I bless God for health.

Wednesday, 9. I had a good time on Matt. vii. 7. In the evening the clouds about Mr. Wells began to disperse; in the morning he could rejoice in the Lord. How great is the work of God—once a sinner, yesterday a seeker, and now his adopted child! Now we know that God has brought us here, and have a hope that there will be a glorious work among the people—at least among the Africans.

Thursday, 10. This day I delivered my last discourse, on 1 Pet.

iii. 15. I loved and pitied the people, and left some under gracious impressions. We took our leave, and had the satisfaction of observing that Mrs. Wells appeared to be very sensibly affected. We had rough crossing in going over the bay to Hadrell's Point. I baptized two children, for which I was offered a great reward; but it was by persons who did not know that neither my own feelings nor the Constitution of our Church permitted me to receive any compensation for such services. We reached Georgetown time enough to give notice for preaching in the evening.

Sunday, 13. The people generally attended and were serious. We found Mrs. Wayne under deep distress of soul. From Georgetown we came by Kingstree, and got to Mr. Durant's, who, I heard, was a Methodist. We found him in sentiment one of Mr. Hervey's disciples, but not in the enjoyment of religion. I delivered my own soul before I took my leave of him. Hearing of Brother Daniel at Town Creek, I resolved to make a push for his house. It was forty miles distant, and I did not start until nine o'clock. I dined at Lockwood's Folly, and got in about seven o'clock. O how happy was I to be received, and my dear friends to receive me! I have been out for six weeks, and ridden near five hundred miles among strangers to me, to God, and to the power of religion.

Saturday, 19. After preaching at Town Creek I rode in the evening to Wilmington, North Carolina. Night came on before we reached there, and from the badness of the causeway I ran some risk. We went to a house, but the owner was not prepared to receive us; afterward to another, where we had merry, singing, drunken raftsmen. To their merriment I soon put a stop. I felt the power of the devil here.

Sunday, 20. The bell went round to give notice, and I preached to a large congregation. I came away well satisfied that I had delivered my own soul.

CHAPTER VII.

He began to send them forth by two and two, and gave them power over unclean spirits. (Mark vi. 7.)

Who sends his servants forth by pairs
To make his power and goodness known,
Thus to their successors declares
That two are better far than one,
And wills the preachers in his name
To think, and speak, and live the same.
The force of unity divine
Nor men nor devils can oppose;
In Jesus' love our spirits join,
We trample on our hellish foes,
And spoil Abaddon of his crown,
And turn his kingdom upside down.

(Charles Wesley.)

AFTER the return of Jesse Lee to the Salisbury Circuit, and the departure of Bishop Asbury to hold the first North Carolina Conference at Green Hills, April 20, 1785, the work continued to make encouraging progress in Charleston and Georgetown, and in particular many appeared to be deeply awakened in the parishes of Christ Church and St. Thomas. Mr. Allen, who was appointed for this year (1785) to Georgia, after reaching Charleston in the month of June, concluded to remain, and, with his spiritual son in the gospel, John Mason, to unite in labors with the preachers in Carolina. It was not long before the spirit of opposition began to manifest itself. The enemy could not bear to see his prey taken from him, and stirred up the wicked to spread all manner of

falsehood abroad, and in some measure gained his point. The people became almost afraid to hear the preachers, lest they should be infected with Methodism. The awakened and converted, however, began to be gathered into societies, and numbered at the end of the first year thirty-five whites and twenty-three colored in Charleston. In letters to Mr. Wesley, Mr. Allen says:

It was now (June 1785) too late in the summer to proceed to Georgia; I therefore paid my friends and spiritual children a visit at Anson, in North Carolina, and formed what is now called Great Pedee Circuit, where many hundreds flocked to hear the word of the Lord, and many were truly awakened. In autumn I paid my friends another visit in Anson, where some, who had backslidden after my first coming among them, were deeply distressed. One night at Colonel Jackson's we had a most affecting season; many were deeply distressed, but in particular two of the Colonel's daughters and a sister of Mrs. Spencer, whose husband was one of the judges of the Superior Court. These after we had retired to bed continued with such cries and groans that we could not rest, and after awhile we arose and continued in prayer and exhortation till near two o'clock, when God heard our petitions and sent the Comforter. In the course of this tour we had crowded assemblies to hear, and many were deeply wrought upon. In September I returned with my dear companion in travels and sufferings, John Mason, to Cainhoy, where we found the work going on in the hearts of our friends. We spent some time with them and in Charleston, and then took our journey to the North. We visited our friends again on Pedee and the Yadkin, where God gave us some gracious seasons. At the Conference of 1786, held at Salisbury, I was appointed to take charge of Pedee and Santee circuits, in the former of which we had a blessed ingathering of souls, and in the latter God set a few seals to my feeble labors. I spent some time also in North Carolina, where we had very happy meetings, some falling to the earth, and others crying to God to have mercy on their souls.

While Mr. Allen was thus cultivating the northern, Mr. Hickson was equally active in developing the southern portion of this field, so that in 1786 the

Pedee Circuit was made to embrace the territory on either side of the river, and to extend from Georgetown in South Carolina to within ten miles of Salisbury in North Carolina, and contained a membership of two hundred and eighty-five whites and ten colored. In like manner, by the active labors of Mr. Tunnell and Mr. Willis, the Santee Circuit was formed, and, beginning near Charleston, was made to include the territory on either side of the Santee and Wateree rivers from Nelson's Ferry to Providence, within ten miles of Charlotte, in North Carolina, and had a membership of seventy-five whites; and the Broad River Circuit, which commenced in the Dutch Fork above Columbia, and extended north as far as the Pacolet Springs, embracing parts of Newberry, Fairfield, Chester, Union, and Spartanburg districts, and which contained a membership of two hundred whites and ten colored. In this work of forming the circuits they were greatly aided by the Rev. James Foster, a native of Virginia, who was received on trial in 1776, but injured his constitution by excessive fasting and preaching in the open air, and was compelled to locate at the expiration of two years. He removed to South Carolina, and formed a circuit among some Methodist emigrants from Virginia, and supplied them with preaching. Thus in distant loneliness from his brethren in the ministry, and in much affliction, he became providentially honored as one of the founders of Methodism in the State. He reëntered the itinerancy in 1786, and the Broad River Circuit was included in his appointment. In his last years his intellect gave way under his infirmities, and in his mental prostration he used to wander about among Methodist families, exhibiting the amiableness of disposition and maintaining the

strictness of religious habits that always characterized him. Being unable to preach for them, he conducted their domestic devotions with the greatest propriety.

Thus the preachers chosen to labor for the year 1785, in South Carolina, confined not their operations to Charleston and Georgetown, for which they are named in the Minutes—for these were only prominent appointments within circuits which they were expected to form—but passing up the principal rivers of the State where the chief settlements were to be found, left behind them foot-prints distinctly to be traced on the banks of the Pedee and Yadkin, Santee and Wateree, Congaree and Broad rivers, even to the remotest limit of population. The people being scattered over a large tract of country exposed the itinerants who traveled among them to many serious inconveniences, while the bogs and morasses through which they had to pass often placed their lives in dangers of the most alarming nature. On an average they had to ride about one hundred miles a week, and to encounter difficulties to which their successors were utter strangers, who had public roads provided for them, and bridges to preserve them from the quagmires and torrents that intersected the deserts. But through all these perils the gracious Lord preserved his faithful servants, and caused his work to prosper in their hands. Bishop Asbury returned on his second visit to South Carolina, reaching Mr. Dunham's, in Britton's Neck, January 4, 1786. He says:

We crossed Great Pedee and Lynch's Creek, and wet my books. Coming to Black Mingo, we lodged at a tavern, and were well used. Sleeping up-stairs, I was afraid the shingles, if not the roof of the house, would be taken away with the wind.

Saturday, 7. I preached at Georgetown twice to about eighty peo-

ple each time. This is a poor place for religion. Here I was met by Brother Henry Willis.

Tuesday, 10. Rode to Wappetaw. It was no small comfort to me to see a very good frame prepared for the erection of a meeting-house for us, on that very road along which, last year, we had gone pensive and distressed, without a friend to entertain us.

Wednesday, 11. Preached at Saint Clair Capers's. We had a good time and many hearers, considering that neither place nor weather was favorable. My soul enjoyed great peace, and I was much engaged with God that my labors might not be in vain. From Capers's I came to Cainhoy by water.

Friday, 13. I came to Charleston; being unwell, Brother Willis supplied my place.

Sunday, 15. We had a solemn time in the day, and a full house and good time in the evening. My heart was much taken up with God. Our congregations are large, and our people are encouraged to undertake the building of a meeting-house this year. Charleston has suffered much—a fire about 1700, again in November, 1740, and lastly the damage sustained by the late war. The city is now in a flourishing condition.

Friday, 20. I left the city, and found the road so bad that I was thankful I had left my carriage and had a saddle and a good pair of boots. We were water-bound at Wasmassaw, where I found a few who had been awakened by the instrumentality of our preachers.

Monday, 23. The Wasmassaw being still impassable, we directed our course up the lowlands through the wild woods, until we came to Mr. Winter's, an able planter who would have us to dine with him and stay the night. His wife's mother being ill, and desiring the sacrament, we went to her apartment and there had a melting, solemn time. In this worthy family we had prayer night and morning.

Tuesday, 24. We made an early start. We stopped at a tavern for breakfast. The landlord had seen and heard me preach three years before in Virginia, and would receive no pay. We rode to the Congaree, and lodged where there was a set of gamblers. I neither ate bread nor drank water with them. We left early next morning, and, after riding nine miles, came to a fire, where, stopping and broiling our bacon, we had a high breakfast. At Weaver's Ferry we crossed the Saluda. Here once lived that strange, deranged mortal who proclaimed himself to be God. Report says that he killed three men for refusing their assent to his godship; he gave out his

wife to be the Virgin Mary, and his son Jesus Christ; and when hanged at Charleston, promised to rise the third day.

Friday, 27. I had near four hundred hearers at Parrott's log church, near Broad River. We had ridden about two hundred miles in the last eight days.

Sunday, 29. Having by appointment to preach on Sandy River, we set off in the rain, which had been falling all the night before. The first little stream we attempted to cross had well-nigh swept Brother McDaniel away. We rode on to Little Sandy, but it was too much swollen for us to ford; going up the stream, we crossed over on a log—our horses swimming over. Having gained the opposite bank, we continued on about twenty miles and had a trying time. I was happy, although Brother Willis was afraid we should be obliged to sleep in the woods.

Monday, 30. We rode to friend Terry's; but here we met with our old difficulties, and were compelled to go up higher. Coming to Great Sandy, we crossed the river at Walker's Mill; and here we were in danger of losing both our horses; the water came in with such rapidity from the dam that it swept them down the stream under a log. We at length came to Father Seally's; here we staid to refit, and had every thing comfortable. I preached on Wednesday, after which I had one hundred and fifty miles to ride to White's Mulberry-fields, near the mouth of John's River.

Sunday, February 5. I preached at Brother Connelly's, where there is a large society and a revival of religion.

Monday, 6. We rode to W. White's, and appointed preaching for the next day. Here I had about one hundred hearers.

Sunday, 12. At Joseph Herndon's it was a chilly day; but there was some life among the people. My rides are little short of twenty miles a day in this mountainous country, besides my public labors. My soul has peace, but this body is heavy and afflicted with pain.

Sunday, 19. Preached at Morgan Bryan's. Next day I set off in the rain and traveled with it. We swam Grant's Creek, and reached Salisbury in the evening, wet and weary. I thought we should scarcely have preachers at the time appointed, but the bad weather did not stop their coming. We spent three days in Conference, and went through our business with satisfaction.

At this second North Carolina Conference, held in Salisbury, February 21, 1786, the appointments made for Charleston were, James Foster, elder; Henry Wil-

lis, and Isaac Smith as his colleague. Mr. Smith was a native of Virginia, served as a private and an officer in the Revolutionary War, was present at the battles of Princeton, Brandywine, Germantown, Monmouth, and Stony Point, and bore the honorable scars of the conflict to his grave. He enlisted as a soldier of the Lord Jesus in 1783, was received on trial into the Virginia Conference the following year, and sent as a colleague of Jesse Lee to the Salisbury Circuit, and in 1785 was associated with Thomas Humphreys on the Tar River Circuit in North Carolina. He continued to fill prominent appointments in the South Carolina Conference till 1796, when he located and engaged in mercantile pursuits in Camden. He reentered the itinerant ranks in 1820, and in 1822 was sent as a missionary to the Creek Indians, in charge of a school to be established among them. Here he shone as a light in a dark place, till the infirmities of age compelled him to take a superannuated relation to the Conference in 1827. He died of a cancer, in Monroe county, Georgia, in 1834, "full of faith and the comfort of the Holy Ghost," after more than half a century of ministerial life, aged seventy-six years. "He was one of the fathers of the Church in this country," say the Minutes, "and entitled to be had in everlasting remembrance. We cannot trust ourselves to speak fully of him. He was the oldest, and, what was well becoming the father of the Conference, the most honored and beloved of all the preachers. Believing every word of God, meek above the reach of provocation, and thoroughly imbued with the spirit of love and devotion, he was a saint indeed."

It was during this year, 1786, his first in the South Carolina Conference, while engaged in forming the

Edisto Circuit, and riding upon the banks of the Santee, he felt the need of a deeper consecration to God, and dismounting from his horse, in a grove beside the river, he had a season of wrestling with God in prayer, and from that time the assurance of God's love toward him never forsook him for an hour. He would often come from his closet, after remaining an hour upon his knees, with his face fairly glowing with a heavenly light.

In this region (Edisto) the name Methodist was scarcely known till he visited it. The new name and his heart-searching preaching caused much stir among the people, as they had heard but little preaching before, and knew nothing of experimental religion. Many were convicted and converted, and a number of societies were formed. It was no uncommon event for persons to fall under his pungent preaching as suddenly as if they had been shot. The doctrine of the new birth was no better understood by the people then than it was by Nicodemus, until they were enlightened by his preaching. The pioneer of Methodism not only has to take people as he finds them, but the gold has to be worked out of the ore. When Mr. Smith was forming Edisto Circuit, a gentleman who was not a professor of religion invited him to his home. While at his house his host observed that he frequently retired into the woods, and on one occasion followed him, when, to his great astonishment, he found him on his knees engaged in fervent prayer. This struck him under conviction, and was the cause of his embracing religion soon after. The happy mixture of dignity, pleasantness, and meekness in his countenance was calculated to win the good opinion of such as beheld him. His appearance and his manners qualified him for the missionary work, and many of those whom he found dead in sin, and their tongues defiled with most profane language, he soon rejoiced to hear praising God. He, like most of his brethren that were engaged in planting Methodism, did not weary his congregations with dry and tedious discourses, but their sermons were short and energetic. They enforced their preaching with the most consistent deportment in the families where they sojourned, always praying with and for them, and speaking to each individual on the great matter of salvation. (Lednum.)

To the zealous labors of Mr. Smith in forming the Edisto Circuit must be added the successful ministry of Henry Willis. He preached first in a Lutheran church on Cattle Creek. Jacob Barr, who had been a Continental officer, lived in the neighborhood, and, drawn by curiosity—half atheist as he was—went out to see and hear the stranger. The result was that he was thoroughly awakened and soundly converted, and became afterward a most faithful and successful local preacher. The Edisto Circuit was made to extend from the Savannah River to within thirty miles of Charleston, and from Coosawhatchie Swamp to the Santee River, and reported to the Conference for 1787 a membership of two hundred and forty whites and four colored.

The work made encouraging progress in Charleston during this year. The first Methodist church was erected in the city, and was ready for occupation at the first session of the South Carolina Conference. It was a plain wooden structure, sixty by forty feet, with galleries for the colored people, and occupied a site on Cumberland street which cost three hundred pounds sterling—about fifteen hundred dollars. The building cost one thousand pounds sterling—about five thousand dollars—and was at first called the "Blue Meeting," in contradistinction from the "White Meeting" (Circular Church), but afterward took the name of Cumberland, from the street on which it stood. The congregations were large during the year, and a growing interest was manifested on the part of the people on the subject of religion. The preachers reported at Conference a membership of thirty-three whites, according to the Minutes, but of forty, according to Dr. Coke, and fifty-three colored.

The appointments for the Pedee Circuit this year (1786) were Beverly Allen, elder, Jeremiah Mastin, and Hope Hull. "At the Conference (1786) held at Salisbury I was appointed," says Mr. Allen, "to take charge of Pedee and Santee circuits, in the former of which we had a blessed ingathering of souls, and in the latter God set a few seals to my feeble labors. I spent some time also in North Carolina, where we had very happy meetings—some falling to the earth, and others crying to God to have mercy upon their souls." Mr. Mastin was received on trial into the traveling connection in 1785, and was sent to the Williamsburg Circuit in Virginia. After traveling the Pedee Circuit one year, he gave three years in succession to the Holston country, and located in 1790. His successful labors on this circuit were long and gratefully remembered, and Mastin became a family name in households awakened and converted through his instrumentality. Hope Hull was a native of Maryland, a classmate in the ministry of Mr. Mastin, and was appointed the first year to the Salisbury Circuit in North Carolina. Dr. Coke says:

> Mr. Hull is young, but is indeed a flame of fire. He appears always on the stretch for the salvation of souls. Our only fear concerning him is that the sword is too keen for the scabbard—that he lays himself out in work far beyond his strength. Two years ago he was sent to a circuit in South Carolina which we were almost ready to despair of; but he, with a young colleague (Mastin) of like spirit with himself, in one year raised that circuit to a degree of importance equal to that of almost any in the Southern States.

His popularity in the Pedee country was unbounded, and his name, like that of Mastin, was perpetuated by incorporation as a family name in many households. Edward Crosland, of Green Pond Church, was so partial to both the preachers that he named a son Mastin

and a daughter Hope Hull; and Robert Purnell, of Beauty Spot, who was awakened and converted under a sermon preached in the open air, because the log church could not contain the multitude that thronged the appointment, and who was one of the first local preachers raised up in the South Carolina Conference, and a great revivalist, named his second son Hope Hull, and sent him afterward to the academy which he established in Georgia to be educated for the ministry. Dr. Pierce, in Sprague's Annals, says:

Mr. Hull's style of preaching was awakening and inviting—by far the most successful mode with the mass of mankind. He was also, emphatically, what may be called an experimental preacher, both as regards the renewed and unrenewed heart; a style growing out of the fact that he had carefully studied human nature in its deceitful workings, and Christian experience, not only in its more palpable, but more intricate phases, so that when an attentive hearer had listened to one of his searching discourses, whether it was intended to lay bare the sinner's heart or to test the Christian's hopes, he always felt as if he had passed through a process of spiritual engineering which had mapped before him the whole field of his accountable life. Sinners often charged him with having learned their secrets, and using the pulpit to gratify himself in their exposure; and Christians, entangled in the meshes of Satan's net, and ready to abandon their hope of the Divine mercy, have been cleared of these entanglements under his judicious tracings of the Holy Spirit in his manifold operations on the heart and conscience. Powerful emotion could be seen as it played in unmistakable outline upon the anxious believer's countenance, while undergoing one of these spiritual siftings; and when, at last, the verdict was written on his heart that he was a child of God according to the rules of evidence laid down, all the conventional rules about the propriety of praise were broken by one welling wave of joy, and he told aloud that the kingdom of God was not a kingdom of word only, but of power. Mr. Hull was a fine specimen of what may be regarded an old-fashioned American Methodist preacher. His oratory was natural, his action being the unaffected expression of his inmost mind. Not only was there an entire freedom from every

thing like mannerism, but there was a great harmony between his gesticulation and the expression of his countenance. He seemed, in some of his finest moods of thought, to *look* his words into his audience. He was one of nature's orators, who never spoiled his speaking by scholastic restraints. He wisely cultivated his mind and taste that he might rightly conceive and speak; but he left all external oratory to find its inspiration in his subject, and to warm itself into life in the glow of his mind. Hence, in many of his masterly efforts, his words rushed upon his audience like an avalanche, and multitudes seemed to be carried before him like the yielding captives of a stormed castle.

Mr. Mastin and Mr. Hull labored each but one year in South Carolina, and when they left the Pedee Circuit went, the former to pioneer Methodism over the Alleghanies into Holston, and the latter into Georgia, where he used to be known under the coarse but graphic appellation of the "Broad-ax," an honorary distinction conferred on him because of the mighty power that attended his ministry. With the exception of the year 1792, when he went to assist Jesse Lee in New England, and traveled the Hartford Circuit in Connecticut, Mr. Hull gave the whole of his ministerial life to Georgia. He located in 1795, established an academy in Wilkes county, removed to Athens in 1802, was always a great friend of the Georgia University, and at one time its acting president, and died October 4, 1818. The number of members in the Pedee Circuit was this year increased to seven hundred and ninety whites and thirty-three colored.

The appointments for Santee Circuit in 1786 were Beverly Allen, elder, and Richard Swift. Mr. Swift commenced his itinerant career in 1783, with William Watters, the first American Methodist preacher, on the Calvert Circuit, in Maryland. The following year he traveled the Caswell Circuit, in North Caro-

lina, and in 1785 labored in the Holston country. His preaching made a deep impression in the Santee country, and his name has been handed down to the present generation in grateful remembrance by those who in early life were brought into the Church through his instrumentality. The climate proved unfriendly to the health of one brought up in a more northern latitude, and after the Conference he returned with Bishop Asbury to Virginia, where he labored with success, and located in 1793. He reported a membership of one hundred and seventy-eight whites and twelve colored.

Broad River Circuit had this year (1786) the services of James Foster, elder, and Stephen Johnson. Mr. Johnson was received on trial into the traveling connection in 1785, and appointed to the Guilford Circuit in North Carolina. He gave one year only to South Carolina, and devoted the remainder of his ministerial life to Virginia. He had large success on this circuit, and more than doubled the membership of the Church, reporting to the Conference four hundred and three whites and nineteen colored.

On the 10th of February, 1787, Dr. Coke sailed from St. Eustatius, one of the West Indies, on board of a Dutch ship that was bound for Charleston in South Carolina. After a pleasant voyage of eighteen days he landed in the city, and spent about a month in preaching to the people in the church which had just been erected on Cumberland street, and which was first opened by him for religious service. Such was the spirit of hearing excited among the inhabitants that from three to four hundred persons regularly attended the morning preaching. He was much gratified by the information he received of the rapid

progress of Methodism, both in Carolina and in Georgia. But peace and prosperity from without are frequently counterbalanced by domestic circumstances that tend to disturb the tranquillity that reigns within. Prejudices came to be entertained against Dr. Coke in his absence, by some of the leading preachers, which, as a transient cloud, produced a momentary gloom, but openness of communication caused Christian friendship again to resume its place, leading to mutual coöperation, and raised the sacred flame to a more brilliant luster than before.

On the 12th of March, 1787, Bishop Asbury crossed the Little Pedee, and, attended by Hope Hull, came by way of Buck Swamp and Ports Ferry, to Georgetown, receiving information on the route that Dr. Coke was in Charleston. He writes:

We rode nearly fifty miles to get to Georgetown. Here the scene was greatly changed—almost the whole town came together to hear the word of the Lord. We arrived in Charleston and met Dr. Coke. Here we have already a spacious house prepared for us, and the congregations are crowded and solemn.

Sunday, 25. I enlarged on Psalm lxxxiv. 10: "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." At night again on Isaiah xlv. 22: "Look unto me, and be ye sāved, all the ends of the earth; for I am God, and there is none else." We hold our Conference in this city.

Tuesday, 27. We exchanged sentiments on matters freely.

Wednesday, 28. The Doctor treated on the qualifications and duties of deacons.

Thursday, 29. Our Conference ended.

Friday, 30. Left the city and rode thirty miles. Next day rode forty miles through the rain.

Sunday, April 1. We came to Santee ferry, and there was such an overflowing of water in our route that we had to swim upon our horses several times. That day we rode thirty miles, and the next day fifty miles, and came to Moore's. Here we met with Brother Richard Swift, who had been near death, but then was recovering.

We advised him to go with us for his life. The people here begin to feel and yield to the power of truth.

Wednesday, 4. At Camden I preached on Matt. xxii. 5, "They made light of it." Thence we rode on to quarterly-meeting, where I met with a multitude of people who were desperately wicked—but God hath wrought among them. We had little rest by day or night.

Friday, 6. Rode forty miles to preaching at Jackson's, and then to Brother Pace's.

Saturday and Sunday, 7 and 8. Attended Anson quarterly-meeting in North Carolina. The Doctor preached on "The love of Christ," and I on "The grace of God that bringeth salvation." Sacrament followed. From Saturday to Saturday I have ridden about three hundred miles, and have preached only about half the time. O may the Lord seal and water his own word, that all this toil of man and beast be not in vain! We have scarcely time to eat or sleep.

The appointments for 1787 were: Charleston, Beverly Allen, elder, and Lemuel Green; Edisto, Edward West. Says Mr. Allen, in letters to Mr. Wesley:

At the Conference at Charleston, 1787, I was appointed to the care of Edisto, Charleston, and Cainhoy. But the preacher failing to come to Edisto who was appointed, I spent most of my time there, where I had many happy meetings. The first of these was on my way to Georgia. On May 9, when the neighbors assembled at one Jones's, where I sat down very weary and poorly, and preached to them. It pleased God to bless the word, so that I believe there was not one person unaffected. Some of them have since informed me that they never rested again till they found peace with God. I proceeded to Georgia, where, during my stay of three weeks, the power of God attended us in a particular manner. The people had waited with impatience to see me there. Many of them had known me in the North; and they were not disappointed, for such gracious seasons will not soon be forgotten. Many flocked to hear, and though the notice was very short, we had more than any of the preaching-houses could contain. One day we assembled in the open air, where the shady bowers formed our covering, while the attentive people stood in crowds around me. Deep solemnity sat on every brow, while I endeavored to prove that "God is not willing that any should perish, but that all should come to repentance," and toward the close

of my discourse one poor sinner dropped to the ground in silence, while many others cried aloud for mercy; and several found peace and pardon to their souls before our meeting broke up. The same divine power attended my meetings almost every day till I returned home. I found also that Brother Major and Brother Humphreys had been made very useful in the State of Georgia. On my return there was a considerable prospect of a revival in my own neighborhood. I tarried a few days, preaching about home, and then went to Charleston and Edisto, where very many came to hear, and did not hear in vain. It seemed like a harvest-time indeed to poor souls. After spending the summer in those places to which I was appointed, I paid North Carolina another visit, and in November returned home. I spent most of the winter in Charleston, Edisto, and Cainhoy, not without particular instances of divine power made manifest in the conviction of some and conversion of others.

Mr. Green entered the traveling connection in 1783, was a classmate in the ministry of Jesse Lee, Thomas Humphreys, and Richard Swift, and was sent to the Yadkin Circuit in North Carolina. He traveled extensively in Virginia, Maryland, Pennsylvania, and New York, filled the most prominent appointments in these States, and after seventeen years of faithful and laborious work in the vineyard, located in 1800. Edward West, who was sent to the Edisto Circuit, was received on trial at this Conference, afterward traveled the Roanoke and Halifax circuits in North Carolina, and located in 1791.

The preachers for the Santee Circuit in 1787 were Reuben Ellis, elder, and Isaac Smith. Mr. Ellis was a native of North Carolina, entered the traveling ministry with Henry Willis and Richard Ivey in 1777, and continued in the work till the end of life. He filled important appointments in Pennsylvania, Maryland, and Virginia; was made elder in Eastern North Carolina in 1785, and Western North Carolina in 1786, and gave seven of the best years of his life to South Car-

olina. He was a man of slow but very sure and solid parts, both as counselor and guide. In his preaching he was weighty and powerful—a man of simplicity and godly sincerity. He was a faithful friend, and absolutely free from selfishness. During twenty years' labor he never laid up twenty pounds by preaching. His horse, his clothing, and immediate necessaries were all he appeared to want of the world. Like Fletcher, he lived as on the verge of eternity, enjoying much of the presence of God. He was always ready to fill any station to which he was appointed, although he might go through the fire of temptation and the waters of affliction. The people of South Carolina well knew his excellent worth as a Christian and a minister of Christ. His last station was in Baltimore, where he ended his warfare in the month of February, 1796. His way opened to his everlasting rest, and he closed his eyes to see his God. "It is a doubt," says Bishop Asbury, "whether there be one left in all the Connection higher, if equal, in standing, piety, and usefulness."

The appointments for the Pedee Circuit in 1787 were Reuben Ellis, elder, Henry Bingham, Lemuel Andrews, and Henry Ledbetter. Mr. Bingham was born in Virginia, entered the traveling connection in 1785, and died in 1789. He gave two years to South Carolina, and his labors on Edisto Circuit were more than commonly successful. He was a humble, faithful, and zealous Christian minister, fervent in exhortation during his last sickness, and resigned in death. Mr. Andrews devoted the four years of his itinerant life to South Carolina. He died in peace in 1790, and was remembered by his brethren for his upright walk and punctual attention to his work. The name of Henry

Ledbetter is still fresh in the memory of the Church. He was received on trial in 1787, and after seven years of itinerant labor given to the Carolinas and Georgia, he located and settled in the upper part of this circuit. He died full of years and full of faith, leaving to his descendants the rich inheritance of an unblemished Christian character.

The preachers on the Broad River Circuit in 1787 were Richard Ivey, elder, John Mason, and Thomas Davis. Mr. Ivey was a native of Sussex county, in Virginia, and spent eighteen years in the itinerant work. He traveled extensively through New Jersey, Pennsylvania, Maryland, Virginia, North and South Carolina, and Georgia. He was a man of quick and solid parts, and sought not himself any more than did a Peddicord, a Gill, or a Tunnell—men who were well known to our Connection as preachers who never thought of growing rich by the gospel; their great concern and business was to be rich in grace and useful to souls. Exclusive of his patrimony, he was in debt at his death. He died in his native county in Virginia, in the latter part of the year 1795. Mr. Mason began his itinerant life with Mr. Allen, in 1785, and was admitted on trial the following year, and sent to the Yadkin Circuit in North Carolina. His colleague, Mr. Davis, was in the first year of his ministerial labors. Like their predecessor, Stephen Johnson, they gave one year each to South Carolina, and it does not appear, indeed, that either of them took an appointment afterward. During this one year, however, they opened a fountain of usefulness which continues to flow with ever-widening and deepening current through the South Carolina Conference.

In the State of Pennsylvania, in 1752, there was

born an interesting daughter to Quaker parents, who brought her in yet tender years to a new home in Spartanburg District, in South Carolina, and gave her all the advantages of education which the condition of the country at that early period afforded. In particular they impressed on her tender mind such sentiments as were calculated to raise her thoughts to things above, and ever afterward influence her life; and were especially careful to enforce the precepts of piety by a godly example. The plainness and simplicity which generally characterized the sect to which her mother was attached were always exhibited by the daughter. At the age of twelve she delighted to read the holy Scriptures, and wept at the name of Jesus, because he had suffered and done so much for her. She occasionally had the opportunity of hearing the Baptists preach, but refused to join them for the reason that she had come thus early in life to draw lines of distinction between two or more denominations, of which she had at least heard and read, and did not feel warranted in uniting with a Church whose creed was not in accordance with her views. In 1768 she was married to a worthy citizen of Spartanburg. Living in a country which was but thinly inhabited, pressed with the cares of a rising family early in life, and unaided at length by the presence of her husband, who was an officer in the Revolutionary War, she was almost entirely deprived of the opportunity of hearing preaching or enjoying the means of grace. The coming of John Mason and Thomas Davis, bringing the gospel into every neighborhood, and to the very houses of the people, was a source of great joy to her who was often brought to mourn her departed privileges. Their preaching she thought a true ex-

position of her own opinions, and therefore without hesitation offered her hand for membership in the Methodist Episcopal Church. By close inquiry she soon came to discover that she had been resting on false hopes, and that for a long space of time before she had remained calm in the midst of danger. A knowledge of her true condition gave fresh vigor to her exertions. Under the guidance of these holy men of God, who drew their instructions from a clear personal experience of religion, she soon attained to a sound conversion, when her close walk with God in the use of all the means of grace, and her deportment toward her friends and acquaintances constrained them to acknowledge the reality of the religion of Jesus. She became intensely interested in the religious welfare of her family. She used great importunity in her private devotions, and often lifted up her voice to God in behalf of her husband and children. For about fifteen years she traveled alone the way to Zion. Although brought up in the nurture and admonition of the Lord, her children had hitherto resisted the drawings of the Good Spirit; her companion too had striven against divine impressions. But under the preaching of George Dougherty, who came to the Saluda District as presiding elder, in 1802, and of Lewis Myers, who was in charge of the Broad River Circuit the same year, she had the happiness of seeing her husband and most of her children converted to God, and members of the Church. She besought the Lord earnestly and especially, if consistent with his divine will, to thrust out one of her children at least as a laborer in his vineyard. In 1804 the Lord answered this prayer also, and she had the pleasure of sitting under the ministry of one of her sons for

more than twenty years. But one earthly wish now remained. She asked in faith that she might live to see her youngest child, a daughter, comfortably settled in the world. God granted this desire also, when, in response to one who knew of the matter, and asked if she was then willing to depart, she said, "Yes, glory be to God, I am now ready and willing to go at any moment that he shall see best to call me!" For more than three years previous to her death she was much afflicted with rheumatism, which entirely deprived her of the use of the lower limbs of the body, but under the acutest sufferings she rejoiced in the love of God her Saviour. On the 24th of March, 1826, she called for the first volume of Dr. Clarke's Commentary on the New Testament—a book almost constantly in her hands—and read for some time, after which her husband, now eighty-five years of age, who held in his hand the second volume of the same work, called her attention to some particular passage, to the reading of which she seemed to listen with delight until he had concluded. At this moment, rising to go into an adjoining room, he saw her fall back on the pillows by which she had been supported. His feeble arms were extended in vain for her relief—the spirit had flown, but her hand still grasped the blessed book of God. The joy which beamed from her soul had imprinted on her features an expression of holy triumph which the conqueror, Death, was unable to efface. This sainted woman was Martha Luallen, the wife of Joseph Wofford, and the mother of the Rev. Benjamin Wofford, the liberal founder of Wofford College, in his native district of Spartanburg, in South Carolina.

CHAPTER VIII.

And are we yet alive,
  And see each other's face?
Glory and praise to Jesus give
  For his redeeming grace!
Preserved by power divine
  To full salvation here,
Again in Jesus' praise we join,
  And in his sight appear.

(Charles Wesley.)

THE first American Conference met in the city of Philadelphia, July 14, 1773; the first South Carolina Conference convened March 22, 1787, about fourteen years afterward, in the city of Charleston. Besides examining the character of the preachers, and fixing their appointments for the following year, little business was done in these early Conferences; they were for the most part purely religious meetings. Their number was greatly multiplied to suit the convenience of the preachers and people—as many as three being held in the State of Virginia in 1793, and no less than nineteen the same year in different parts of the country. But these different Conferences were considered but as the adjourned meetings of the same, or viewed as one by the aggregation of the several parts, and their proceedings published as those of only one Conference. The following account in substance, given by Stith Mead, of one of these Conferences, held in a log-cabin (1792), may aid to a clear understanding of their proceedings:

First Day. Four elders and four deacons, who composed the Conference, were present, and four other preachers who had business with it—in all twelve. One was received into full connection, and, together with a local preacher, was elected to deacon's orders; one located; two were admitted on trial; two of the preachers were called on to relate to the Conference their religious experience, and then the body adjourned until next day.

Second Day. Three of the preachers were examined by the Bishop before the Conference, first of their debts, second of their faith in Christ, third of their pursuit after holiness. Bishop Asbury preached from Deuteronomy v. 27: "Go thou near, and hear all that the Lord our God shall say; and speak thou to us all that the Lord our God shall speak unto thee; and we will hear it, and do it." Hope Hull preached from 1 Corinthians i. 23, "But we preach Christ crucified." In the afternoon Stith Mead was called on to relate his experience to the Conference. In the evening the appointments were read out.

Third Day. All were examined by the Bishop as to their confession of faith and orthodoxy of doctrine; two were found to be tending to Unitarianism. The Bishop requested all the members of Conference to bring forward as many texts of Scripture as they could recollect to prove the personality of the Trinity, and especially that of the Holy Ghost. The two preachers recanted their errors, and were continued in fellowship. Bishop Asbury preached from Titus ii. 1, "But speak thou the things that become sound doctrine," and was followed by Hope Hull from 1 John iv. 17, "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is so are we in this world." Deep feeling pervaded the audience; the sacrament was administered; the services were continued until near sundown; many sinners were awakened, and ten souls converted.

Fourth Day. Three were ordained elders and two deacons, after which Conference adjourned about ten o'clock.

The early Quarterly Conferences were of the like character. The brethren from twenty to forty miles around assembled together. The congregations on these occasions were accordingly very large, and the meetings always continued two days, and often three or more. At these meetings all the traveling preach-

ers connected with the circuit preached one after another in regular succession; and on some occasions the local preachers lengthened out the services with additional discourses and exhortations. To these sermons and exhortations the love-feast was added; but this, after the preachers received ordination (1784), was sometimes superseded by the sacrament. Their public worship was, therefore, sometimes protracted to six or seven hours in length, but even in these cases the congregations manifested no impatience.

The second South Carolina Conference convened in Charleston, March 14, 1788. Bishop Asbury left Fayetteville, in North Carolina, February 19, 1788, and reached Mr. Crosland's, at Green Pond in Marlborough, South Carolina, the next day. He says in his journal:

Saturday, 23. I attended the quarterly-meeting at Beauty Spot. The weather was cold, but I had great assistance on Isaiah xxxv. 1–6: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert."

Sunday, 24. I preached on Zechariah xi. 12: "And I said unto them, if ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver." We had a gracious, moving time.

Monday, 25. We crossed Pedee at the Long Bluff, and rode nearly fifty miles to Brother Gardner's. I preached at Black Creek

on Psalm cxlv. I was much fatigued, and had a high fever; but my soul had peace, and was staid upon God.

Wednesday, 27. After preaching I had to ride ten miles out of my way to cross Lynch's Creek. We moved forward to our worthy friend Rembert's, who entertained us kindly and supplied us with horses to ride to our appointments at Lenoir's and Moore's, where we had few hearers and dead times. After our meetings at these places we returned to Rembert's, at whose house our quarterly-meeting began on Saturday, the first of March, which was not without some life; in our love-feast there appeared to be more feeling than speaking.

Monday, March 3. We rode through the snow to Bradford's, and next day had no small difficulty in crossing the swamps in order to get to Santee ferry. We made it a ride of about fifty miles to H——'s, and did not get in until about nine o'clock at night.

Wednesday, 5. I passed Dorchester, where there are the remains of what appears to have once been a considerable town; there are the ruins of an elegant church, and the vestiges of several well-built houses. We saw a number of good dwellings and large plantations on the road leading down Ashley River. In the evening we reached the city of Charleston, having ridden about fifty miles.

Sunday, 9. Brother Ellis preached in the morning. In the evening I felt some liberty in enlarging on Romans x. 1–3: "Brethren, my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." On Monday my soul and body enjoyed some ease and rest.

Friday, 14. Our Conference began, and we had a very free and open time. On Saturday I preached on Isaiah lxii. 6, 7: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth." On the Sabbath, on Luke xxii. 61, 62: "And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow twice thou shalt deny me thrice. And Peter went out and wept bitterly." It was a gracious season both in the congregation and in the love-feast. While another was speaking in the morning to a very crowded house, and many outside, a man made a riot

at the door; an alarm at once took place; the ladies leaped out at the windows of the church, and a dreadful confusion ensued. Again, whilst I was speaking at night, a stone was thrown against the north side of the church; then another on the south; a third came through the pulpit window, and struck near me inside the pulpit. I, however, continued to speak on—my subject, Isaiah lii. 7: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Upon the whole, I have had more liberty to speak in Charleston this visit than I ever had before, and am of opinion that God will work here; but our friends are afraid of the cross.

Monday, 17. Preached in the morning, and took my leave of the city. When I reached Mr. Giveham's, the congregation had been dispersed about ten minutes. I preached at R——'s, at L——'s, and at C. C. Church, in the Edisto Circuit. The people are insensible, and I fear are more in love with some of Christ's messengers than with Christ. I now changed my course and went through Orangeburg, by the Congarees, to Saluda, and thence up to Broad River quarterly-meeting. We rode till one o'clock on Friday, March 21. I believe we have traveled about two hundred miles in five days. Dear Brother Isaac Smith accompanied me. I was so unwell that I had but little satisfaction at the quarterly-meeting. My service was burdensome, but the people were lively.

Wednesday, 26. We rode from Finch's to Odell's new church, where we had a good time whilst I enlarged on Titus ii. 14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," and administered the Lord's Supper. Thence to Smith's, thirty miles. After preaching we had night-meeting that prevented our getting to bed until about twelve o'clock. We had a comfortable cabin, and were very well entertained.

Thursday, 27. I had but little freedom on 2 Timothy ii. 19, "The foundation of God standeth sure." Brothers Mason and Major spoke after me. I went alone into the woods, and found my soul profitably solitary in sweet meditation and prayer.

Friday, 28. Rode about thirty miles to B——'s. My soul was tried, but it was also comforted in the Lord. I was much led out on Ephesians vi. 18, "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints," and was employed till nearly twelve o'clock at night.

Sunday, 30. I had some liberty in preaching, but the people began to move about when they were pointedly dealt with. Brothers Mason and Major spoke after me. I found it good to be alone by the solitary stream and silent woods; to study the welfare of Zion, and to pray for her prosperity.

Monday, 31. We rode within a mile of Savannah River. The land in general, during our route, is very fine. We were benighted, and moping in the woods made our journey a long one of about fifty miles.

Tuesday, April 1. We crossed the Savannah at the forks, and came where I much wanted to be—in Georgia. Nevertheless, I fear I shall have but little freedom here.

The object of Bishop Asbury's visit was to attend the first Georgia Conference, which had been appointed for April 9, 1788, in the forks of Broad River, then in Wilkes, now Elbert county, near old Petersburg, and which was probably held at the house of David Merriwether. At that time it was thought best for the work in Georgia to be embraced in a district separate from South Carolina, and this arrangement continued until the Conference of 1793, after which Georgia was connected as originally with South Carolina in one Conference.

Wednesday, 9. Our Conference began at the forks of Broad River, where six members and four probationers attended. Brother Major was sick and could not meet us; soon after he made his exit to his eternal rest.

Thursday and Friday, 10 and 11. I felt free, and preached with light and liberty each day. Many that had no religion in Virginia have found it after their removal into Georgia and South Carolina. Here at least the seed sprung up, wherever else it may have been sown. Our little Conference was about sixty-one pounds deficient in their quarterage, nearly one-third of which was made up to them.

South Carolina—Sunday, 13. I called at a Presbyterian meeting-house, and heard Mr. Robert Hall, the minister, preach a good sermon on Isaiah lv. After meeting we rode to Brother Moore's, twenty miles on the Saluda.

Monday, 14. Was almost entirely occupied in writing letters to the North.

Tuesday, 15. I had many people at the widow Bowman's. While here we had a most awful storm. I was afraid the house would come down. We rode in the night to Mark Moore's. I was seized with illness on the way, which continued during the night. Next day, however, I was able to pursue my journey.

Friday, 18. We rode along crooked paths to Kasey's, where we received the afflicting account of the death of dear Brother Major, who departed this life last Saturday. He was a witness to holiness, and died in peace and love.

Saturday, 19. I preached at Wilson's with some liberty on 2 Peter iii. 7.

Sunday, 20. I spoke with little enlargement. Our friends here on Tiger River are much alive to God, and have built a good chapel. We rode to Buffington's in the evening, on Fair Forest Creek, and were kindly entertained.

North Carolina—Tuesday, 22. Rode to Rutherford Court-house, and the next day to Burke Court-house; it being court time, we went on, and reached Brother White's, on John's River, about ten o'clock at night. Here I found both saddles broken, both horses foundered, and both their backs sore; so we stopped a few days.

Thus in this second visit made by Bishop Asbury to the South Carolina Conference, as in others, he held quarterly-meetings and filled appointments for preaching in every circuit, at the expense of great toil and suffering. The entire work in South Carolina was embraced in one district, and twelve preachers received their appointments from this second Conference.

Says Mr. Allen, in letters to Mr. Wesley:

At the Conference in Charleston, 1788, I was appointed to travel at large through the State of South Carolina, which I did, and visited North Carolina and Georgia. Indeed, my family had very little of my company, but poor souls reaped the benefit. I think we had more powerful visitations than had been under my ministry for three years before. At one quarterly-meeting held in Santee, I think fifteen or twenty professed to obtain mercy, and almost every hearer was dissolved in tears. Many fell on their knees and en-

treated us to pray for them; I have seldom seen a more solemn season. But this is only one instance out of many of this nature, both in Edisto, Broad River, and Pedee circuits. At some of our meetings I was obliged to stop before I had gone through my discourse, for my words could not be heard. The voices of the people were like the sound of many waters. Great numbers were added to our Church in the course of this season.

> All thanks be to God, who scatters abroad
> Throughout every place,
> By the least of his servants, the savor of grace.

In the year 1786 I began to form this circuit, and at this time there were two hundred and forty-five members. Such has been the increase in general in South Carolina. On my return I received information of ten or twelve persons who were converted at Edisto quarterly-meeting, which I had attended on my way to Broad River and Santee. Soon after my return home, I again set off with my family to Pedee, where we had some happy meetings. At the quarterly-meeting we had a great number of people, and they were much affected. Several fell to the earth and cried aloud for mercy, and many professed to obtain pardon and peace. At some places I could not be heard for the cries of sinners, and the rejoicing of believers. In the latter end of August I returned home, and after preaching a few sermons in the country, and visiting my friends in Charleston, set off on my journey to Georgia, where I met my brethren, the preachers, and attended one quarterly-meeting on my way at Edisto. I was so ill with a fever when I reached the quarterly-meeting in Georgia, that I was not able to preach. But through the mercy of God I got strength to preach on my way home. It being the time of the sitting of the Legislature in Augusta, I preached to many who would fain have me settle at that place; but I bade them adieu and returned home. In November I made another visit to Pedee, and went as far as Anson in North Carolina. This tour was also owned of God, and we had some gracious visitations from him. After waiting a few days among my neighbors, and in Charleston, I paid Georgia another visit, which I trust was not in vain in the Lord. Near Washington we had a quarterly-meeting, where about one thousand and five hundred people attended. With some difficulty I prevailed on them to be quiet, and restrain their passions till I had preached to them. Great power attended the word; I am persuaded that near one thousand of my hearers were in tears, and some testified that they had found peace with God.

The Lord hath done great things in the State of Georgia within a few years. Perhaps I never traveled more in one year, even when in single life, than I did this year; and, blessed be God, I did not run in vain, or labor in vain. I saw the pleasure of the Lord prospering in my unworthy hands.

The other appointments for the year 1788 were as follows: Reuben Ellis, elder; Saluda, Lemuel Andrews; Broad River, William Partridge; Edisto, Henry Bingham, William Gassaway; Charleston, Ira Ellis; Santee, John Smith, Hardy Herbert; Waxhaws, Michael Burdge; Pedee, Thomas Humphreys, Mark Moore. Of these only Messrs. Ellis, Andrews, and Bingham had before filled appointments in South Carolina.

Mr. Partridge was born in Sussex county, Virginia, in 1754. He was brought up to industry, and from his childhood was strictly moral. About the twenty-first year of his age he embraced religion. His name appears on the Minutes of 1780 as a traveling preacher, and so continues for about nine years. He then retired and continued a local preacher about twenty-five years, during which time his wife—a pious woman—died and left two children. He continued to keep house with them until they were grown and provided for. He had frequently expressed a desire to labor and die in the traveling connection; an opportunity now offered, he embraced it, and was sent in 1814 to Keowee Circuit; in 1815 and 1816 to Alcovi; and 1817 to Sparta, Georgia, where he died on the 17th of May. As a citizen he respected the rights of man with a nicety seldom equaled, never surpassed. Though surrounded by those who held slaves, he would have none. As the head of a family, it may be said industry, piety, peace, and harmony were the motto of his house. As a Christian, numbers have professed sanctification, but

he *lived* it. One intimately acquainted with him writes thus:

I have lived a near neighbor to Brother Partridge for upward of twenty years, and can with satisfaction say that he was the greatest example of piety I have ever been acquainted with. As a minister of the gospel he knew the strength of his abilities, and never appeared to soar above them. In preaching he was experimental, practical, and plain, and none were at a loss to understand him. He drew his divinity out of the Bible, and read authors but little; but the Scripture was his constant study, and he was profitable to many. He deeply lamented the growing departure among us from primitive Christian simplicity, and earnestly warned the societies among whom he labored against it. His labors and life he wished to close together. His last sermon was on these words: "Walk in wisdom toward them that are without." That evening he was taken ill (14th May)—his illness increased; physicians were procured, but in vain. His colleague asked him whether he was ready for the final summons. He said, "Yes; for me to die is gain." His speech left him, and on Saturday night after he was taken he breathed his last. Thus he lived, thus he died. "The memory of the just is blessed."

Ira Ellis was a native of Virginia, and was admitted into the traveling connection in 1781. He continued his ministerial labors with distinguished ability for some thirteen years, and filled divers appointments from Philadelphia in Pennsylvania to Charleston in South Carolina. Bishop Asbury has put on record this high estimate of his talents and character:

He was a man of quick and solid parts. I have thought, had fortune given him the same advantages of education, he would have displayed abilities not inferior to Jefferson or Madison. But he had what is better than learning; he had undissembled sincerity, great modesty, deep fidelity, great ingenuity, and uncommon power of reasoning. He was a good man, of even temper.

Like most of his fellow-itinerants of that day, Mr. Ellis located in 1795 through domestic necessities.

John Smith was a native of Maryland, and was admitted on trial in 1784. He labored faithfully for ten

or twelve years, notwithstanding the infirmities of a feeble constitution, and preached a part of his time beyond the Alleghanies. This was the only year given to South Carolina. He died in 1812, in Maryland, and rests at "Hinson's Chapel, near the great and good William Gill." His death was most triumphant. "Come, Lord Jesus!" he exclaimed; "come quickly, and take my enraptured soul away. I am not afraid to die. I long to be dissolved, and see my Saviour without a dimming vail between. Death has lost its sting."

Michael Burdge was received on trial at this Conference, and appointed to Waxhaws, which embraced the territory of the Catawba Indians, in whose religious welfare great interest was excited. "I wish," says Bishop Asbury, April 3, 1789, "to send an extra preacher to Waxhaws to preach to the Catawba Indians. They have settled amongst the whites on a tract of land twelve miles square." Mr. Burdge diligently cultivated this field, and opened the way for the Catawba Circuit, which was more fully formed by Jonathan Jackson in 1790. After laboring the next year on Broad River, and the two following on Edisto Circuit, he located in 1792. In 1808 he joined Matthew P. Sturdevant, who responded to the call of Bishop Asbury to go as a missionary to the white settlements on the Tombigbee River, and at the end of two years reported eighty-six Church-members—the germ of all the subsequent growth of Alabama and Mississippi Methodism. He subsequently filled with fidelity and success divers appointments in Georgia and the Carolinas, after which he disappears from the records.

Thomas Humphreys was born in Virginia, and was

admitted on trial in 1783. His first appointment was to Berkeley Circuit. The two following years he traveled respectively the Guilford and Tar River circuits, in North Carolina. At the Virginia Conference, held at Lane's Chapel, in Sussex county, April 10, 1786, when a call was made for missionaries for Georgia, a larger number responded than could be spared for that field. Thomas Humphreys and John Major were selected, and, crossing the river at Dooly's Ferry, became the messengers of peace to thousands beyond the Savannah.

Mr. Major came over from the Burke Circuit in Georgia to attend the quarterly-meeting of Broad River Circuit in South Carolina, and to conduct Bishop Asbury to the first Georgia Conference, but in consequence of sickness was unable to meet with his brethren, and died April 12, 1788, the day after the adjournment of Conference. "A simple hearted man; a living, loving soul, who died as he lived, full of faith and the Holy Ghost; ten years in the work; useful and blameless."

Mr. Humphreys, assisted by Lemuel Moore, formed the Little Pedee Circuit in 1789, and was sent with Hardy Herbert to Georgetown in 1790, after which he married and settled as a local preacher within the bounds of the Pedee Circuit. He was presiding elder in 1797, and on Little Pedee Circuit in 1798. He was a man of fine personal appearance, preached with great earnestness and power, and was distinguished for his native wit and fearlessness. In the judgment of Mr. Travis, who often heard him, he was one of the greatest natural orators of his day, though by no means free from eccentricities. On a certain Sabbath, when he was to preach at Georgetown, a good sister,

walking with him to church, said to him in a timid yet persuasive tone, "Now, Brother Humphreys, recollect you are to preach to town folks; it will not do to be *too* plain." Mr. Humphreys made no response, but the good sister felt encouraged to hope for a discourse in full accordance with town culture. In preaching, however, the speaker, after enforcing for some time, with great earnestness, the duty of repentance, said, with full emphasis, "If you do n't repent, you 'll all be damned." With the air of sudden recollection, and very great alarm, he jumped back in the pulpit and began to apologize: "I beg your pardon; you are town folks." This he repeated several times during the discourse, in each instance suiting the action to the word, and adding at the last, "If you are town folks, if you do n't repent and become converted, God will cast you into hell just as soon as he will a piney-woods sinner." There sat the timid sister with head bowed down in disappointment and mortification, but with mind well made up to waste on the incorrigible Humphreys no more lectures on pulpit æsthetics. On another occasion he was sent for to visit a church where there had been some time before a revival of religion. A dancing-master had come into the neighborhood to make up a school, and some of the young professors had been persuaded to enter it. Mr. Humphreys, in his sermon, described in a graphic manner the wiles of the devil, and traced out in minute detail his multifarious ways to ruin souls, all along developing lines of resemblance between Satan and a dancing-master, until at length the latter could stand it no longer. He accordingly took up his hat and started toward the door; just as he approached it, Mr. Humphreys said, with loud and impressive voice, "But,

brethren, resist the devil and he will flee from you, just like the dancing-master." He no more made his appearance in the neighborhood. Mr. Humphreys lived to a good old age, loved and esteemed by all who knew him, retaining his ministerial character unblemished to the last, and receiving the crown of life.

Mark Moore entered the traveling connection in 1786, and was appointed to Holston; in 1787 to Salisbury, in 1789 to Santee, in 1798 to Broad River, in 1799 located. In 1819 he was stationed in New Orleans. He possessed every requisite qualification to render him an eloquent and effective preacher of the gospel, and if he had continued in the regular itinerant work he would have become truly a polished shaft in Jehovah's quiver. He was a fine scholar and good educator, but unfortunate in the management of his temporal affairs. He lived to be quite aged, and to the last was the faithful and holy man of God.

Hardy Herbert, who was admitted on trial this year, was a native of North Carolina, but brought up in South Carolina on the banks of Broad River. He professed faith in Christ at sixteen years of age, began to travel when he was about eighteen, and labored in the work of God about six years, during which time he traveled the Great Pedee Circuit with Aquila Sugg in 1789; Georgetown with Thomas Humphreys in 1790; with John Andrew—father of Bishop Andrew—Washington, in Georgia, in 1791; after which Bishop Asbury took him to the north side of Virginia. He was a youth of genius, of an easy and natural elocution, and pleasing as a speaker. He was obedient to those who had the rule over him, and was loved and esteemed by the Bishop and all his brethren. "Take care of dear Brother Herbert," wrote Hope Hull to

John Andrew when he was in Georgia, "for my sake, for Christ's sake, and for his own sake." Finding his constitution weak, he wished to decline traveling at large, and hoped to assist the Connection as a teacher. Moved by one who had a very great influence over him, he went to Norfolk in Virginia to improve himself in French and other studies. There he married, and soon after died, we have reason to believe, in the fear, favor, and love of God—carried off by a bilious fever. He changed this state of sorrow and suffering in the twenty-fifth year of his age, November 20, 1794.

William Gassaway, who entered the traveling connection this year, had a long and distinguished career in the South Carolina Conference. In his youth he was wild and reckless, full of fun and frolic, and withal somewhat given to those pugilistic encounters which were deemed among the young men of that day strong evidences of manliness. He had not the fear of God before his eyes. While thus pursuing a life of sinful forgetfulness of God, he chanced one day to attend a Methodist meeting, and the word of the Lord came to his heart in power. God's Spirit thoroughly aroused him from his guilty dream of pleasure and security. When the penitents were invited forward for prayers, he, with others, accepted the invitation. This, he said, surprised everybody. The dancing people said, "What shall we do for a fiddler?" Everybody had something to say about Bill Gassaway. Many prophesied he would not hold out long. But those who knew him best said, "He is gone! the Methodists have got him; he will never play the fiddle, or drink, or fight, any more." His convictions were very deep. He felt so unworthy that he refused to drink water because the stream looked pure; and although the day was very

hot, and he was very thirsty, yet he would not drink because he was a sinner; but he allowed his horse to drink, saying, "You are not a sinner, but I am; you may drink, but I will not." He says he was totally ignorant of the great principles of Christianity:

> I understood that Jesus Christ was the Son of God, and the Saviour of the world; but that he had died for my sins, and for his sake, and his sake alone, the Father would forgive my sins, was what I knew nothing at all about. And, what was worse, I knew of nobody to whom I could go but one man, and he was an elder in the Presbyterian Church; and so little did I know of the true spirit of Christianity, I thought, as I had been up for the Methodists to pray for me, that this man would show me no favor. But at last, so deep and pungent were my convictions, I concluded to go and see this old Presbyterian man anyhow. So I went. I did not know how to make any apology, so I just told him plainly my condition. Think of my surprise when this good old man took me into his open arms, saying to me: "The Spirit of the Lord is at work with you; see that you do n't quench that Spirit. Make my house your home; I will give you all the help I can."

This Presbyterian gentleman with whom Mr. Gassaway remained about three months, until he was converted, was Maj. Joseph McJunkin, of Union District in South Carolina, long since gone to his heavenly home. He was a good man in the best sense of that term, honoring God in private and in public, by a life of straightforward and Christian piety. He was the principal instructor of Mr. Gassaway in the things of God. He exhorted his young friend never to look back, but to persevere unto the end, for only such could be saved. He advised him to read Baxter's Saints' Rest. Could he have put a better book in his hands? Mr. Gassaway says that he took the book and walked out into the woods near a little stream of water. He had long been weeping over his sins, and confessing to his God, and in deep sorrow he sat down to read.

He had not read long before the Lord, the King of glory, for the sake of his Son, baptized him with the Holy Ghost and with fire from heaven. He was never better satisfied of the truth of any fact in his life than he was of his conversion at this time. "With no human being near me," says he, "I immediately got on my knees and thanked God, and then and there dedicated myself, soul, body, and spirit, to him, and then and there covenanted to be his forever. I returned immediately to the house of my friend and told him the whole story. He blessed God, called his family together, told them what had taken place, and then we all united in prayer and praise for my conversion." Mr. Gassaway joined the Methodist Episcopal Church, and after awhile, feeling himself called to warn his fellow-men of the danger of living in sin, and to publish to them the riches of God's redeeming and saving mercy, he received from the Church authority to preach, and was admitted on trial as a traveling preacher in the South Carolina Conference, in 1788. After traveling the Edisto, Bush River, and Little Pedee circuits, he located from family necessities; but in the year 1801 he reëntered the itinerant ranks, and continued until the expiration of the Conference-year 1813, when he again located, having traveled in all sixteen years with a large family and poor pay. "When but a youth," says Mr. Travis, "I was accustomed to hear him preach at my uncle's, in Chester District in South Carolina, and when I entered the itinerancy it was in the same Conference to which he belonged. He was a sound, orthodox preacher, and on suitable occasions argumentative and polemical—a great lover and skillful defender of Methodist doctrines and usages." His method of pulpit preparation was

the following: When he contemplated going to an appointment, he retired in secret to commune with God; he first sought to know whether it was the will of God that he should preach there. That being settled affirmatively, he next humbly and earnestly asked of the Lord a suitable text, and then light and power to preach from it; and it appears that when he thus sought the Divine guidance and help he was never disappointed. He read scarcely any book but the Bible, but this he studied closely and with much prayer, and he was accordingly a mighty man in the exposition of scriptural truth. He repudiated all commentaries on the holy Scriptures, so far as his own practice was concerned, on the ground that God had said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and he shall receive the needed wisdom." He therefore preferred to go directly to the great source of inspiration for light on the divine word, deeming that the God who first inspired the sacred word was his own best expounder. He condemned not others, however, for consulting commentators, but judged the course he pursued the best. While it is true he may have erred in this instance, as it is no doubt proper to get all the help we can in studying the sacred record, and not to refuse the aid of commentators, yet is there no danger of relying too much on them? and do not many of our talented and critical preachers, in their reliance on these uninspired sources of wisdom, to a great extent ignore that divine illumination which comes in answer to devout and humble prayer? Mr. Gassaway gained such an influence over Bishop Capers in his earlier days—who speaks of him as "that most godly man and best of ministers"—as to induce him to lay aside his classical studies, which he

did not resume for several years, and to give up entirely the advantages of any previous preparation for the work of the ministry. Says the Bishop:

What appeared to me desirable, and even necessary for my success, was a regular course of divinity studies, which I should pursue without interruption for several years, till I had acquired a sufficient fund of knowledge for preaching. The brief Methodistic course of Brother Gassaway was to study and preach, and preach and study, from day to day. It was several weeks before I could be brought to acquiesce in his opinion, and for most of that time so clearly reasonable and proper did it appear to me to desist from all pulpit exercises till I should have qualified myself to perform them in a manner worthy of the sacred office, and it was a point so closely concerning conscience, that I must have caused my excellent friend some uneasiness. However, his patient spirit was sufficient for the trial, and most kindly and affectionately did he argue on. One point which he made, and a capital one, I thought he carried against me. I had supposed two years to be necessary for the study of divinity before I should exercise at all in public, and that the qualification gained for more effective service in future by these two years of close study would more than compensate for the loss of time from such imperfect efforts as I might essay in the meantime on his plan of studying and preaching, and preaching and studying. And the point he made was, as to the qualification to be gained for future usefulness at the lapse of two or more years, by the one course or by the other, holding it probable that a student on his plan would become a better preacher at the end of a term of years than he would on mine. He admitted that on my plan he might learn more theology and be able to compose a better thesis, but insisted he would not make a better preacher. In this argument he insisted much on the practical character of preaching, that to reach its end it must be more than a well-composed sermon, or an eloquent discourse, or able dissertation. It must have to do with men as a shot at a mark, in which not only the ammunition should be good, but the aim true. The preacher must be familiar with man to reach him with effect. And the force of preaching must largely depend, under the blessing of God, on the naturalness and truthfulness of the preacher's postulates, arguing to the sinner from what he knows of him, the necessities of his condition, appealing to his conscience, and recommending the grace of God. But he quite overcame me with this final remark.

It was as we were riding along that dreary sand-hill road in Chesterfield District, leading from the court-house toward Sumterville, and I seemed more than usually earnest in my objections, that after quite a speech on my side of the question, he thus answered me: "Well, Billy, it is only supposition, after all; and if you are called to preach, and sinners are daily falling into hell, take care lest the blood of some of them be found on your skirts." Sure enough, it was only "supposition." The true question was as to usefulness, not eminence; and with respect to that matter, at least, I could only suppose, and could not certainly know, that it might be better for me to desist from my present course and adopt another. Here then ended that difficulty about the exclusive study of divinity. I instantly gave it up, and thanked my friend for his pains and patience with me.

Mr. Gassaway was a man of very devotional spirit; in fact, he carried all his matters in prayer to God, enjoying a sweet confidence that God would manage every thing for him. In this he not only manifested a humble, child-like spirit of prayer, but also a strong and steady faith which faltered not in the day of trial. When traveling the circuit which then embraced the town of Camden, a very powerful and extensive work of grace broke out in the community, and a considerable number of persons at that appointment were awakened and converted to God. Among these was a Mrs. Fisher, who was powerfully converted and joined the Church. Her husband was not at home at the time of his wife's conversion. He was a very ungodly man; and when he returned and heard of what had taken place, he became furious, ordered his wife to take her name off the Church-book, and swore he would cowhide the preacher on sight. Many of Mr. Gassaway's friends, who knew the violence of the man's temper, begged him to keep away from his presence, assuring him that from their knowledge of Fisher's character they had no doubt he would carry his threat into ex-

ecution. According to the preacher's wont, he carried this matter to God in prayer, and came to the conclusion that in the order of God he was on that circuit, and as Camden was in his circuit, it was his duty to go there and preach, and leave God to manage consequences. At the appointed time, accordingly, he was in his place. He arose to preach, and there sat Fisher before him with a countenance of wrath and storm, and a cowhide in his hand, just prepared to execute his threat. Mr. Gassaway gave out his hymn, and sung it; he knelt in prayer, and God was with him. He arose from his knees, took his text, and proceeded to the sermon; but before he concluded he saw that his persecutor was yielding, and at the close the angry man, with an aching heart and streaming eyes, knelt and cried for mercy as though his last hour was come. It was not long before he was happily converted, and united with his wife to urge their way to heaven, and became one of Mr. Gassaway's warmest friends. On another occasion a young man and his sister were in attendance at one of his appointments in the low country. They belonged to a proud and gay family, and probably came to the Methodist meeting-house that they might find some sport. It pleased God that if they came to scoff, they should remain to pray. The word of God took effect on them both; they knelt in prayer, and before the meeting closed they were both powerfully and happily converted. The meeting continued long; but when the new converts were about to start home, they begged Mr. Gassaway to accompany them, as they knew their parents were proud and irreligious, and would be greatly incensed when they heard what had occurred; and they thought, if he should accompany them, his presence

would break the first fury of the storm. He felt deeply for them, but circumstances did not admit of his going with them. He, however, earnestly commended them to God, and felt sure that all would be right. The preacher went on his way, and when he came round to that place again the two young people were there accompanied by their parents. When they returned home on the day of their conversion they found the old people on the door-steps, looking for them, for it was late. The young man fell at his father's knees, weeping, and told the whole story; the daughter threw her arms around her mother's neck, and told what the Lord had done for her, and the result was that the old people melted into tears, and begged their children to pray for them. And so they had quite a little camp-meeting scene, and the issue was that both the parents were converted, and resolved to go with their children to heaven. In relating the incident, Mr. Gassaway said: "I knew it would be so that day when I prayed for them, and was not at all surprised to hear the result; for such feelings as I had in that prayer never deceive me." (Bishop Andrew.) Mr. Gassaway continued to the end of life the same laborious, zealous, and holy minister of the gospel. He lived to a mature old age; "and he died full of faith and the Holy Ghost."

CHAPTER IX.

Not in the tombs we pine to dwell,
Not in the dark monastic cell,
  By vows and grates confined;
Freely to all ourselves we give,
Constrained by Jesus' love to live
  The servants of mankind.

(Charles Wesley.)

BY the plan of visitation for 1789, Bishop Asbury preached at Green Pond, in Marlborough District, February 3, and the next day at Beauty Spot; thence he traveled down the country on the east side of the Great Pedee River, crossed it at Port's Long Ferry, and came by Georgetown and Wappetaw to Charleston. He remained in the city from Saturday, the 14th, to Tuesday, the 24th, preaching to the people, making out his plans, and arranging his papers for the two Conferences now soon to be held. On the last-named day he set out for the Edisto Circuit, journeying up the south side of Ashley River. "Here," says he, "live the rich and great who have houses in the city and country, and go backward and forward in their splendid chariots."

Dr. Coke, who, by previous appointment, was to meet Bishop Asbury in Charleston, landed in the city about three hours after he had left, and by extraordinary exertions overtook him on the evening of the third day, at Mr. Bruten's, and became his companion through the remaining part of the journey. In trav-

ersing the wilds, before they could reach the seat of the second Georgia Conference, they found themselves exposed to very serious difficulties and dangers. Sometimes they were compelled, after traveling through the day, exposed to all the rigors of the season, to take up their abode in houses made of logs, which admitted through their crevices the piercing spirit of the northern breeze, and, after obtaining a slender repast, to find repose on the unyielding floor. Sometimes they missed their way through the trackless forest, and occasionally traveled sixteen or eighteen miles without seeing a human being but themselves—in their progress fording many deep, rapid, and dangerous rivers. Sometimes, although they carried provisions with them, they could not find it convenient to take any refreshment from an early hour in the morning until night had gathered her sable mantle around them. To relieve the solitude of their journeys they were occasionally intercepted by large congregations that assembled in stated places to wait their arrival. To these they preached the word of life, sometimes in houses, as Bishop Asbury describes them, "open at the bottom, top, and sides;" yet much success seemed to crown their labors. The scenery, also, with which they were surrounded, sometimes appeared romantic and highly picturesque. Extensive vistas, expanded waters, towering pines, rustling breezes, the flight of birds, and the starting of trembling fawns, all conspired to impart an exhilarating solemnity to their spirits, and to raise their thoughts from nature "up to nature's God." On one occasion they found themselves illuminated at a late hour of the night by the blaze of pine-trees that had been accidentally set on fire. At certain seasons of the year the planters find

it necessary to burn the decayed grass, the dried leaves, and the little shrubs, that the surface of the ground may be prepared for approaching vegetation. The fire thus communicated spreads with inconceivable rapidity, so that several acres are almost instantly covered with a sheet of flame. In passing by the trunks of the pine-trees, the fire occasionally seizes on the oozing turpentine that exudes from their sides. Pursuing this combustible matter, the flame mounts to their summits and spreads along their branches, and frequently lodges in their decayed limbs, so that sometimes the forest is in a blaze.

By the light of one of these fires Dr. Coke and Bishop Asbury traveled while pursuing their journey through the forests from Charleston to Georgia. "It was," says he, "the most astonishing illumination that I ever beheld. We seemed surrounded with extensive fires, and I question whether the King of France's stag-hunt in his forest by night, which he has sometimes given to his nobility, would be more wonderful or entertaining to a philosophic eye. I have seen old rotten pine-trees all on fire; the trunks, and the branches which looked like so many arms, were full of visible fire, and made a most grotesque appearance."

They entered Georgia at Augusta, and reached Mr. Grant's, in the county of Wilkes, where the Conference was to be held on the 8th of March. Having passed through the business with order and unanimity, they directed their hasty steps back to Charleston, riding two hundred miles in five days, to hold the third session of the South Carolina Conference, appointed to begin on Tuesday, the 17th of March, 1789. They found the work of God in a prosperous condition,

nine hundred and seven members having been added to the Church during the preceding year. From mobs they met with no riotous molestation, as at the last session, but the public newspapers teemed with invectives of the most virulent nature, and the bishops were represented as men who were attempting to subvert the established order of things. But "a soft answer turneth away wrath." The irritation of the writers was not inflamed by the replies which were given, so that the tempest, having spent its force, a general calm succeeded, and peace was once more established.

After the Conference, Bishop Asbury visited the Santee and Pedee circuits, traveling one hundred and fifty miles within the first four days, and preaching four sermons. He filled appointments at Gibson's, at Bradford's, and at Rembert's, and preached a funeral-sermon near Statesburg. He served the congregation at Jackson's, and discoursed to the people on the way to Threadgill's and to Randle's; and thus continued on to McKnight's, on the Yadkin, the seat of the North Carolina Conference.

Richard Whatcoat and Ira Ellis accompanied Bishop Asbury in his visit to hold the fourth Conference in South Carolina. They entered the State, calling at Beauty Spot, and passing down through Marlborough and Marion, crossed the Great Pedee at Port's Ferry, and came by the same route as the year before to Charleston. The session was opened on the 15th of February, 1790, and the business was conducted in great peace and love. The powers of the Council which convened the year before, and which was expected to meet again, in lieu of a General Conference, to give uniformity to the administration of the Church, were taken into consideration. It was determined, first, to

invest the Council with authority to act decisively in all matters concerning the Cokesbury College, and the printing of books; second, to withhold the power to make new canons, or to alter old ones, without the consent of the Conference; so that whatever was done on this head should come in the shape of advice only. It was furthermore resolved to establish Sunday-schools for poor children, white and black. And the following minute was adopted, viz.:

What can be done in order to instruct poor children (white and black) to read?

Let us labor as the heart and soul of one man to establish Sunday-schools in or near the place of public worship. Let persons be appointed by the bishops, elders, deacons, and preachers, to teach (*gratis*) all that will attend, and have a capacity to learn, from six o'clock in the morning till ten, and from two o'clock in the afternoon till six; where it does not interfere with public worship. The Council shall compile a proper school-book to teach them learning and piety.

The congregations for public worship were favored with quickening seasons and lively meetings; several young persons came under awakenings. The reports from the several appointments showed an aggregate increase of six hundred and thirty members. Mr. Whatcoat preached every night, and Bishop Asbury twice on Sunday, and on the last day of the Conference from Jeremiah xv. 19: "If thou take forth the precious from the vile, thou shalt be as my mouth." Says the Bishop, in his journal:

It was a searching season; several spoke and prayed, and we had noise enough. The evening before an extract of sundry letters from New York and Baltimore was read in the congregation, at which saints and sinners were affected. But we have not a sufficient breast-work. Our friends are too mute and fearful, and many of the out-doors people are violent and wicked. I have had a busy, trying

time for about nine days past; and I have hopes that some hundreds in this city will be converted by this time next year.

As the ensuing Georgia Conference was again to be held at Mr. Grant's, they traveled over the same route as the year before.

Friday, February 19. We rode to Edisto. At Giveham's I preached on the "Great Salvation." There appeared to be attention, and some were affected.

Saturday, 20. Was a dry time at Lynder's. Brother Whatcoat preached. I was very unwell with a headache.

Sunday, 21. We had a better season at Cattle Creek, on Malachi iii. 1. May God arise to help these people, and revive and work mightily for and amongst them!

Monday, 22. We had a heavy ride. It was more so when we came to preaching. Poor souls! the Antinomian leaven brings forth death here. Some appeared hardened; others, nevertheless, appeared a little melted. May God help these people!

Tuesday, 23. We found people of another spirit. We had a large congregation, but very blind, deaf, and dumb. O Lord, can these dry bones live? I spoke very close, but to little purpose. May the Lord help and stand by the preachers who labor on this side Edisto!

Wednesday, 24. At Chester's, and next day at P——'s, there was a small stir. Some have been awakened; but they lean to Calvinism, and the love of strong drink carries almost all away. My spirit was bowed down amongst them. I spoke a little, and so did Brother Whatcoat. We appointed a night-meeting. There came only two men, and they were drunk.

Friday, 26. There came about a dozen people to hear us at Treadwell's, to whom Brother Whatcoat preached on "The works of the flesh" and "The fruits of the Spirit." After riding thirty miles through heavy sands, we came to Dr. Fuller's. I am strongly inclined to think I am done with this road and people. They pass for Christians. A prophet of strong drink might suit them. I was clear in not receiving any thing without paying for it.

Saturday, 27. Rode to Campbelltown. Since Friday, the 19th, we have ridden about one hundred and sixty miles.

Sunday, 28. I preached on 1 Timothy i. 15. I had a very still and unfeeling congregation. The inhabitants of this little town

(Campbelltown) seem to be sober and industrious; but even here I found some drunkards.

The next day they crossed the Savannah River at Augusta, and, after the Conference at Grant's, returned to South Carolina through Abbeville and Laurens, to the widow Bowman's, on Reedy River, and crossing the Ennoree River at Musgrove's Mill, passed up the country, sounding the alarm through Spartanburg, Rutherford, and Burke, to Mr. White's, on John's River, in North Carolina.

Says Mr. Allen, in letters to Mr. Wesley:

At the Conference in Charleston, 1789, I was appointed to Georgia, where I spent part of my time. I had, as formerly, large congregations, and sometimes very lively meetings. But the appearance of an Indian war occasioned me to spend most of my time in South Carolina; and as it was nearly similar to what occurred the year before, I shall close this narrative with a few observations on the year 1790, when I settled at Liberty Hill, near Augusta. As it is the close of those eleven years which I have devoted to the work of the ministry, I shall give a more particular account of places and circumstances. In the year 1790, whilst I was in Georgia, it pleased God to begin a gracious work in and about Campbelltown, which, when I removed, greatly revived. Several were delivered from the bondage of corruption into the glorious liberty of the children of God. There were also a number who began to feel their lost condition, both in Georgia and South Carolina. May the 8th I attended a quarterly-meeting on Saluda. The first day there was a considerable work among the people; but on the second we had a large, attentive congregation, to whom I spoke freely. All were still, and attended to what I said till toward the close of the sermon, when the word caused a trembling and weeping in the whole assembly. Soon after they cried for mercy; and the poor distressed creatures fell on their knees, beseeching us to pray for them, which we did, nor would they suffer me to leave them without promising, if possible, to visit them again. Some found mercy and peace to their souls, and others were under deep distress. On my way the day following I preached in Edgefield Court-house to a very considerable number of attentive people, to whom I declared the oath of God, that he has

no pleasure in the death of a sinner. Toward the conclusion, one woman sitting on a lofty seat dropped to the floor, and soon after a number of others came and fell on their knees, crying for mercy, and several found deliverance. After preaching six sermons and riding one hundred and ten miles in four days, I preached a few times round about in my neighborhood, and then with my family set out for Wilkestown in Georgia. On our way we had some very lively meetings; but most of all on our return at a quarterly-meeting held in Cherokee Circuit, South Carolina, where, before I had preached one-half of my sermon, my voice could scarce be heard for the cries of some and rejoicing of others. The second day it was more so. I suppose there were near two hundred on their knees desiring to be prayed for. The number of those who found salvation at this season I know not. Many such seasons as this we were favored with in the course of the summer. Monday, June the 7th, I preached a funeral-sermon, on the death of a godly friend, to a large congregation. The people were deeply affected, and just before I concluded more than one-half of the congregation drew near, and fell on their knees to be prayed for. It was a very solemn season indeed. Tuesday, the 8th, I preached in Campbelltown. After I had concluded, one woman dropped on her knees, and requested me to pray for her. I did so; and as soon as we rose her husband began to praise God that he had that morning found the Lord. Wednesday, the 9th, I preached in Georgia; where, as soon as I concluded, a young lady came with joy and told me that three days before the Lord had converted her soul and the soul of her little sister. Now my soul felt as in days past. On Friday, the 11th, I set out for Burke quarterly-meeting, in Georgia, where, on Sunday, the 12th, we had a very quickening season. The whole assembly of hearers were dissolved in tears, while I enforced these words, "The eyes of the Lord are upon the righteous, and his ears are open unto their cry." On Sunday, the 13th, we had a large number of our friends to attend the love-feast in the morning. But all seemed dull to me till just about the conclusion. I felt a desire to speak to the people, and in a few minutes a flame broke out in a most rapid manner; the doors were opened and the people thronged in till the large church could receive no more, but there was room enough in the hearts of the people. They truly looked like men drunken with new wine; poor, hardened sinners were cut to the heart, and some that came cursing and swearing went away praising and glorifying God. This work began about eleven o'clock, and we waited more than an

hour and strove to quiet them that we might preach to the people, but it was all in vain. I therefore went into the woods and preached to about one thousand hearers, some of whom we left on the ground, or floor, about four o'clock; and I was informed by Brother Hull (one of our preachers who continued with them after my departure) that some of them were obliged to be carried home by their neighbors. After riding twelve miles to Captain Walker's, I preached again, and the same power attended the word. I was assisted by one of our preachers, and the people never broke up till near eleven o'clock at night; some were praising God, others lamenting their undone condition. The same divine power attended our quarterly-meeting at Campbelltown, where some of the gay were brought to their knees to be prayed for. On the 27th also, at the Tabernacle, we had nearly the same display of divine power. Many were the meetings of a similar kind which we had during the year. Much more might be said on this pleasing subject, but, being much hurried, I must conclude, praying that the work may still increase till the knowledge of God be spread through the whole earth.

Bishop Asbury extended his travels in all directions, and reëntered the State again by very nearly the same route pursued in 1786. Leaving Lockwood's Folly, in North Carolina, February 7, 1791, and passing through Horry and Georgetown, after resting a night with his friend and brother Saint Clair Capers, he reached Charleston on the 15th, to be in readiness for the fifth Conference, which was to convene on the 22d of this month. His soul was made glad by the mighty change wrought since his first missionary visit made in 1785. "I rejoice," said he, "to find that this desert country has gracious souls in it. O how great the change in the flight of six years! We have now many friends, and some precious souls converted to God. Glory be to the Lord most high! I feel power to bear all things, and leave events to God." The Little Pedee Circuit, where he gave expression to his exultant feelings, under the efficient labors of William Gassaway and his faithful predecessors, was then leading all the appoint-

ments in respect of numbers, having an aggregate membership of eight hundred and twenty, while all the preachers were in readiness to report to the Conference a total membership of four thousand eight hundred and thirty-five, and a total increase of twelve hundred and seventy-seven over the preceding year. But lest he should be exalted overmuch, there was given him a thorn in the flesh. He says:

Sunday, 13. I preached (at Georgetown) a plain, searching sermon, and some felt the word; but it is a day of small things. In the afternoon I enlarged on, "How shall I give thee up, O Ephraim?" The wicked youths were playing without, and inattention prevailed amongst those within. I was, and continued to be, under great dejection during my stay.

Monday, 14. Rode forty miles to Brother Saint Clair Capers's, under depression of spirits; and here I received letters not at all calculated to relieve me.

Charleston, Tuesday, 15. I went to church under awful distress of heart. My drooping spirits were somewhat revived in the house of God. We grow here, but slowly.

Thursday, 17. I had a small congregation of whites. I feel the want of religion here; indeed, the gross immoralities of the place are obvious to every passenger in the streets. I learn that in Georgia preachers of other denominations have had high disputes with ours. I am clear that controversy should be avoided; because we have better work to do, and because it is too common when debates run high there are wrong words and tempers indulged on both sides.

Sunday, 20. I read prayers in the morning, and Brother Ellis preached. In the afternoon Brother Askew preached his farewell-sermon, and at night I was very pointed to young people on, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." (Ecclesiastes xii. 1.)

Wednesday, 23. Long looked-for Dr. Coke came to town. He had been shipwrecked off Edisto. I found the Doctor's sentiments with regard to the Council quite changed. James O'Kelly's letters had reached London. I felt perfectly calm, and acceded to a General Conference for the sake of peace.

Sunday, 27. Dr. Coke preached to a very large audience in the

evening; the poor sinners appeared to be a little tamed. I was much blessed in meeting the married and single men apart. I also met the married and single women. I trust there has been good done in Charleston this Conference. I want to be gone into the country to enjoy sweet solitude and prayer.

Tuesday, March 1. At night I made my last effort for this time, and the people were more attentive. I let out freely against the races. I am somewhat distressed at the uneasiness of the people, who claim a right to choose their own preachers—a thing quite new amongst Methodists. None but Mr. Hammett will do them. We shall see how it will end.

Bishop Asbury left the city March 2 for the fourth Georgia Conference, to be held at Scott's Meeting-house, in the county of Wilkes, March 16; and wishing to visit that portion of South Carolina in which he had not heretofore preached, went by way of Jacksonborough, Saltketcher, and Coosawhatchie, finding kind entertainment at Bonham's, Allen's tavern, Lambright's, and Stafford's, and crossed the Savannah River at Hudson's Ferry. Dr. Coke took a different route, but arrived in time to open the Conference with a sermon. In returning, they traveled through Abbeville and Newberry, Dr. Coke preaching at Ninety-six, and Bishop Asbury at Mr. Finch's, after which they passed up the country, through Laurens, Union, and York, to visit the Catawba Indians. As they understood very little of the English language, the Indians were informed by an interpreter that the Bishops intended to preach among them through this medium. To this they consented, and a rude tent was accordingly erected for their accommodation. At this service most of the tribe attended; but they did not appear to be interested in the truths that were delivered. The principal solicitude which they expressed was to procure, if possible, some military assistance from the

whites to strengthen their forces against another tribe with whom they were at war. "Their general," says Dr. Coke, "who is a tall, grave old man, walked with a mighty staff in his hand. Around his neck he wore a narrow piece (I think) of leather, which hung down before, and was adorned with a great variety of bits of silver. He also had a silver breastplate. Almost all the men and women wore silver nose-rings, hanging from the middle gristle of the nose, and some of them had little silver hearts hanging from the rings. In general they were dressed like the white people. But a few of the men were quite luxuriant in their dress, even wearing ruffles and very showy suits of clothes made of cotton." Their habitations he represents as appearing not uncomfortable, being far superior to the cabins of the Irish peasantry. Their household furniture was rather singular. They had chairs in abundance, but not a single table was to be procured from any of their cottages. It was intended to establish a school for the instruction of their children. But this attempt, like many others that have been made to civilize savage nations, finally proved abortive. Having taken their leave of the Indians, they preached at the Waxhaw's Church, and passed on through Salisbury to hold the Conference at McKnight's, in North Carolina.

The Conference of 1791 is memorable for the schism in the Church which followed it, and which threatened for a time almost the ruin of Methodism in Charleston. James Parks, who was admitted on trial in 1788, had developed such eminent qualities as a preacher, in filling three prominent appointments in North Carolina, that Bishop Asbury had brought him from Salisbury, and put him in charge of the work in the city.

William Hammett, who, by faithful labor and patient endurance of persecution, had also purchased to himself a good degree as a missionary in the West Indies, came to Charleston with Dr. Coke, after the business of the Conference had been completed, and the preachers were in readiness to enter upon their new work. He clamored for the appointment which had been given to Mr. Parks, and pursued Bishop Asbury to Philadelphia and New York, with "a wonderful list of petitioners" in his behalf. Restless under a firm administration of discipline, he accused Bishops Asbury and Coke of tyranny, and headed a secession from the young Church of the city. His popularity and influence enabled him to secure a lot of land on the corner of Hasel street and Maiden Lane, and to erect on it a spacious chapel, with an adjacent parsonage and he proceeded to organize a Church of his own. He called his chapel Trinity Church, and his people "Primitive Methodists." This body continued a distinct Connection till after the death of their leader. But alas! "man is born to trouble as the sparks fly upward;" and these good people found that ecclesiastical difficulties followed them even into their "primitive" asylum. It is believed that their highly talented leader found that he had undertaken a task to which he was not adequate—the task of arranging and binding together the discordant materials which he had gathered from the Church, and from the world. Suffice it to say that before he went hence he had his troubles among his flock. Many of them returned to the fold where they had been formerly fed; some went to other Churches, and not a few went back to the world. After the death of Mr. Hammett, the congregation was served by a Mr. Brazier, who had formerly

been a missionary also in the West Indies. This gentleman, after ministering to them a short time, concluded that his temporal interests might be better served by selling the church. He accordingly bargained it away to a Protestant Episcopal clergyman. The Protestant Episcopalians took possession of it, built pews in it, and had it dedicated according to their forms. But the original trustees were not disposed to submit tamely to these proceedings. A lawsuit was the consequence, which resulted favorably to the trustees; the church was restored to them, and the congregation was served sometimes by one, and sometimes by another, until at length they remembered the days of old, and invited the Methodist preachers to occupy the pulpit, which at first they did only a part of the time. But finally an amicable arrangement was made by which they became identified with the Methodist Episcopal Church. The union so happily formed has been most graciously cemented by God's blessing; and we may only say further on this point that all the churches and parsonages built by the "Primitive Methodists" have passed to our own use. (Bishop Andrew.)

Mr. Hammett built a second church in the city, and his party erected churches in Georgetown, Savannah, and Wilmington in North Carolina. William Meredith had charge of the latter, and gathered to it a large congregation of blacks; he afterward withdrew from Hammett, and when he died, in 1799, left his church, parsonage, and society to the care of the Methodist Episcopal Church. Mr. Hammett died in 1803, about eleven years after his secession, and the schism became extinct.

The sixth session of the South Carolina Conference

began Tuesday, December 14, 1792, in Charleston. Bishop Asbury reached the city on the 11th, by very nearly the same route, through Marlborough, Marion, and Georgetown, traveled in 1791. He says:

Tuesday, 14. I preached at night on Luke xxiv. 17, "And he said unto them, What manner of communications are these that ye have one with another as ye walk and are sad?" and endeavored to show the low estate of the interest of Christ at that time. In our Conference we were unusually close in examination of characters, doctrine, and experience. We had great peace and some power amongst us, and received the good news of eighty souls converted in Philadelphia, and of a revival in Connecticut. I preached a sermon to the preachers on 2 Timothy ii. 3: "Endure hardness as a good soldier of Jesus Christ."

Saturday, 18. I received an abusive anonymous letter (I believe from Mr. S.) on several subjects. My spirits were low; I came from my knees to receive the letter, and having read it I returned whence I came. I judged it prudent and expedient, and I think I was urged thereto by conscience, to tell the people some things relating to myself. I related to them the manner of my coming to America; how I continued during the war; the arrival of Dr. Coke, and the forming of the American Methodists into a Church; and, finally, why I did not commit the charge of the society in Charleston to Mr. Hammett, who was unknown, a foreigner, and did not acknowledge the authority of, nor join in connection with, the American Conference.

Sunday, 19. I preached on Exodus xxxii. 26: "Who is on the Lord's side?" Mr. Mathews sent in his resignation. For certain reasons we were led to pass over his character, but we were wrong; it might have been better to subject it to scrutiny, although some grieved at his going from us.

He "came out of the fire" Monday, 20th, and went to Georgia by way of Parker's Ferry, Lambright's, Maixer's, and Hudson's Ferry on the Savannah. From Washington, the seat of the Georgia Conference held March 1st, he returned, accompanied by Hope Hull and Hardy Herbert, and went by way of White Hall in Abbeville, Finch's in Newberry, Odell's in Laurens,

and Watters in Spartanburg, to North Carolina. From Mr. Jackson's by way of Mr. Blakeney's on the waters of Lynch's Creek in Chesterfield, Mr. Horton's near Hanging Rock in Lancaster, Mr. Rembert's in Sumter—"a dear brother, kind and good, rich and liberal, who has done more for the poor Methodists than any man in South Carolina"—Mr. Bowman's near Santee, and Mr. Browing's, Bishop Asbury came to hold the seventh session of the South Carolina Conference in Charleston. He says:

Sunday, December 30. Brother Isaac Smith preached in the forenoon. In the afternoon I said a little on Isaiah ix. 6, 7: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." The blacks were hardly restrained from crying out aloud. O that God would bless the wild and wicked inhabitants of this city! I am happy to find that our principal friends have increased in religion.

January 3, 1793. From Wednesday, December 26, to this day, Sunday excepted, we sat in Conference in this city. The preachers reported a total membership of four thousand seven hundred and thirty-one, an increase of fifty-three over the preceding year. Washington in Wilkes, the seat of the Georgia Conference, was reached by way of Augusta.

Thursday, 10. Met our dear brethren in Conference. We had great peace and union; the Carolina preachers came up to change with those in Georgia; all things happened well. Bless the Lord, O my soul! We now agreed to unite the Georgia and South Carolina Conferences, to meet in the fork of Saluda and Broad rivers on the 1st of January, 1794. Our sitting ended in exceeding great love.

From Washington, Bishop Asbury rode the whole length of Georgia to Savannah, to survey the field of operations occupied in the beginning by the Oxford

Methodists. "I reflect," says he, "upon the present ruin of the Orphan House, and taking a view of the money expended, the persons employed, the preachers sent over, I was led to inquire, Where are they? and how has it sped? The earth, the army, the Baptists, the (Episcopal) Church, the Independents, have swallowed them all up at this windmill end of the continent. A wretched country this—but there are souls, precious souls, worth worlds."

Crossing the river, and preaching at Black Swamp and Purysburg, he returned by Saltketcher Bridge and Parker's Ferry to Charleston, whence after spending from the 8th to the 21st of February in ministerial and pastoral labors, he passed up the Santee, Congaree, and Broad rivers, to hold a quarterly-meeting across the Pacolet in Union Circuit. "There were no elders present," he writes. "I preached on Ephesians vi. 10-18, and felt great dearth among the people. Sunday, 17th, we administered the sacrament and held love-feast. I desired Daniel Asbury to preach, and Brother Gassaway to exhort whilst I retired to write to Isaac Smith, desiring him to take the presidentship of Union, Catawba, Little Pedee, Great Pedee, Anson, and Santee circuits."

In due time Bishop Asbury came back by way of Mr. Blakeney's on Lynch's Creek, Mr. Horton's at Hanging Rock, and Mr. Cook's on Broad River, in Fairfield, to Mr. Finch's in Newberry, to hold the eighth session of the South Carolina Conference, and to connect with it the Georgia Conference in its seventh session, on January 1, 1794. About thirty preachers from South Carolina and Georgia, including members and those who had business with the United Conference, attended and "were straitened for room, having

only twelve feet square to confer, sleep, and for the accommodation of those who were sick." The Bishop says:

Wednesday, January 1, 1794. We removed Brother Bruce—who was attacked with dysentery—into a room without fire. We hastened the business of our Conference as fast as we could. After sitting in a close room with a very large fire, I retired into the woods nearly an hour, and was seized with a severe chill, an inveterate cough and fever, with a sick stomach; with difficulty I sat in Conference the following day, and I could get but little rest; Brother Bruce's moving so frequently, and the brethren's talking, disturbed me. Sick as I was, I had to ordain four elders and six deacons, never did I perform with such a burden. I found I must go somewhere to get rest. The day was cloudy and threatened snow; however, Brother Reuben Ellis and myself made out to get seven miles to dear old Brother A. Yeargin's house. The next day came on a heavy fall of snow, which continued two days, and was from six to ten inches deep.

A total membership of six thousand six hundred and sixty-seven was reported.

CHAPTER X.

My talents, gifts, and graces, Lord,
Into thy blessèd hands receive,
And let me live to preach thy word,
And let me to thy glory live;
My every sacred moment spend
In publishing the sinner's Friend.

(Charles Wesley.)

THE following appointments were made for the year 1794, viz.: Philip Bruce, elder; Great Pedee, Enoch George, Josias Randle; Little Pedee, Joseph Moore; Santee, James Jenkins; Union, Tobias Gibson one quarter, William McKendree, Nicholas Watters; Catawba, William Fulwood; Charleston, Joshua Cannon, Isaac Smith; Bush River, Samuel Risher; Broad River, John Clark, Coleman Carlisle; Saluda, Abner Henley; Cherokee, James Tolleson; Washington, John Russell, Richard Posey; Richmond, George Clark, John King; Burke, Benjamin Tarrant, James Douthet; Black Swamp, Jonathan Jackson.

The name of Philip Bruce will ever hold a bright place in the annals of Methodism. He was born in North Carolina, near King's Mountain, December 25, 1755. His grandfather was a French Protestant, and fled to this country with the persecuted Huguenots. The family-name was originally De Bruise, but was corrupted into Bruce by a Scotch teacher, from whom Philip received his education. He was the first of the family that became a Methodist.

When he was quite a youth the pioneer preachers reached the wild region of his home, and a powerful revival broke out under their preaching. Many were brought to God, and among them was Philip Bruce, who was soon after licensed as an exhorter. He was present at the battle of King's Mountain, but as he was looked upon as a sort of chaplain the officers would not allow him to go into the engagement, and he was left with the sick and baggage. In person, Philip Bruce was commanding. He was tall, perfectly straight, very grave and dignified in his manners; his hair was black and worn long, his visage thin, his complexion dark, and his eyes bright and piercing; his countenance was open and expressive, his features well developed and indicative of a high degree of intellectual power. In the pulpit he was graceful and impressive. His sermons were usually short, but powerful, and he excelled in the application of gospel truth. His appeals were often irresistible. The esteem in which he was held was not confined to his own Conference; it is stated on good authority that twice at a General Conference he came within three votes of being elected Bishop. Like most of the early preachers, he never married. It is said, however, that at one time he entertained very serious thoughts on the subject, and had actually selected the lady, if he had not broached the subject, but on consulting Bishop Asbury, that good man persuaded him to remain as he was. The opposition of Bishop Asbury to his preachers' marrying may be accounted for by the fact that few consented after marriage to subject their families to the privations and hardships of the itinerancy. He thus lost many of his best and strongest men from the itinerant ranks. A tradition has floated down to us to the effect

that on a certain occasion, when he heard that one of his favorites in the "thundering legion" was a captive fast bound in love's golden fetters, he exclaimed, "I believe the devil and the women will get all my preachers!" For thirty-six years Philip Bruce stood in the front rank of the itinerancy. Faithful in every position, and successful in every field, he might well adopt the motto, "In labors more abundant." He lived in the days that tried the souls of men, and from every trial he came forth like gold well refined. Borne down at length by labors and by the weight of years, he reluctantly consented to be placed in a superannuated relation, and in 1817 his name disappeared from the effective list. The closing years of his life were spent among his kindred in Tennessee. Calmly and peacefully he descended the vale of life, venerated and loved by all the Church, a veteran soldier of the cross, patiently awaiting his discharge from the militant Church on earth, and his call to join the triumphant host beyond the flood of death. He died on the 10th of May, 1826, surrounded by his friends, at the house of his brother Joel Bruce, in Giles county, Tennessee. At the time of his death he was the oldest traveling preacher in the Methodist Episcopal Church, with the exception of the Rev. Freeborn Garrettson.

Enoch George was born in Lancaster county, in Virginia, in the year 1767 or 1768, but which of the two he was unable to determine, because the family records had been consumed by fire. He was brought up chiefly among Episcopalians, and was accustomed to sit under the preaching of the Rev. Devereux Jarratt, of Bath, but was converted to God through the instrumentality of Mr. Easter, and identified himself with the Methodists, whom he had affected to despise.

In due time he was thrust into the ministry, for through diffidence he with reluctance obeyed the heavenly call. He traveled first with the Rev. Philip Cox, who was at that time "book-steward," and who was a father to young George at this critical point in his ministerial career. In introducing him to Bishop Asbury, whom they soon met, Mr. Cox said: "I have brought you a boy, and if you have any thing for him to do, you may set him to work." Mr. George says: "Bishop Asbury looked at me for some time; at length, calling me to him, he laid my head upon his knee, and, stroking my face with his hand, said, 'Why, he is a beardless boy, and can do nothing.' I then thought my traveling was at an end." The next day the Bishop accepted his services, and sent him to assist Daniel Asbury in forming a circuit on the head-waters of the Catawba and Broad rivers, in the South Carolina Conference. In due time he reached his field of labor and began his work. The circuit embraced a vast extent of territory, and some of the highest and roughest mountains in the United States, to cross which, even at the most favorable season, required no ordinary resolution and perseverance. When he saw the difficulties he had to encounter, his courage began to fail, and he had even formed the purpose of relinquishing his work and returning to his friends in Virginia. In this, however, he was frustrated by his colleague; and, as a last resort, he wrote to Bishop Asbury, stating to him the difficulties and necessities of his situation, and begging that he would transfer him to some other field to which he was better adapted. The good Bishop replied that it was good for him and all others to bear the yoke in their youth; that itinerant labors must be hard if properly performed; that it was better for him

to become inured to hardships while he was young, and when he was old and gray-headed his task would be easy. With this answer he was quite satisfied, and forthwith resolved that he would not shrink from occupying any field which the providence of God might assign him. Mr. George's name appears on the Minutes for the first time in 1790, when he was admitted on probation, and sent to Pamlico Circuit, in North Carolina, with Henry Ledbetter in charge. The next year (1791) he was appointed to Caswell Circuit; in 1792, to Guilford; in 1793, to Broad River; in 1794, to Great Pedee; in 1795, to Edisto; in 1796, to the South Carolina District; in 1797, to the Georgia District. In consequence of failing health, he was called northward by Bishop Asbury, and became his traveling companion. Finding, in 1799, that his strength was still insufficient for the duties of the itinerancy, he asked and obtained a location, resolved not to burden the cause which he could not assist. He soon reëntered the work, but was obliged in 1801 to ask a second time for a location. After resting a few years—teaching school and visiting the Virginia Springs—he again, in restored health, entered with joy the itinerant ranks in 1803, and never ceased to travel till death.

At the General Conference held in Baltimore, in 1816, Bishop Asbury having died a short time before, and Bishop McKendree being too feeble to attend to all his official duties, while the itinerant field was constantly enlarging, it was resolved to elect two new bishops. Messrs. George and Roberts were chosen, and at once entered their new field of labor. Bishop George, in journeying from one Conference to another, was accustomed to preach as often as opportunity offered, and he frequently delayed his tour for a few

days, or turned aside from the course he had marked out for himself, to be present at a quarterly or a camp meeting. While his administration at the Conferences was unusually acceptable, his preaching everywhere attracted great attention, and some of his pulpit efforts on these tours are represented as having been surpassingly eloquent. The Rev. Samuel Luckey thus describes his preaching on a pleasant Sabbath morning in June, 1816, in John Street Church, New York:

"The subject of the discourse was the conquest which Christ had achieved over sin and death. He announced his text—'When he ascended up on high, he led captivity captive'—and, from the moment he uttered it, had complete command of his audience. The picture he drew of sin, and the desolations it has wrought, was truly terrific. Like a mighty cataract, he rushed on with constantly increasing impetuosity, till every nerve that had braced itself to resist was unstrung, and his hearers seemed passively to resign themselves to an influence which was too strong for them. At a felicitous moment, when the feelings of his audience would bear to be directed into a different channel, he exclaimed, in the language of holy triumph, and in a manner and tone peculiar to himself, '*But Redemption smiled, and smiled a cure!*' His train of thought was now changed, but the power of his eloquence was not at all diminished. Sin had been personified as the tyrant-monster, swaying his demon-scepter over our race, and death in his train, dragging the conquered millions to their dark abode. A mightier than these was now introduced—the sinner's Friend, and the Conqueror of death. He came to destroy the works of the devil, and to deliver those who, through fear of death, were all their life-time subject to bond-

age. The risen, ascended Saviour was represented as coming up from the empire of death, having seized the tyrant upon his throne; and then as triumphantly passing the portals of heaven, amidst the acclamations of heaven's shining hosts. The description was so vivid as to be almost overwhelming. The audience, which had just before seemed like a terror-stricken multitude, almost within the very grasp of the destroyer, now exhibited countenances relumed with returning smiles. The whole assembly was actually in a commotion. As the speaker poured forth, in strains of highly pathetic eloquence, the most awful and delightful truths of God's word, and struck at every turn some sympathetic chord in the hearts of his audience, it really seemed as if the very fountains of feeling throughout the whole assembly were broken up."

"I wish," says the Rev. Charles Giles, "I could give the reader his sermon, preached at the General Conference of 1820, with all its beauty, power, and eloquence; but it is beyond my reach. Near the close, as he was bringing the strong points in his discourse together, that their united strength might impress the assembly effectually, he produced a climax the most sublime and thrilling I ever heard. He ascended from thought to thought in his towering theme, like an eagle soaring and wending up the distant sky. I heard with admiration, and almost trembled to see him rising to such a fearful eminence. Several times I imagined that he could go no higher, but he would suddenly disappoint me. At the very point where imagination fixed his return he seemed to inhale new fire, and soared away on the wing of thought again; then higher and higher still, till it seemed that his inspiration would become his chariot, and by the grasp

he held on the enchained assembly, would take us all with him to the third heaven. Some of the hearers appeared motionless as statues, absorbed in thought, and charmed with the grand scene before them, while strong emotions were rolling in waves through the excited congregation; and as the man of God was about to descend from his lofty elevation, thrilling shrieks burst out from the awakened crowd in the gallery. Immediately, some of the preachers who were acquainted there pressed through the multitude to conduct these sighing penitents down to the altar; and soon they were seen weeping and trembling, and urging their way along to the consecrated spot, where a prayer-meeting was immediately opened and ardent supplications offered up to Heaven in their behalf. It is believed that more than one hundred souls were awakened during the session of that Conference. Nothing could be calculated more effectually to touch the feelings of the human heart, to wither the shoots of pride springing up in it, and to melt down its hardness, than was the strain of original eloquence which characterized the preaching of this excellent man. Originality was indeed a prominent feature of his preaching. Endowed with all the qualifications which are necessary to constitute an impressive, natural public speaker, he imitated no one, and drew always from his own resources. The ornaments and flowers which embellished his sermons were not gleaned from the fields and gardens cultivated by any scientific master, but were the natural production of his own fertile mind. His style was a mixture of the sublime and the pathetic, and might be considered alternately a very good specimen of each in purely extemporaneous productions. To the rules of rhetoric, or the arts of

studied eloquence, he paid little regard; but if the true eloquence of the pulpit be, as Blair defines it, to make an impression on the people, to strike and seize their hearts, he was a master, and, in comparison with thousands who claim to be such, more than a master. No man ever succeeded more uniformly to move his congregations to tears, and sometimes even to trembling and loud cries, than did Bishop George.

"Bishop George was a man of great humility. He could not be ignorant of his own powers and popularity as a preacher; and yet I never knew that he betrayed, even to his most intimate friends, the least indication of self-complacency, but always seemed more than willing to be ranked with the most ordinary of his brethren in the ministry. To be the instrument of advancing his Master's cause he regarded as of infinitely more importance than to enjoy the highest measure of human praise.

"Bishop George possessed a sound judgment and great energy of character. His labors were immense, and his duties greatly varied. In all these he was prompt, prudent, and successful in maintaining order and superintending the interests of the Church. His own spirit, deeply imbued with true piety, and always inclining him to peace and good-will, eminently qualified him to harmonize conflicting minds, and soften the asperities which controversy often generates. In the heat of debate, when the spirit of brotherly love seemed to be somewhat in jeopardy, a young man arose to express his decided opposition to the proposition under discussion, and declared himself resolutely determined not to go a step with the friends of the measure, unless it was essentially *mollified*. The good Bishop seized upon the brother's mistake, which he, in the

heat of his zeal, did not perceive, and interrupted him in the most pleasant manner—'Good, good, brother,' said he; 'that is just what it wants; pour on a little oil; it will go easier; let it be *mollified*.' The effect was what might be expected: all asperity of feeling at once subsided.

"The secret of Bishop George's eminent usefulness as a Christian minister lay chiefly in his deep and earnest piety. Amidst all his cares and labors, he never neglected his private devotions. When he was deprived of the privilege of the closet, by the restricted circumstances of the families with whom he sojourned, he would retire to some grove, and seek out there a solitude where he might commune with his God. Often, when traveling with him, have I accompanied him in the twilight of evening, or in the dawn of the morning, and witnessed the fervor of his devotions. He seemed fully aware that without that love to God and man, which can be kept alive only by constant watchfulness and prayer, all human efforts are but as sounding brass or a tinkling cymbal.

"Perhaps the most marked feature in Bishop George's character was his extreme diffidence. Although he possessed fine colloquial powers, and was ready enough to bring them into exercise in a circle of his intimate friends, he studiously avoided the company of strangers, or maintained a distant and reserved manner, which not unfrequently left an unfavorable impression. No persuasion could induce him to leave his chamber to mingle in the social circle, whose object he suspected to be merely to spend an hour in commonplace conversation, or, what he dreaded still more, to gratify the ancient Athenian propensity, 'to tell or to hear some new thing.' From every thing of this

kind he instinctively shrunk, and often made it difficult for his friends to offer a satisfactory apology for his declining to see company. He had no confidence in his qualifications to appear as might be expected of him in circles convened principally on his account, and no disposition to spend the brief intervals he was permitted to enjoy, amidst his excessive labors, in this way. 'O no,' he used to say; 'excuse me to the company. Poor old man, who has hardly time to be religious—they can't wish it. And then he must be the target for a whole platoon of question-mongers; and his old shattered brains must be put on the rack to answer them. Do excuse me, and leave me to myself.' I have known him to quit the family circle, and hasten to his room several times in one evening, when it was announced that company was coming. In one case, when I sent a friend to accompany him on a journey of some forty miles, and directed him to a highly respectable family, who would expect him to dine with them, he absolutely refused to call, and finished his journey without refreshment, suspecting that he might meet a degree of attention and ceremony that would be burdensome to him. Those who knew him best could trace this kind of conduct to its proper source, as many others probably did not. 'Stop,' said the Bishop to me (Rev. John Luckey), when he espied a New England farmer on his horse on the side of the road; 'stop, bub, and let me get out; for I perceive that old body is preparing to fire a platoon of questions at me, which I can never answer.' I of course complied with his request, and the Bishop was off at a double-quick step. The farmer was off also, belaboring his old nag's sides with his boot-heels, most unmercifully. The Bishop, looking over his

shoulder, perceived the increasing speed of his persecutor. The Bishop traveled still faster, but all to no purpose; his tormentor was close upon his track; there seemed to be no way of escape; he must be made prisoner, for the enemy was upon him, and about to open his battery and shoot his questions at him, which he feared more than some men do arrows and bullets. Just as he thought he must surrender, when there appeared to be no hope and no alternative, an unfenced thicket came in view. Hope sprung up in the Bishop's bosom, and he darted into the thicket with the swiftness of a hunted hare, and was soon where his pursuer could not find him. While the Bishop was rejoicing that he had thus fortunately made his escape and found a refuge, the farmer paused, looked cheap, and, muttering his disappointment in monosyllables, passed slowly up the hill. The Bishop positively refused to leave his asylum, till he could be assured that his disappointed pursuer was fairly out of sight. When he was satisfied of this, he consented to leave the thicket, to which he was so deeply indebted for his protection. 'Did I not tell you,' said the Bishop, 'he was preparing to catechise me?' The Bishop added: 'It is very annoying to me, as I cannot answer their principal questions, which generally are these: First, Where do you live when you are at home? Now, the truth is, I cannot answer this question, for I have no home. The second question is, How old are you, if I may be so bold? This question I cannot answer, as the family records were destroyed at the commencement of the Revolutionary War. Therefore, as I cannot answer their principal questions, neither can I others, and I do not wish to be perplexed by a constant catechetical course; and I will run at any time,

if I can only avoid such tormentors.' His characteristic self-distrust and humility prompted him to avoid, as far as possible, every occasion of notoriety. He would never allow his name to be used in a newspaper, if he could prevent it, and no consideration could induce him to sit for his portrait, though requested, I think, several times by the Conference to do so.

"Bishop George had never the advantage of a liberal education; but his fine intellectual, moral, and religious qualities gave him great influence in his denomination, and have caused his memory to be most respectfully and gratefully embalmed."

"Bishop George has gone to heaven," wrote Wilbur Fiske in a lady's album in 1828. "He left this world for glory on the 23d of August last; and from the known tendency of his soul heavenward, and his joyous haste to be gone, there can be little doubt that his chariot of fire reached the place of its destination speedily, and the triumphant saint has long ere this taken his seat with the heavenly company. And since he is gone, the owner of this, to whom I am a stranger, will pardon me if, upon her pages, I register my affectionate remembrance of a man whom I both loved and admired, and at the report of whose death my heart has been made sick. I loved him, for he was a man of God, devoted to the Church with all his soul and strength. I loved him, for his was an affectionate heart, and he was my friend. But the servant of God, the servant of the Church, and my friend, is dead. I admired him, not for his learning, for he was not a learned man, but nature had done much for him. She had fashioned his soul after an enlarged model, and had given it an original cast and an independent bearing; into the heart she had instilled the sweetening

influences of a tender sympathy, and infused into the soul the fire of a spirit-stirring zeal, sustained by a vigorous and untiring energy; but to finish his character, grace comes in and renews the whole man, and the Spirit anointed him to preach the gospel, and the Church consecrated him to be one of its bishops. He superintended with dignity and faithfulness; he preached the gospel with the Holy Ghost sent down from heaven. The unction that attended his word was not merely like the consecrating oil that ran down Aaron's beard, but it was like the anointing of the Spirit that penetrates the heart. He preached with his soul full of glory. No wonder, then, that his dying-words were, 'I am going, and that's enough! Glory! Glory!' Yes, thou triumphant spirit, that is enough. May I die the death of the righteous, and may my last end be like his!"

Josias Randle was admitted on trial in 1791, and devoted the whole of his itinerant life to the South Carolina Conference. In 1799 he was forced to locate, but reëntered in 1802, and was abundant in labors for seven more years, the last three of which were given to the Ogeechee and Oconee districts. This last-named district was immense and perilous, extending from the Oconee to the Tombigbee River, over an Indian country of four hundred miles, and embracing the field occupied by Messrs. Sturdevant and Burdge in laying the foundations of the Alabama and Mississippi Conferences. The noted Lorenzo Dow, who was converted through the instrumentality of Hope Hull, wandered into this wilderness in 1803 and 1804, and preached the first Protestant sermon on the soil of Alabama. Mr. Randle was a laborious and successful pioneer preacher, and his retirement from the regular

work was deeply felt by the Conference. He was on the committee in the General Conference of 1808 that framed the report for a delegated General Conference in 1812. He located a second time in 1809, and removing to the territory of Illinois, occupied a high place among the people because of his usefulness as a preacher and citizen, and died in holy triumph in 1824.

Joseph Moore was born in Virginia in 1767. In his childhood his parents removed to Rutherford county in North Carolina. He enjoyed the advantages of early religious training, and in youth became the subject of divine grace. He was licensed to preach in his nineteenth year, and five years afterward was admitted into the traveling connection, and became one of the pioneers of Southern Methodism. He was appointed in 1791 to Pamlico Circuit in North Carolina; in 1792, to Yadkin; in 1793, to Union; in 1794, to Little Pedee; in 1795, to Washington, in Georgia; in 1796, to Broad River. During the ten following years he filled appointments in North Carolina and Virginia, and in 1806 asked and obtained a location. In 1826 he reëntered the South Carolina Conference, and was appointed to the Lincoln Circuit; in 1827, to Pedee; in 1828, to Sandy River; in 1829, to Reedy River; in 1830, to Lynch's Creek; in 1831, again to Reedy River; in 1832, to Hollow Creek; in 1833, to Saluda; in 1834 he was supernumerary; in 1835 without an appointment at his own request; in 1836 he was superannuated, and held that relation until death released him from his toils and sufferings. Whether as a traveling or local preacher, he sustained the character of a workman that needeth not to be ashamed. Though athletic in body and vigorous in mind, yet

both failed him under protracted years of toil and disease. His worn-out body sleeps in a peaceful grave in Edgefield District, and his sainted spirit has flown to its home in the skies. He died in peace, on the 14th of February, 1851, in his eighty-fifth year, having been sixty-seven years a worthy member of the Church, and about sixty-five an effective minister of the gospel of Christ.

Servant of God, well done!
Rest from thy loved employ;
The battle fought, the vict'ry won,
Enter thy Master's joy.

James Jenkins was one of the links which connected the preachers of the present generation with the pioneers of Southern Methodism. He was received on probation into the South Carolina Conference in 1792, and appointed to the Cherokee Circuit; in 1793, to Oconee; in 1794, to Santee; in 1795, to Broad River, and for the third quarter to Edisto; in 1796, to Great Pedee; in 1797, to Washington, in Georgia; in 1798, to Bladen, in North Carolina; in 1799, to Edisto; in 1800, to Santee and Catawba; in 1801, presiding elder of the South Carolina District; the three following years, presiding elder of the Camden District; in 1805, superannuated; in 1806, located. He reëntered the Conference in 1812, and was appointed to the Wateree Circuit; in 1813, again located. From 1831 to 1847 his name stood on the superannuated list of the South Carolina Conference. Mr. Jenkins was tall and commanding in person, with a face even in old age expressive of great courage and energy, and a voice, till impaired by long use, clear and trumpet-toned. He was known among the people by the name of "Thundering Jimmy" and "Bawling Jenkins." His preach-

ing, however, was far from being mere sound and fury, signifying nothing; when he thundered from the pulpit, there was the lightning-stroke of conviction among the people; when he called aloud upon the wicked to forsake their ways and spared not, there was the accompanying power of conversion. "In 1801," says Dr. Lovick Pierce, "the Edisto Circuit was extended as far as to Edgefield. With great difficulty James Jenkins obtained leave to preach in my uncle's dwelling-house, which was about a mile from my father's residence. My brother (Reddick) and myself asked permission to go to my uncle Weatherby's and hear Mr. Jenkins. He preached with a tone and manner, and power and spirit, that were perfectly new to us, and everybody else that happened to be out on the occasion—as the voice of an angel would have been. Indeed, although I had heard something that was called preaching a few times before, yet, without any glorification of Methodism or Methodist preachers, I have believed from that day to this that it was the first pure sermon that ever fell on my ears. I remember well his text, Psalm cxliv. 15: 'Happy is that people that is in such a case: yea, happy is that people whose God is the Lord.' My brother and myself were both deeply convicted. We set out for our home; it was then the new road from Augusta to Charleston, and we walked one after the other, as the Indians do in their natural track. He did not speak to me, nor did I speak to him. He had been very anxious to learn how to play cards, and I opposed it. He had a deck in his pocket, but on reaching home, finding a good large oak fire burning, he made a place in it as if to roast a potato, and laying the cards in he carefully covered them up with the hot embers, and that

was the last of the cards. Afterward God made of him the best and truest Christian I ever knew." Mr. Jenkins was 'jealous for Zion with great jealousy, and he was jealous with great fury;' his ministry was emphatically a ministry of rebuke. He attacked with boldness sin in every form, and in every place, and set his face as flint against every thing that threatened the purity of the Church. His vigilant supervision of the young preachers, and his prompt correction of their errors, caused him to be known among them as "the Conference curry-comb." "Here" (Sawney's Creek, in 1809), says Bishop Capers, "lived that most remarkable man James Jenkins, whose goodness no one ever doubted, but whose zeal was always brandishing in the temple a scourge of not very small cords, as if for fear that some one might be present who did not love the temple well enough to take a scourging for it, and who ought therefore to be driven out; and in full faith that the more men were beaten the better for them, as it would make them more humble and less worldly-minded. His was the first house I entered in my new field of labor (his first circuit), and if I might have been driven off by the first discouragement, that might have been my first and my last appearance in that quarter. I seemed to be younger, greener, and a poorer prospect for a preacher in his estimate than even in my own; and he was an old preacher, and withal a famous one. That first introduction to the responsibilities of my new charge was after this sort: 'Well have they sent *you* to us for our preacher?' 'Yes, sir.' 'What, *you?* and the egg-shell not dropped off of you yet! Lord have mercy upon us! And who have they sent in charge?' 'No one, sir, but myself.' 'What, *you* by yourself? *You* in charge of the circuit? Why,

what is to become of the circuit? The Bishop had just as well have sent nobody. What can *you* do in charge of the circuit?' 'Very poorly, I fear, sir; but I dare say the Bishop thought you would advise me about the Discipline, and I am sure he could not have sent one who would follow your advice more willingly, Brother Jenkins, than I will.' 'So, so; I suppose then I am to take charge of the circuit for you, and you are to do just what I tell you.' 'I would be very glad, sir, to have you take charge of the circuit.' 'Did ever! What, I, a local preacher, take charge of the circuit? And is that what you have come here for? Why, man, you know nothing about your business. How can *I* take charge of the circuit? No, no; but I can see that you do it, such a charge as it will be; and if *I* do n't, nobody else will, for these days the Discipline goes for nothing.' And he groaned deeply." Again: "It was on my second or third round, that coming to Brother Jenkins, he asked me in his usual earnest manner how many members I had turned out at H. meeting-house. 'None, sir.' 'What, do you let the people get drunk, run for the bottle, and turn up Jack, and keep them in the Church?' 'My dear sir, I hope nobody does so at H.; I am sure I never heard of it.' 'A pretty piece of business,' rejoined he; 'why, at Polly H.'s wedding, a whole parcel of them ran for the bottle, and old J. A. held it and got drunk into the bargain. And now you, the preacher in charge, come here and tell me that you never heard of it, though I can hear of it forty miles off.' This was a poser for me. With feelings too sad for society, I took the earliest hour for retirement. My bed was in an upper room, the floor of which was made of loose plank, without ceiling of any kind at the lower

edges of the joist, which might have obstructed the passage of sound from the room below. And I had not been long in bed before I heard my kind-hearted sister say: 'O Mr. Jenkins, you do not know how much you have grieved me!' 'Grieved you, Betsy,' replied he; 'how in the world can I have grieved you?' 'By the way you have talked to Brother Capers. I am afraid he will never come here again. How can you talk to him so?' 'Why, Betsy, child,' returned he, 'don't you reckon I love Billy as well as you do? I talk to him so because I love him. He'll find people enough to honey him without my doing it; and he's got to learn to stand trials, that's all.' Sister Jenkins seemed not to be satisfied, but wished to extort a promise that he would not talk so roughly to me any more. But his conscience was concerned in that, and he would not promise it. 'You may honey him as much as you please, but I go for making him a Methodist preacher.' 'Well, then,' thought I, 'it is a pity, my old friend, that you should spoil your work by not tightening your floor. You might as well have promised, for I will take care that you shall not make any thing by the refusal.' The next morning it was not long before something fetched up the unpleasant theme, and as he was warming into the smiting spirit, I looked in his face and smiled. 'What,' said he, 'do you laugh at it?' 'As well laugh as cry, Brother Jenkins,' I returned; 'did you not tell Sister Jenkins that you loved me as well as she did, and only wanted to make a Methodist preacher of me? I am sure you would not have me cry for any thing that is to do me so much good.' It was all over; he joined in the laugh, and threw away his seeming ill-humor. But as for the matter of the immoralities at H., it turned out to

be all a hoax. Some wag, knowing how much such a circumstance would trouble him, probably originated the tale just for that purpose."

At a protracted-meeting in one of the larger towns, a talented minister, who a few days before had been married to a most excellent young lady of the place, preached a carefully prepared sermon to a large congregation—in which the bride, the family, and divers friends were included—on the "Frailty of man and the immutability of the gospel," from 1 Peter i. 24, 25. In the discourse, which was throughout highly rhetorical and excessively ornate, there occurred, in particular, a passage in which the pyramids of Egypt were made to stand out very conspicuously to view. Mr. Jenkins, who had been trained in a widely different school of homiletics, and who had been requested to close the exercises after him, began his exhortation by saying: "Brethren, the hour is gone, and nobody profited. I should like to know what the pyramids of Egypt have to do with the converting of souls. Fire—Holy Ghost—power—is what we want." And he proceeded to criticise in unsparing terms of severity a style of preaching so revolting to his taste, and so foreign from his conception of the proper object of the pulpit. Notwithstanding the mortification on the one side, and the merriment on the other, produced for a time by the severity of his strictures, yet, by his honesty of purpose and earnestness of spirit, which all were obliged to recognize, he brought the service to a close amid feelings of deepest solemnity and awe on the part of the congregation.

During the session of one of the Conferences, Mr. Jenkins felt bound by his conscience to make complaint against a young preacher who had allowed him-

self to be detained with a wedding-party after the dancing had been introduced. The young brother pleaded in excuse that he had not been notified beforehand that there was to be dancing, and that he was imprisoned in a room from which there was no way of exit without going through the hall in which the dancing was going on, and withal the door was kept fast closed. The defense was not at all satisfactory to Mr. Jenkins, who insisted on an honest application of discipline, on the ground that it was a *will* on the part of the young brother, and not a *way* of egress, that was wanting. "If I had been there," said he, "I would have gotten out of the house if Satan himself had been the door-keeper."

The main endowment of Mr. Jenkins was a large measure of the "spirit of power;" and in the fullness of this spirit, he braved the scorn and allurements of the world alike, while he denounced popular vices, or challenged the formalist, or pushed his searching probe into the heart of the hypocrite, or tore off the outward decorations of the "whited sepulcher." In doing this, he may not at all times have been discriminating in his analysis of character; he may sometimes have wounded unnecessarily some tender conscience. But who ever doubted that it was the love of Christ, who purchased the Church with his own blood, which informed and animated all his ministry of rebuke, however terrible? Indeed, the theme he loved more than all others to dwell upon in his closing years was the theme of perfect love. The restless, passionate, toilsome love which fired the energies of his youth, and flashed up in the latest gleams of thought and consciousness on his dying-couch, was a direct endowment from heaven; a principle engen-

dered in his bosom by the vital faith which united him to Christ and made him in his measure emulous of the love which in infinite fullness dwells in the bosom of "our faithful and compassionate High-priest." When the time of his departure came, he hailed the approach of death not only with composure, but with the gush of indescribable joy. The conqueror's shout, so familliar to his lips when in health, lingered upon those lips now fast losing the power of utterance. Along with this triumphant mood, he maintained and manifested, to the last, a remarkable degree of that profound self-abasement so often observed in the dying-moments of the most eminent and useful men. His language was; "I have never done any thing; don't mention these things to me; I am nothing but a poor, unworthy sinner, saved by grace. Christ is all; to him be all the praise." Without a struggle or groan, he fell asleep in Jesus, at Camden, in South Carolina, on the 24th of January, 1847, in the eighty-third year of his natural life, and in the fifty-fifth year of his ministry. "His witness is with God, and his record on high."

William McKendree was born in King William county, Virginia, July 6, 1757; converted under the ministry of John Easter in 1787, and the next year admitted on trial in the traveling connection. He was elected and ordained a bishop in Baltimore in 1808, and during the eight following years acted as joint superintendent with Bishop Asbury, and after his death, March, 1816, shared the weight and responsibility of the office with Bishops George and Roberts. It was said by Johnson of Edmund Burke that if any man should meet him under a tree in a shower of rain, he would at once conclude that he was in the

presence of no ordinary man; and no one, learned or unlearned, ever saw Bishop McKendree under any circumstances without being struck with the dignity of his personal appearance. He was about the common height, and his form was finely proportioned. The prominent characteristics of his mind were the power of analysis and the faculty of drawing correct conclusions. He was not a classical scholar, and yet there never appeared in the Connection a finer model as a preacher. He was eloquent in the true sense of the term. Few men ever filled the pulpit with greater usefulness, and there was a beautiful simplicity in his sermons. His common theme was the love of God, and in so persuasive a manner did he commend this love to the hearts of his hearers that he never, perhaps, preached a sermon in vain. He was eminently qualified to fill the important office he occupied in the Church. It could boast of no wiser or better man. He suffered no occasion to pass without recommending the religion of his Master, and fixed in the mind of all with whom he came in contact a remembrancer of his deep and unaffected piety. Prayer—solemn, fervent prayer—was the element in which he moved and had his being. The last words that trembled upon his pallid lips thrilled the heart of the Church, as they went over the hills and valleys where the good Bishop had traveled and preached. They inspired the ministers everywhere with fresh courage; old men, leaning on the top of their staves, repeated them; youths in their prime echoed them; and even childhood lisped forth the last words of the departing Bishop: "All is well." He died March 5, 1835, and now sleeps in peace beside Bishop Soule on the *campus* of Vanderbilt University, and near to Wesley Hall, to recall to

the memory of successive generations of young preachers those great principles of character and usefulness which have rendered the names of both immortal in the annals of Methodism.

Nicholas Watters was born in Maryland on the 20th of November, 1739. He descended from an ancient and respectable family, and was one of seven brothers who were among the first to open their hearts and houses to receive the Methodist preachers when they came into Harford county. His youngest brother, William Watters, was the first American preacher who entered the traveling connection. Nicholas Watters was received on probation in 1776, and besides the labors bestowed on Maryland and Virginia, he traveled the Union, Saluda, and Broad River circuits, in the South Carolina Conference, and was stationed in Charleston in 1804, where he died of the yellow fever on the 10th of August, in the sixty-fifth year of his age. He was a man of courage, and ready in conversation upon the things of God. His life was uniform, his temper gracious, his manners simple and good, and his dying-words will ever cheer the hearts of his brethren: "I am not afraid to die, if it be the will of God; I desire to depart, and to be with Christ. The Church will sustain no loss by my death, for the Lord will supply my place with a man that will be more useful. Thanks be to God, through his grace I have continued to live and to labor faithfully to the end.

> Farewell, vain world, I'm going home;
> My Jesus smiles and bids me come."

Tobias Gibson was born in Liberty county, in South Carolina, on the Great Pedee River, November 10, 1771. He was admitted on trial in 1792, and after seven years of laborious service in the South Carolina

Conference, volunteered, in 1799, to go as a missionary to the Natchez settlement on the Mississippi, in which field he continued to labor until his death, April 5, 1804. He was a great friend of Bishop Asbury, and in return had his warm affection and unlimited confidence. Mr. Gibson traveled six hundred miles to the Cumberland River, and taking a canoe and placing his few effects on board, paddled himself out of the Cumberland into the Ohio, and taking his passage for six or seven hundred miles more in the meandering course of the Mississippi, he at length arrived in safety at Natchez. Four times he traveled by land through the wilderness, a journey of six hundred miles among various savage tribes, from Natchez to the Cumberland settlement. He tasked his powers of labor and endurance to the utmost in this field, occupied by him alone until 1803, when the Western Conference, before which he presented himself in great feebleness, in response to his urgent application, sent to his assistance Moses Floyd. He preached his last sermon on the first day of the year 1804, and instead of shrinking from the approach of death, anticipated it with joy, in the full confidence that it was to bring him into the immediate presence of his beloved Saviour.

He did not possess extraordinary talents, but he did have extraordinary zeal, and the most heroic devotion to his Master's cause. His preaching was sensible, fervent, and impressive, without evincing any great logical power, or being embellished by a splendid or graceful elocution. His grand aim was to bring God's living truth in contact with the hearts and consciences of those whom he addressed, and if this purpose were only gained, he cared little for any thing besides. There was no sacrifice, however great, that he was not

ready to make—no obstacle, however appalling, that he was not willing to encounter—in order to sustain and carry forward his Master's cause.

James Tolleson was also a native of South Carolina. He was admitted on trial in 1791, and labored as a traveling preacher between eight and nine years, during which time he filled several important stations with dignity and usefulness, and moved in the circuit of his appointments from Georgia to New Jersey. He was a man of ability, and with him originated the plan of a delegated General Conference, which he proposed and advocated in May, 1800; but what is of infinitely more importance, he was a man of piety, and uniform in his religious deportment. He died in August, 1800, of the malignant fever, in Portsmouth, Virginia, with due preparation and great resignation of mind, manifesting that he possessed a lively sense of his acceptance with God.

William Fulwood entered the traveling connection in 1792, and after rendering acceptable service for four years, located in 1796.

Joshua Cannon was admitted on trial in 1789, and continued in the traveling connection about nine years, during which he was appointed to Charleston and Georgetown in 1794 and 1795, respectively; the other seven years were occupied in filling prominent appointments in North Carolina and Virginia.

Samuel Risher was in the traveling connection twelve years; he was admitted in 1793, and located in 1805. His first three years were given to the South Carolina Conference; the remaining nine were devoted to North Carolina and Virginia.

John Clark traveled in South Carolina from 1791 to 1796, when he withdrew from the Connection, on

account of slavery, and removed to Illinois. He was the second Methodist preacher in that territory, being preceded by Joseph Lillard, who entered in 1793. Mr. Clark was the first man that preached the gospel west of the Mississippi River—in 1798.

Abner Henley was admitted on trial in 1791, and gave two years to the South Carolina Conference; the remainder of his itinerant labors were devoted to North Carolina. He located in 1796, but was appointed to Salisbury in 1800.

John Russell entered the traveling connection in 1789, and devoted nine years to South Carolina, and one to Virginia. He located in 1799.

Richard Posey was admitted in 1794, and located in 1799. His itinerant life of five years was given to South Carolina.

George Clark gave nine years of itinerant labor to the South Carolina Conference, entering in 1792, and locating in 1801. He settled in Union District, and lived to an advanced age. He was a good man, characterized by plainness of dress and manner, though possessed of wealth, and did much to advance the interests of the Church.

John King was admitted in 1794, and located in 1803, dividing his nine years of itinerant labor between the Carolinas and Virginia.

Benjamin Tarrant entered in 1792, and gave two years to the Burke Circuit in Georgia, and two to the Edisto Circuit in South Carolina. He located in 1796.

James Douthet was admitted on trial in 1793, and located in 1803. He gave six years to South Carolina, one to Virginia, and three to North Carolina.

Coleman Carlisle joined the itinerancy in 1792, and was sent to Broad River Circuit; in 1793, to Tar River;

in 1794, to Broad River. At the end of this year he located; but in 1801 he rejoined the Conference, and was sent to Broad River; in 1802, to Saluda; in 1803, to Sandy River. This year, compelled by domestic necessities, he again located; but he loved the itinerancy, and whenever he could leave his helpless family to travel, he did so. In 1819 he again joined the Conference, and was appointed to Bush River Circuit. In the latter part of 1823 he finally located; not from choice, but from absolute necessity. "I have known him," says Mr. Travis, "after returning home from preaching several miles distant, after supper to take the same horse (having but one) and plow with him by moonlight until nearly midnight, and then go off next morning to his appointments. He neither owned nor hired servants." He was a very popular preacher, and when local was sent for far and near to preach funeral-sermons; but for his long rides and good sermons received no compensation. He endured hardness as a good soldier of Christ. He often hungered and thirsted. He labored, working with his own hands; being reviled, he reviled not again; being persecuted, he suffered it; being defamed, he entreated. He endeavored, as far as in him lay, to preach Christ crucified to rich and poor, to white and colored, to young and old. The day of judgment will reveal many who were brought home to God and to glory through his instrumentality. Peace to his remains.

Jonathan Jackson was admitted on trial in 1789, and located in 1815. He filled some of the most important appointments in the South Carolina Conference, and fifteen years of the twenty-six of his itinerant ministry he was a presiding elder. "He was one that could bear acquaintance. The more you were with him, the

more you were brought to love and admire him. He was emphatically a man of God. His piety was deep, his fervent zeal was governed by knowledge, and his walk was in accordance with the Bible. His preaching talents were not the most brilliant, but his sermons were orthodox, scriptural, practical, and experimental; and on the prophecies of Daniel he was profound." (Travis.) In his local sphere of action he was still the same untiring and persevering servant of God. Just before his death a preacher present asked him, "Brother Jackson, do you know me?" The reply was, "No." Sister Jackson being present, the brother asked him if he knew his wife. The answer was, "No." "Do you know Jesus?" again asked the preacher. "Jesus!" says he; "yes, I have known my Jesus for better than forty years." "Blessed are the dead which die in the Lord." (Revelation xiv. 13.)

CHAPTER XI.

Thou who knowest all our weakness,
  Leave us not to sow alone;
Bid thine angel guard the furrows
  Where the precious seed is sown,
Till the fields are crowned with glory,
  Filled with yellow ripened ears—
Filled with fruit of life eternal
  From the seeds we sowed in tears.

(Charles Wesley.)

BLADEN Circuit in North Carolina was formed in 1787 by Daniel Combs, who entered the traveling connection the same year, and after serving the Huntingdon Circuit, in Pennsylvania, in 1788, and the Flanders Circuit, in New Jersey, in 1789, retired from the itinerant work. He was succeeded on the Bladen Circuit in 1788 by Thomas Hardy, who was also in the first year of his itinerant life, and who, after serving the Orange Circuit, in Virginia, in 1789, desisted from traveling. As the result of these two years of faithful labor was a membership of only thirty-five whites, the circuit—under a rule adopted by the Conference in 1784, to discontinue those appointments for public preaching which did not improve, but still to meet the societies—was taken from the list of appointments, and the societies visited by the preachers from the Little Pedee Circuit until 1790, when it was restored, and Methodism, under the blessing of God upon the zealous labors of Jonathan Bird and his successors

of like faith and patience, achieved a gratifying success. The Bladen Circuit soon came to embrace in its regular appointments the entire country from Long Bay, in South Carolina, to the Cape Fear River, including Kingston (Conwayboro), Lumberton, Elizabeth, Smithville, Old Brunswick Court-house, and Wilmington. The numbers in society constantly increased; many families of the first respectability and influence joined the Methodist Church, and Bishop Asbury became highly delighted with his annual visits to this portion of the work. The settlements on the Cape Fear were first entered by the preachers on the New Hope Circuit, in North Carolina, which took its name from a creek which runs through Orange county and empties into Haw River, in the southern part of Chatham, a few miles above its junction with Deep River to form the Cape Fear.

As early as 1779, James O'Kelly, to whose distinguished ability and energetic service as a pioneer preacher Methodism was greatly indebted for its early success in many fields of labor, entered and explored this region and became well known to Colonel John Slingsby, a commissioned Tory officer in the Revolutionary War, who resided on the lower Cape Fear, and who was deeply and most favorably impressed by his preaching. A granddaughter of Col. Slingsby writes:

> The anecdote of the Methodist preacher (James O'Kelly) which you wish me to relate, I had from the old gentleman's own lips. Mr. O'Kelly, then a young Methodist preacher, when traveling over the country and preaching, was taken at the house of a friend or acquaintance by a small party of Tories. His horse, saddle, and saddle-bags were taken from him, and he was tied to a peach-tree. A party of Whigs coming up just at the time, a skirmish ensued, and although he was between the two fires, he was not hurt. Before this

skirmish was ended, Col. Slingsby came up with a larger party of men, and the Whigs were dispersed. Recognizing Mr. O'Kelly, the Colonel asked him to preach for them, which he did; and drawing up his men in good order, he stood with his head uncovered during the whole of the service. Mr. O'Kelly said, when relating this anecdote to me, "Ah, child, your grandfather was a gentleman!" An old lady, who was well acquainted with Mr. O'Kelly, tells me that the man at whose house he was taken was also taken, bound to the same tree, and killed in the skirmish. She had heard him relate the anecdote frequently—I only once.

The preachers on the Bladen Circuit in 1798 found the names of the New Hope missionaries still fresh in the memory of the people, and conversed with those who had listened with delight to the preaching of James O'Kelly, and had been received into society by Philip Bruce, who was appointed to the New Hope Circuit in 1781. Says Beverly Allen:

In May, 1778, I began to preach the gospel. During the summer I only preached about home, but being earnestly pressed by the circuit preachers to travel, after many sore conflicts, I consented to ride in New Hope Circuit, in North Carolina, including my own place and some people in the county of Wake. During the winter we had a considerable work in the circuit, for Brother James O'Kelly traveled as my assistant, whose labors were greatly owned of God. Numbers joined our society, and many professed faith in the Redeemer. In February, 1779, I took a journey to the South, at the earnest and repeated entreaties of Mrs. D. (a daughter of General Robert Howe), who was under very great distress of mind. It pleased God, soon after we arrived, to give her a clear sense of the forgiveness of sins, and she praised God with holy boldness. Her husband had gone to Charleston, and knew nothing of this great change till he arrived at home, when, to his great astonishment, he found her praying with her children and servants. The first letter I received from her gave me the pleasing information that he was under deep distress, and wished very much to see me. I accordingly went in autumn, but on my way I called on a society which I had some time before formed in Cumberland county, where many were groaning for redemption. It pleased God to convince a number of them (I think fifteen professed

faith), and many others were deeply wrought upon. Brother James Hinton (one of our preachers), who has rested from his labors, was one of the number who experienced salvation at that time. He forsook all and traveled with me, and remained a pattern of piety to the day of his death. When we arrived at Mr. D.'s, he met me with exceeding great joy, nor did he leave me till I had traveled more than two hundred miles; nay, he said he would forsake all and go with me till he found mercy. It pleased God, the second day after we arrived in Cumberland, to give him power, in the midst of a large congregation, to stand up and praise the Almighty. It resembled the time when Nehemiah laid the foundations of the temple, such was the shouting by the believers and weeping by the mourners. Here I must not forget to mention another circumstance which happened in the course of this journey. When I arrived at Mr. D.'s, I found Mr. M. and his lady (this gentleman had married a sister of Mrs. D.). Mrs. M. had got some gracious impressions by conversing with her sister. She and her husband heard the word, and it was not in vain. They both felt deep convictions, and soon after experienced the power of redeeming love. Hundreds of other people, in the course of this journey, were truly alarmed. Another brother of Mr. D. also turned to the Lord Jesus. Such a change had never been seen in that part of the country. Since that time, a circuit has been formed, now known by the name of Bladen Circuit. Being unable to travel at large, I spent most of the summer (1780) on New Hope Circuit and on Bladen, during which time we had some happy seasons; but the troubles of the war began so to affect the people that I was obliged to retire to Virginia in the beginning of the winter. (Letter to Mr. Wesley, Charleston, May 4, 1791.)

The relentless Tory war, that desolated the country watered by Deep River and the Cape Fear, as late as 1782, suspended the visits of the preachers to this region till after the conclusion of peace, September 3, 1783, when Beverly Allen and James Hinton were sent (1784) to form the Wilmington Circuit. A gentleman of intelligence, residing in Duplin county in 1810, just north of New Hanover, in which Wilmington is situated, in giving an account of the religion, number of churches and communicants in his county,

says: "The first Methodist preacher who visited this county was the noted Beverly Allen, a celebrated preacher who visited this county immediately after the Revolutionary War (1784). He was followed by sundry other itinerant and circuit Methodist preachers. They were at first successful. They formed several societies and classes in the county. These, however, were not all permanent. Many who had joined and professed themselves members of that Church began to think the rules and discipline of it too strict to be by them constantly adhered to. Many fell off and resumed their former practices, and some joined other Churches."

Mr. Allen was succeeded by John Baldwin in 1785; but the prestige of the old-established Church of England, and an obstinate and avowed infidelity in the most influential circles of society, made the country around Wilmington so unfavorable to the development of Methodism, or, indeed, of any form of vital religion, at this period, that under the rule of the Conference before recited, the circuit was discontinued, and substituted in 1787 by the Bladen Circuit. Methodism, however, continued to progress on the Upper Cape Fear and Deep River, under the active labors of the preachers on the New Hope Circuit and on the Haw River Circuit, and after 1796 of the preachers of the South Carolina Conference, until at length the growing numbers and prosperity of the Methodist Church awakened an apprehension that it would become the dominant religion in a territory strongly preöccupied by the Presbyterians and the Baptists. A writer of intelligence, giving an account of the religious condition of Moore county in 1810, says: "There are at present but three regular Presbyterian congregations in

Moore county. The number of communicants are about two hundred. The Baptists have a number of societies and churches, but are likely to be soon outnumbered by the Methodists, whose popular doctrines, plans, zeal, and diligence are better calculated than any other profession to make proselytes of the common people. Within the orbit of their circuits are a number of places for stated preaching in the county. We have also a few Quakers—orderly, industrious, and worthy members of the community." Four years subsequent to this prediction of the growth of Methodism in the Deep River country, the whole territory in North Carolina, south of the Cape Fear, was covered with a net-work of appointments for preaching, conveniently accessible to the people, and embraced in well-arranged circuits, extending from the sea-board westward to the Yadkin and Catawba rivers.

The old Bladen Circuit, in the twenty-fifth year of its history, was in the pastoral care of a young man, in the second year of his ministry, whose name has become immortal in the annals of Methodism. James Osgood Andrew was born May 3, 1794, near the town of Washington, in Wilkes county, Georgia. His father was a native of Liberty county, in the same State, and was a member of the Midway Church (Congregationalist), of which the Rev. Mr. Osgood was at the time pastor. As a mark of the high regard he felt for this minister, he named his son after him. Having lost the greater part of his property in the War of the Revolution, he removed to the up-country, where James was born and brought up. The country was then almost a wilderness, and of course afforded very few educational facilities. Such, however, as were in reach were assiduously improved by the lad, whose

mind was athirst for knowledge. His parents were devout Christians, and he was trained up in the nurture and admonition of the Lord, with all the blessed sanctities of a Christian home shedding their influences on his mind and character. At an early period he was brought under deep religious concern, sought the pardoning mercy of God through Christ, and reached a comforting sense of acceptance in the full, unreserved commitment of his soul to Christ crucified as the only source of salvation to the sinner. Not long afterward he felt an impression distinct and deep that he was called by the Holy Spirit to the work of the gospel ministry. It was the judgment of his brethren that he was not mistaken in this, and he was accordingly licensed to preach in 1812. At the session of the South Carolina Conference, which was held in Charleston in December of that year, he was admitted on trial into the traveling connection, in his nineteenth year, and sent for 1813 to Saltketcher Circuit, in South Carolina; 1814, Bladen in North Carolina; 1815, Warren in Georgia; 1816, Charleston; 1817–18, Wilmington; 1819, Columbia; 1820–21, Augusta; 1822–23, Savannah; from 1824 to 1826, presiding elder of Charleston District; 1827–28, Charleston; 1829, Athens and Greensborough; 1830, Athens and Madison; 1831–32, Augusta. At the General Conference held in Philadelphia in 1832 he was elected, with Dr. John Emory, Bishop of the Methodist Episcopal Church, and for three quadrennial terms met with distinguished ability the claims of the high office conferred upon him. In 1844 the proceedings of the General Conference, which convened in the city of New York, rendered the name of Bishop Andrew very notable beyond the sphere even of his own ecclesias-

tical relations. He was the only Southern Bishop in the Episcopal College. The force of circumstances had made him a slave-holder, as were many of the leading ministers and members generally of his Communion; but the book of Discipline covered with a shield of broad protection all grades in the ministry as well as the membership at large in those States of the Union where emancipation was prohibited by statute. The General Conference, notwithstanding this, suspended Bishop Andrew from the episcopal office, but before adjournment adopted a Plan of Separation to be acted upon at discretion by the Southern Conferences. At the meeting of a convention at Louisville, in Kentucky, in 1845, the Methodist Episcopal Church, South, was organized on the basis of this plan, and Bishops Soule and Andrew were cordially requested to unite with and become its constitutional bishops. From that time until 1866 Bishop Andrew continued in the active work of his high office, though with powers and activities gradually diminishing as time went on and the burden of years pressed upon him with increasing weight. At the General Conference of 1866, at New Orleans, he requested, in a brief address, replete with profound and affectionate feeling, to be relieved of the active duties of his office and placed on the retired list. This was accordingly done, and the following resolutions were adopted by a unanimous rising vote:

Resolved, That the General Conference has heard with profound emotion the request made by our honored and beloved friend, Bishop Andrew, that he be allowed, on account of advanced years and growing infirmities, to retire from the responsibilities connected with an active participation in the Episcopal administration. While the General Conference cannot be indifferent to the important considerations, and cannot but approve of the high and delicate motives

which prompt this course, at the same time the representatives of the Annual Conferences of the Methodist Episcopal Church, South, cannot allow the occasion to pass without expressing, as they now take pleasure in doing, the respect and affection universally felt for the venerable Bishop, the honor in which his past services are held, and the luster which his spotless character has shed on Southern Methodism. They devoutly pray that the evening of his life may be serene—full of the consolations of that gospel he has preached for more than a half century—bright with the unspeakable hope of eternal life through Jesus Christ.

Resolved, furthermore, That Bishop Andrew be, and he is hereby, released, according to his request, from active participation in the responsibilities of the episcopal office. At the same time the General Conference beg that he will, as far as his health and circumstances allow, give to his colleagues and the Church at large the benefits of his experience and counsels, and highly appreciated visits to the Annual Conferences.

Whenever his strength allowed he continued to visit Annual and District Conferences; and his farewell words, delivered with patriarchal tenderness, were apt to insist upon these points: maintain spiritual religion, love one another, and keep united. From his dying-bed he sent a farewell message to his colleagues in the episcopal office. To the ministry of the Church at large his parting words were: "Live right, maintain the discipline of the Church, meet me in heaven." Again: "Write; tell the preachers to remember the Sunday-schools; feed my lambs." Then, after a parting valediction to the whole Church, he closed his eyes, and his spirit joined the innumerable company of the redeemed in the city of God. He died at Mobile, Alabama, March 2, 1871, in the fifty-ninth year of his ministry, and seventy-seventh of his age. As a preacher, Bishop Andrew was eloquent and powerful. Some of the most effective sermons ever preached in the Carolinas and Georgia were preached by him at camp-meetings, where an audience of thousands

gave the necessary stimulus to the great orator, and nerved the arm that wielded the thunderbolt. His ministry everywhere was instrumental in bringing souls to the knowledge of salvation and building up the Church of the living God. He had the power of eloquent speech on the platform, as well as in the pulpit, and was often exceedingly happy in addresses to the young preachers. The following was made to the deacons at the Charleston Conference in 1858:

My Beloved Young Brethren:—You have been for two years known as Methodist preachers. Whatever may have been your early advantages, or your educational training, your business has been to preach the gospel—to live it and preach it—to preach the gospel as itinerant Methodist preachers, who have no fixed home, who are evangelists, going from place to place preaching Christ.

It is fair to infer that before you entered this ministry you had the experience of the grace of God in your souls; that before you went out to publish to others the way of salvation you had learned it yourselves. If this be not the case, you are not fit to preach. No man is fit to preach who does not know Christ.

Have you faith in God? that faith which justifies, which brings you into communion with the whole Trinity?—that faith which is followed by the witness of the Spirit of God, which recognizes him that is invisible, and which walks by and in communion with him?

Without this faith you cannot be preachers—you cannot get to heaven; without it, you cannot get others there. If you have it, what are the fruits of it? Do you in your own souls have communion with God?

If a minister does not mind, the fact that he is so often at church, and ministering in holy things, will become a sort of routine business without the spirit. It is so common a thing with many to sing, preach, pray, go to the communion-table, etc., that they rest in that which is outward, and fail of the grace of God in their individual experience.

If you have this faith it will stir you up to seek larger measures of this grace than you have yet known. Mr. Wesley taught the doctrine of Christian perfection. We ask the young ministers: Do you expect to attain perfection in love in this life? Do you intend to seek it, and never cease till you obtain it? Do you believe it is pos-

sible for you to obtain this blessing? How does it come? The answer is, By faith. I wish as Methodist preachers we read Mr. Wesley and Mr. Fletcher more. I sit down and read Mr. Wesley's articles, and it seems to me I get at the truth better than when I read what book-makers have said since his time.

I have seen Methodist preachers who said they did not believe in this doctrine of Christian perfection. But these same men, once when they stood before me, said they did believe it. Now, however, they are afraid of being thought too Methodistic, or too old-womanish, or something else. They have been influenced by other Churches, doubtless, in this matter.

If ever you do much good as preachers, you must seek that blessing. He who loves God with all his heart cannot but love his neighbor, and he who loves as he should will labor for souls with an undying zeal.

Do not expect to get this blessing by works, but by faith.

In traveling, I frequently meet with men who enjoy perfect love, and who live it. They live as the gospel teaches. There is a power in the ministry, and I want you to get hold of it.

I may seem a little rambling, but I am talking as a father would talk to his children, and I hope my own son will in due time stand before one who shall talk to him on this subject. When I look at the power we have now, and compare it with the influence we once wielded, I am led to fear that our present power is not equal to what we formerly had. He who has power with God will have power with men, as Jacob had.

In order that you may be the better prepared to look into this matter, let me suggest another thing. What made you become preachers? [Answer (by the class), A sense of duty, and the love of souls.] Very well. A very important matter.

I love to read the history of the old-time preachers of Wesley's day. They shook the whole empire. They did it, and why? Because the burden of souls was upon them. Sinners were dying. These holy men did not merely seek for the favor of the people, but they were distressed because souls were being lost. The burden of the Lord! The prophets called it so, and so it is in reality.

Start right, my young brethren. Let your foundation be properly laid. Begin under proper influences, and then there is a prospect of success. When I look and see what Methodist preachers can do —when as an old man I look over all our Church's machinery, and see how beautiful this machinery is, and when I see it occasionally

getting out of fix, and not doing its work—I get distressed, and I say, Gracious God, how can we repair the working of such a glorious scheme as this? And yet we can do it. Our preachers may do much harm. Every pin must do its part, every wheel must move in its place.

You are young men; I am, as you see, old. My head is bald, and my eyes dim. Age is upon me. I shall soon pass away, and my associates—those who have been with me shoulder to shoulder in the battle—will soon pass away.

When some one said to Asbury, "What will we do when you are dead?" he replied: "The Church can always do very well without me, but I never could have done without the Church." That has always been my feeling. I am a child of the Church. I could not do without the Church.

There is to me no trial so great as to be unable to work. Last fall I felt that my work was about done. I lay down in a steam-boat and said, "Well, old man, your work is about done; what is the prospect before you?" I looked back upon the past, and felt that all was well. For forty-six years I have never been any thing but an effective traveling preacher. I have been going from December, 1812, to this day. I have never been a supernumerary, have never superannuated nor located. I wish I had done better work, and more of it.

Do you feel this morning that you have made up your mind to live and die in this work? Are you willing to trust God for bread, and clothes, and every thing, while you do your duty? You have a good deposit in a bank that never suspended.

In the days when I began to be a traveling preacher it was customary for a preacher to locate when he married. Hodges and myself married. We talked the matter over. Shall we locate? was the question. No, said he; and we concluded to try it in the itinerancy with our families. Somebody must break the ice. And now what has been the result? I recollect talking to my good wife (who has gone to heaven long ago) on the subject, and she said, *Do you stick to the work.* I followed her advice, and God provided. I have often had but very few dimes left, and sometimes none; but when I really needed money, it came somehow. Go on and do your duty, and God will take care of you.

Capacity for the management of affairs, alertness, urbanity, tact as a presiding officer, characterized him

as a bishop. In a word, he was gifted with great powers of sagacity, strength, energy, activity, and used them well—enjoyed great opportunities of influence, and was equal to them. Let his memory be ever honored by his successors in office, and let his name be embalmed in the affectionate veneration of the Church.

Methodism was introduced into Lincoln and the adjoining counties in Western North Carolina by the preachers from the Yadkin Circuit, which was formed by Andrew Yeargin in 1780, and was made to embrace the entire territory from the head-waters of the Dan and Uwharie rivers, westward, to the French Broad and Nolachucky. Among the pioneer preachers who first occupied this laborious and trying field were Reuben Ellis and Henry Willis, Philip Bruce and John Fore, Daniel Asbury and John McGee, Henry Bingham and Robert J. Miller. The last named was sent in 1786 as a missionary from the Yadkin Circuit, to occupy the territory west of the Catawba River, and to form a circuit in the county of Lincoln. He visited a large settlement of Germans, was kindly entertained by them, and at length induced to become the pastor of a congregation of Lutherans at "Old White Haven Church," on the Catawba River, about eight miles south of Beattie's Ford. In a few years, however, he became dissatisfied with his German friends, and, changing his Church relations, became a clergyman in the Protestant Episcopal Church, and settled and died in the vicinity of Lenoir, in Caldwell county, greatly respected and honored by the people.

In 1787 a number of Methodists moved from the Brunswick Circuit in Virginia, and settled in Lincoln county, in North Carolina, near the Catawba River. As they journeyed to a new home, in the spirit of true

pilgrims, they were not unmindful of "a better country, that is, a heavenly." Morning and evening the incense of prayer and praise ascended to God from the altar of their devotions; and occasionally an experience-meeting, or love-feast, was held by night in their camp. Such a meeting chanced to be held by them on the banks of the Roanoke River, when it pleased the Lord to visit and bless this pious band in a manner so remarkable that the deep forest was made vocal with their triumphant songs of joy, crying, Glory to God in the highest! A planter of intelligence and wealth, attracted by the sound, came with his servants to investigate the unwonted scene. "Friends," said he, "this is indeed a strange proceeding; what is the meaning of all this?" John Turbefield, for the rest, answered in the spirit of meekness and love: "Sir, we are all professors of religion, members of the Methodist Church, journeying to a new home; we have been engaged in our accustomed devotions; the King has come into our camp, and we have been made very happy—glory be to God!" The planter was overwhelmed by a divine influence; conviction seized his mind, and a genuine conversion crowned his investigation of this experience-meeting in the forest—the first he had ever witnessed among the Methodists. Settled in their new home, they were without a preacher until the fall of 1788, when they were visited by the Rev. Mr. Brown, a young local preacher, who came out also from Virginia, to inspect the country with a view to ultimate removal. On application, liberty was readily granted him by the Rev. Mr. Miller to preach to the people in the Old White Haven Church. He spoke with great zeal and fervor; his words were in demonstration of the Spirit and in power; the Meth-

odists did not feel the obligation to hold their peace and disguise their joyous emotions; and the widow Morris indulged in a shout on the occasion that would have done credit to one of George Shadford's revival-meetings on the Old Brunswick Circuit, in Virginia. The congregation were panic-stricken; the old German ladies pressed their way to Nancy L. Morris, the widow's daughter, and exclaimed in the utmost fright, "Your mother has a fit, indeed she has; and she is going to die." The daughter, not at all alarmed, answered with surprising calmness, "My mother is quite subject to such fits; she will soon recover from them."

This Nancy L. Morris subsequently became the wife of Daniel Asbury, who was sent with Enoch George (afterward made bishop) in 1789, and with Jesse Richardson in 1790, to form the Lincoln Circuit. This circuit was made to embrace not only Lincoln, but also Rutherford and Burke, with portions of Mecklenburg and Cabarrus counties in North Carolina, and York District in South Carolina, and that part of Spartanburg and Union Districts which lies north of the Pacolet River. It took the name of Union Circuit in 1793, which was retained until 1805, when it was again called Lincoln; and the circuit of that name, though with constantly changing limits, remains to the present day. The young George was at first appalled by this laborious and in some of its parts even dangerous field, and made request of Bishop Asbury to be changed from it; but the wise Bishop reminded him, in great kindness and love, that it was good for him to bear the yoke in his youth, and he patiently endured to the end. Mr. Asbury had already become a veteran in frontier service, and came well fitted to

his new work, by the special training to which he had been subjected the preceding year 1788, on the French Broad Mission. In that rude and semi-barbarous region, four years before the territory west of the Blue Ridge was erected into the county of Buncombe—in the midst of a population scattered in their settlements along the banks of the streams and in the coves of the mountains, not a few of whom were as hostile to ministers of the gospel as the Indians were to the whites—he faced dangers and endured hardships scarcely credible by those who have been reared in the silver age of Methodism. He was often forced to subsist solely on cucumbers, or a piece of cold bread, without the luxury of a bowl of milk or a cup of coffee. His ordinary diet was fried bacon and corn-bread; his bed, not the swinging hammock, but the clapboard laid on poles supported by rude forks driven into the earthen floor of a log-cabin. A safe guide was necessary to direct his devious footsteps from settlement to settlement through the deep forest, and a trusty body-guard to protect his life from the deadly assault of the lurking Indian.

The attempt made in the county of Rutherford, in 1789, to overthrow and destroy by persecution the man who had passed life amid scenes like these resembled the movement of the feeble wind to upheave the sturdy oak whose firmness and strength have been developed by the violence of a hundred storms. A ruffian band of men, headed by one Perminter Morgan—a Baptist preacher—seized Daniel Asbury and hurried him for trial before Jonathan Hampton, a worthy justice of the peace and a gentleman of intelligence. "What crime has been committed by Mr. Asbury," said the just and prudent magistrate, "that

you have thus arrested him and brought him in the presence of an officer of the law?" "He is going about everywhere through the country preaching the gospel, and has no authority whatever to do so," responded Mr. Morgan for the rest. "We believe he is nothing but an impostor, and we have brought him before you that you may do something with him, and forbid him to preach any more in future." "Why, does he make the people who go to hear him preach any worse than they were before?" further asked the magistrate. "We do not know that he does," answered Mr. Morgan, "but he ought not to preach." "Well," said the magistrate, "if he makes the people no worse, the probability is he makes them better; so I will release him and let him try it again." And Mr. Asbury departed from the presence of the court rejoicing that he was counted worthy to suffer persecution for the name of Christ.

Daniel Asbury was born in Fairfax county, in Virginia, on the 18th of February, 1762. His parents differed in their views of Christian doctrine, and, as a consequence, his religious education was too much neglected. At the age of twelve he became deeply concerned in regard to his spiritual welfare, and if suitable instruction and counsel had, at that time, been given, there is reason to believe that he would have become a decided Christian; but in consequence of the want of this, he relapsed into a course of youthful thoughtlessness and folly. On the 8th of February, 1778—being at that time in Kentucky—he was seized by a prowling band of Shawnee Indians, and carried away beyond the Ohio River. They adopted him and treated him kindly, and from a residence of several years among them he became quite expert in the va-

rious employments of savage life. But he had not forgotten the home of his boyhood, and often sighed for the society of his own much-loved kindred. At length, the Indians, in their wanderings, took him with them to Canada, and as the War of the Revolution was then in progress, he became a prisoner to the British, and was treated by them with great barbarity. By a bold stroke, he at length made his escape, and after a long and tedious journey, reached his father's house in Virginia on the 23d of February, 1783. He called professedly as a traveler, and conversed with his mother for some time before she had the slightest suspicion that he was her son; and when, at length, the revelation was made, no pen can describe the overwhelming tenderness of the scene that followed. His course of life during his wanderings was most unfavorable to the cultivation of a serious habit of mind, and hence not a vestige of any previous religious impression seemed to remain with him. He was especially opposed to the Methodists who had begun to preach in his father's neighborhood, and yet their ministrations became the means of bringing him to a deep sense of his guilt, and ultimately to an acceptance of the great salvation. In due time, he joined the Methodist Society, and at length resolved to give himself fully to the work of the ministry. He was admitted into the itinerant connection in 1786, and appointed to the Amelia Circuit; in 1787, to Halifax; in 1788, to French Broad; in 1789, to Yadkin for three months, when he was removed to Lincoln and Rutherford counties to form a new circuit. Here he entered into a matrimonial connection with Nancy L. Morris, who survived him for many years. In 1790 he was continued on the Lincoln Circuit, which he had formed

the year before. In 1791 he located and settled in Lincoln county, but still labored in the ministry as his circumstances would permit. In 1801 he was appointed to the Yadkin Circuit, where he continued two years, laboring with great success; in 1803, to Union; in 1804, to Enoree. The year 1805 he spent chiefly at home. From 1806 to 1810 he was presiding elder on the Savannah District; from 1810 to 1814, on the Camden District; from 1814 to 1818, on the Catawba District; from 1818 to 1822, on the Broad River District. The two following years he traveled the Lincoln Circuit, and in 1824 the Sugar Creek Circuit, after which he took a superannuated relation. But it was not long before the Master, whom he had served so long and so faithfully, called him to his reward. On Sunday morning, April 15, 1825, he arose apparently more vigorous and cheerful than usual; conversed on various subjects, and noted down a passage of Scripture on which he intended to preach a funeral-sermon. But the moment of his ascension had now come. The silver cord was loosed so gently that the transition from earth to heaven was made without a pang. He was walking through his yard, when suddenly he stopped, looked up to heaven, and, with an unearthly smile, uttered indistinctly a few words, and then fell breathless to the ground. It was on the Sabbath—a fitting time for an old pilgrim to enter his Father's house above. It is somewhat remarkable that he was born on the Sabbath, carried off by the Indians on the Sabbath, returned to his father's house on the Sabbath, was converted on the Sabbath, and on the Sabbath went to his eternal rest. Mr. Asbury possessed, naturally, an intellect much above the common order, but his early opportunities for culture

were exceedingly limited. He used humorously to say that "when he was a boy, he never heard talk of a grammar-book;" and of the rules of rhetoric and logic, he was as ignorant as he was of grammar. And yet he was an able expositor of the word of God. He studied the Bible most diligently, and delighted especially in exhibiting its doctrinal truths; and his preaching showed that he was deeply imbued with the spirit of Wesley, and Fletcher, and Baxter, and others of kindred mold, with whose writings he was very familiar. Some of his forms of expression, and his pronunciation, might have been improved, but his general style and manner in the pulpit were by no means unacceptable to persons of cultivated minds. There was always so much of sterling scriptural sense in his discourses, and they were delivered with such earnestness and simplicity, that it was impossible that he should be otherwise than an effective preacher. His reasoning, which was always founded on the Bible and common sense, was direct and forcible; and his illustrations, generally taken from nature and ordinary life, were well fitted to arrest and hold the attention. In advanced life he was quite bald, and his face thin and furrowed, but in its expression always kindly, and giving unmistakable indications, especially in the eye, of a rich fund of humor. In his intercourse with his friends, he dealt much in interesting and amusing anecdotes which had been supplied by his extensive and varied experience.

He was preaching one night in Columbia, South Carolina, just after the people had returned from camp-meeting, and it was evident that the congregation was rather drowsily disposed. The old gentleman, perceiving what the state of things was, suddenly paused

in his discourse and said, "Just see what the devil is doing here—these dear people want to hear the word of the Lord, and do you think the devil is n't getting them to sleep already!" and then he resumed his discourse, and proceeded as if nothing had happened. He was a great lover of strong coffee, and this proclivity of his was well understood where he had often lodged, and the good sisters directed their coffee arrangements with reference to it. But once on a time he was traveling with a junior brother, who knew that at the house where they were to breakfast the good lady was rather economical in the use of the precious berry; so he rode on ahead and informed the hostess that Brother Asbury would relish a cup of coffee of much more than the ordinary strength. At length breakfast was announced, and the junior brother approached the table, congratulating himself that he too should get a good dish of strong coffee, and on the old gentleman's credit; but what was his disappointment and mortification when he espied two coffee-pots on the table, from one of which Brother Asbury was served with good, strong coffee, while the junior had to take his portion from the family coffee-pot! This joke on his young traveling companion the old man used to tell with great zest—and no one had a keener relish for a good joke than he, while yet he had an eminently spiritual mind; and no one who knew him could doubt for a moment that his conversation and his treasure were in heaven.

Jesse Richardson, who was the colleague of Mr. Asbury on the Lincoln Circuit in 1790, entered the traveling connection in 1788, and was appointed to the Greenbrier Circuit, in Virginia; 1789, New River; 1791, Yadkin; 1792, Cherokee; 1793, Georgetown; after

which he located. He was a good preacher, well fitted for frontier service, and very successful in winning souls to Christ. While traveling the Lincoln Circuit, he filled, on one occasion, his appointment for preaching on an exceedingly cold day, and afterward rode through snow, which had fallen to the depth of eighteen inches, till about sunset, in order to reach, on the way to his next appointment, the only house where he could hope to find shelter before the darkness of night should overtake him. When he arrived at the place he hailed the proprietor and politely asked the privilege of spending the night with him. "No, you cannot stay," responded he, promptly and gruffly; "you are one of these lazy Methodist preachers, going about everywhere through the country, who ought to be engaged in honest work." Mr. Richardson maintained his self-possession, and did not wholly despair of final accommodation, notwithstanding this rude and insulting rejection at the first. He thought the man must have some natural feelings of sympathy for the suffering which patient management and tact might evoke. His case, moreover, was one of most pressing necessity. He therefore, after a little, renewed his request, setting forth at the same time such considerations as he thought must move the hardest heart, and concluding with an offer to reward him liberally for all the trouble and expense that might be incurred by allowing him to pass the night under his roof. "No," again responded the unfeeling man in ruffian tones, "you shall not pass the threshold of my house this night," and, quickly entering, slammed the door in the face of the man of God shivering in the cold. As the next house was twelve miles distant, and a high mountain intervened over which no open road conducted, but

only a narrow path, now hidden by the snow which was beginning to fall afresh, Mr. Richardson had no alternative left him but to stay or to freeze to death by the way; he therefore deliberately dismounted, tied his horse to a stake, and sat down on the door-sill of the house. At length he began to sing one of the songs of Zion; the proprietor listened in profound silence, his savage nature began to grow tame, his heart softened, and he showed a disposition to engage in conversation: "You seem to be quite merry," said he, "and you must be very cold, too; would you not like to have a little fire?" "Thank you," said the preacher; "it is of all things what I most want just now, for I am indeed very cold." The fire was brought; the yard contained a plentiful supply of wood, and soon there was a conflagration that made Boreas fairly tremble on his icy throne. This brought out the man of the house. "What are you doing out there," said he, "burning up all my wood? put out that fire and come into the house." The preacher took him at his word, extinguished the fire, and entered. "And now," said he, "my horse has had nothing to eat since early this morning; if you will let me put him in the stable and feed him, you shall be well paid for it." With this request he obstinately refused to comply, withholding food from man and beast, as he also forbid the offering of prayer for the family before retiring. They slept in their beds, and the preacher, wrapped in his overcoat, lay down to rest as best he could before the fire. The next morning, at early dawn, hungry and cold, he threaded the uncertain pathway over the mountain to seek refreshment at the twelve-mile house. On another occasion, Mr. Richardson lost his horse. The spirited animal, from a feeling of resentment for

the supposed neglect of his owner in leaving him bound to a stake all night without food in a snow-storm, or from some other motive quite satisfactory to himself, made his escape from the stable and ran away. Mr. Richardson, going in search of him, passed by where two men were clearing land. Being wearied by his journey, he sat down on a log to rest and to make inquiry of the men concerning the route his horse might have taken. One of them abused him with great bitterness of speech, threatened to kill him, and with clenched fists struck him with such violence as to cause him to fall from his seat, and he was perhaps saved from death only by the intervention of the other man. Having found his horse, it was necessary for him, the next day, to pass by the house of the man who had assaulted him with such violence. The man's wife hailed him and requested him to stop and come in. He told her that her husband had abused him the day before and threatened to take his life, and he did not, therefore, deem it safe to comply with her request. She replied, "My husband is at home, and says you must come in; he is very anxious to see you; there is no cause for fear." Thus assured, he went in and found the man in the deepest mental distress, and the tears streaming from his eyes. He begged the preacher most importunately to pray for him; said he, "I feel that I am a miserable and lost sinner." After some words of instruction and encouragement they kneeled down in prayer, and their united petitions ascended to heaven. The man was most earnestly engaged, and after awhile was powerfully converted. He sprung to his feet, threw his arms around Richardson with such violence, being a man of uncommon size and strength, that he came

well-nigh finishing in love the work which the day before he began in wrath. He exchanged a noble horse with Richardson, and taking another, went with him to eight of his appointments before returning home.

The moral and religious condition of the country, implied in these anecdotes of Mr. Richardson, is described by Bishop Asbury a few years afterward. Having crossed the Pacolet River, which was then (1795) the south-western boundary of the Lincoln Circuit, he says: "My body is weak, and so is my faith for this part of the vineyard. God is my portion, saith my soul. This country improves in cultivation, wickedness, mills and stills; a prophet of strong drink would be acceptable to many of these people. I believe the Methodist preachers keep clear both by precept and example; would to God the members did so too! Lord, have pity on weeping, bleeding Zion!"

The first Methodist church in North Carolina west of the Catawba River was built in Lincoln county in 1791, in the neighborhood in which Daniel Asbury settled when he located, and was called Rehoboth. Before the erection of this church, the congregation were accustomed to worship in the grove in the midst of which it was built, and these meetings in the forest resulted in great good, and were often continued throughout the day and night. In 1794 the leading male members of the Church consulted together and agreed to hold a camp-meeting in this forest for a number of days and nights. The meeting was accordingly appointed, and was conducted by Daniel Asbury, William McKendree (afterward made bishop), Nicholas Watters, and William Fulwood, who were efficiently aided by Dr. James Hall, a celebrated

pioneer preacher among the Presbyterians in Iredell county. The success of this first camp-meeting, at which it was estimated that three hundred souls were converted, led to the appointment of another the following year (1795) at Bethel, about a mile from the famous Rock Spring, and subsequently of yet another by Daniel Asbury and Dr. Hall, which was known as the great Union Camp-meeting, at Shepherd's Cross Roads, in Iredell county. The manifest blessing of God upon these meetings, resulting in the conversion of hundreds of souls, gave them great favor with both the Presbyterians and Methodists, and caused them to be kept up continuously in the South Carolina Conference. The camp-ground established for the whole circuit was changed in 1815 from Bethel to Robey's Church (Friendship), and in 1828 to the Rock Spring, where such meetings continue to be held to this day.

John McGee, whose name is associated with the origin of camp-meetings in the West, was born on the Yadkin River below Salisbury, in North Carolina, and in the upper part of the Little Pedee and Anson circuits in the South Carolina Conference, and entered the traveling connection in 1788. He was associated with Daniel Asbury in the work in 1789, placed in charge of the Lincoln Circuit in 1792, and located in 1793, and remained in a section of country where camp-meetings had become well known and popular until 1798, when he removed and settled in Sumner county, in Tennessee. It was a great service rendered the Church at large when he transferred these meetings from the Catawba River to the banks of the Red River, in Kentucky, and the Cumberland River, in Tennessee, and five years after their origin made known practically to the Western country an instrumentality by which,

under the blessing of God, thousands were brought to the knowledge of salvation.

The first camp-meeting in Rutherford county was held in 1802 about eight miles above the court-house, and near a Presbyterian church called Little Britain. It was conducted by Dr. Hall and Dr. Wilson, of the Presbyterian Church, who, however, welcomed the labors both of Baptist and Methodist preachers. Thos. L. Douglas, from the Swannano Circuit, attended this meeting, became a great favorite of Dr. Hall, and preached with great power and effect. David Gray, a gentleman of piety and intelligence, who lived and died near Rutherfordton, and who was present at this first camp-meeting, as also at others held at the same place, gave, by request, the following account of it:

There was a powerful work among the people, such as had never been witnessed before in this part of the country. Many were astonished beyond measure, and appeared to be frightened almost to death. They would fall sometimes, under preaching, their whole length on the ground, and with such suddenness and violence as seemed almost enough to kill them. Some of my neighbors fell at my feet like men shot in battle. This the people called being "struck down," and when they professed religion, they called that "coming through." Persons of all ages were "struck down" and "came through;" and even little boys and girls, not more than ten or twelve years old, were subjects of this work; and their exhortations to the people were calculated to melt the hardest heart. Those who had no religion looked like condemned criminals before the judge, waiting to hear the sentence of death pronounced against them. A married lady, during one of the services, sat under deep conviction, and cried for mercy in the greatest distress of mind for an hour or two, when at length she was powerfully converted and shouted the praises of the Lord until she was exhausted. After a little she called for her child, about four months old, and when it was brought and laid in her arms, she dedicated it, like Hannah of old, wholly to the Lord, and raising both her hands, uttered one of the most fervent and touching prayers I ever heard, that the Lord would spare

his life and call him to preach his gospel. I thought at the time, if I lived long enough, I would note particularly the history of this child. When about twelve years of age, the Lord converted his soul and he joined the Methodist Church. Soon after, his father moved to Tennessee. When he grew up, the Lord called him to the ministry; he became an able preacher in the Tennessee Conference; represented the Church in the General Conference and in the Louisville Convention, and died beloved and honored by the people. The child was Ambrose Driskell, grandson of Mr. Kilpatrick, the first man in Rutherford county, although a Presbyterian, to open his house for preaching by the Methodists, and who afterward, with his wife, four daughters, and two sons, became members of the Methodist Church.

One of the most mysterious exercises among the people was what was called the jerks. I saw numbers exercised in this way at a camp-meeting held in Lincoln county. Sometimes their heads would be jerked backward and forward with such violence that it would cause them to utter involuntarily a sharp, quick sound similar to the yelp of a dog; and the hair of the women to crack like a whip. Sometimes their arms, with clenched fists, would be jerked in alternate directions with such force as seemed sufficient almost to separate them from the body. Sometimes all their limbs would be affected, and they would be thrown into almost every imaginable position, and it was as impossible to hold them still almost as to hold a wild horse. When a woman was exercised in this way, other women would join hands around her and keep her within the circle they formed; but the men were left without constraint to jerk at large through the congregation, over benches, over logs, and even over fences. I have seen persons exercised in such a way that they would go all over the floor with a quick, dancing motion, and with such rapidity that their feet would rattle upon the floor like drumsticks.

I will mention a strange fanaticism which, in these early days, showed itself in the congregation at Knob Creek Church in this (Rutherford) county, which was originally a Presbyterian Church, but was finally cut off because nothing could be done with the members. Every impression made upon the mind, they professed to believe, proceeded directly from the Lord, and they endeavored to obey it, no matter what might be its character. For example: One man said that he had an impression from the Lord that he must sow his corn broadcast, and cultivate it with a wooden plow and wooden

hoe; he did accordingly, and made an exceedingly small crop. An old lady said that she had an impression that one of her neighbors ought to break her crop of flax for her; he accordingly did as she said the Lord had directed. I was well acquainted with a man among these people who told me that he went one day to hunt his cows, and looked all over the woods in which they generally grazed but did not find them. "At last," said he, "the Lord came upon me, and a light appeared before me; I started right after it through the woods, over the logs and over the brush, till at length I came to my cattle in a place where I never would have thought of looking for them; then the divine power left me; the light disappeared, and I understood the whole matter." These fanatics held night-meetings two or three times a week, and would often visit several houses in one night, because some one would have an impression after assembling at a particular place that they ought to go elsewhere. They would sometimes gather around the roots of a tree and bark as dogs, saying that they had treed the devil. They pretended to administer the sacrament among themselves, and used a kind of tea instead of wine. Some who were regarded as men of intelligence and worth in the community, fell into this strange and deplorable delusion.

There was another exercise among these people called the marrying exercise. A young man would go to a young lady and tell her that the Lord had given her to him for a wife, and they must get married or be lost; and sometimes the young lady would have the same kind of impression. Three couples were married in this way at one prayer-meeting, and many were so married on other occasions. I believe the people have these kind of impressions at the present day and try to obey them, but not exactly in the same way as did these fanatics.

The Rev. Joseph Moore encountered these fanatical extravagances, and thus speaks of them in a letter addressed to Jesse Lee:

May 16th, 1806.

Some of the Presbyterians got into some extremes and brought a reproach upon the good work. They got into what they called the dancing exercise, the marrying exercise, etc. Sometimes a whole set of them would get together and begin dancing about at a most extravagant rate. Sometimes they would be exercised about getting married, and one would tell another he or she had a particular rev

elation that they must be married, and if the one thus addressed did not consent, he or she must expect to be damned. Thus many got married, and it was said some old maids, who had nearly gotten antiquated, managed in this way to get husbands. But this was condemned by the more sober part among Presbyterians and Methodists, and it has now nearly subsided."

Among the early preachers who made a deep and lasting impression on the public mind, and to whom Methodism is greatly indebted for its planting in portions of Rutherford and Burke, and what is now Caldwell county in North Carolina, was John Fore, who entered the traveling connection in 1788, and located in 1797. The celebrated Dr. Thomas Hinde, who applied the blister-plaster to his wife as a remedy for the Methodism with which she was incurably infected, was induced to attend one of his appointments in 1789—four years before he preached in North Carolina—and having taken a central position in the church, to watch the movements of the young pulpit-orator and afterward to make his observations, thus reports: "At length a stripling appeared with his saddle-bags on his arms—he looked like a school-boy—entered the church and ascended the pulpit. He stretched his neck, surveyed the congregation, and I thought he fixed his eye on me. As he proceeded to address the congregation a kind of shivering seized my frame; his very look had pierced my heart, and now, alas! I was exposed to the full view of the whole congregation; tears flowed, and it was a vain attempt to stop them. I wiped and wiped my eyes till my handkerchief failed to stop them; it was wet with tears. I was confounded and overpowered, and left the house after service under feelings of mortification and distress."

He was soon soundly converted, opened his house for Methodist preaching, and like a persecuting Saul

of Tarsus came forth a bright and zealous advocate of the cause of truth. And ever afterward, in class-meetings and in love-feasts, he never failed to move the whole audience to tears with the affecting story of the blister-plaster, and of John Fore's searching and powerful preaching.

CHAPTER XII.

I have well considered my journal; it is inelegant, yet it conveys much information of the state of religion and country. I make no doubt the Methodists are, and will be, a numerous and wealthy people, and their preachers who follow us will not know our struggles but by comparing the present improved state of the country with what it was in our day, as exhibited in my journal and other records of that day.

(Francis Asbury.)

THURSDAY, December 25, 1794, from Jackson's (in Anson county, North Carolina) we took the grand Camden road to great Lynch's Creek, thirty miles, and came to Evan's. Friday, 26th, made forty miles to Publius James Rembert's. James Rogers and Samuel Cowls were my faithful attendants. The land we came through yesterday is poor and but thinly settled—a plantation once in three or four miles. The long-leaved pines have a grand appearance. Sunday, 28th, rode, after preaching, to Brother Bradford's; Monday, 29th, to Bowman's. Tuesday, 30th, we had to wrestle with Santee Swamp for three hours, but through mercy got over safe at last, and came, in the evening, to the house of a very kind Frenchman. Wednesday, 31st, with the main body of the preachers came into the city of Charleston.

Thursday, January 1, 1795. Being New-year's-day, I was called upon to preach, which I did on Psalm xc. 12. We entered on the business of our Conference, and continued until Wednesday, 7th. We had preach-

ing every night during the sitting of Conference. It was the request of the Conference that I should preach them a sermon on Tuesday night, with which I complied, and made choice of Jer. xxiii. 29–32. In times past I have endeavored to keep on traveling all the year, but I now judge it meet to stay in Charleston a little longer, and then take the field; yet it is with fear and trembling.

Sunday, 11. Brothers Joshua Cannon and Enoch George being about to leave the city, I gave place to them to perform the services of the Sabbath. I heard part of a discourse by Mr. Furman on partial and total backsliding. I thought he spoke well, and that it was an excellent sermon. I doubt if he had more than seventy white hearers; a vast number in the city do not attend to the worship of God anywhere.

Monday, 12. The remaining members of Conference left the city. Brother Bruce and myself must now lay our shoulders to the work.

Tuesday, 13. Had a comfortable season in the church on Gal. iv. 16: "Am I therefore become your enemy, because I tell you the truth?"

Wednesday, 14. Preached at Brother Wells's on Psalm cxix. 71: "It is good for me that I have been afflicted, that I might learn thy statutes."

Sunday, 18. Preached in the morning on Exod. xx., the first and second commandments; in the afternoon on the affliction and conversion of Manasseh, 2 Chron. xxxiii. 12, 13. One young man behaved amiss, for which I reproved him; perhaps he might be among those in the evening who made a riot, broke the windows, and beat open the doors.

Sunday, 25. Preached morning and afternoon.

Sunday, February 1. Lectured on second table of

the law, attending particularly to our Lord's comment on each precept. In the afternoon enlarged on Jer. xxxi. 33.

Thursday, 5. Deeply dejected; the white and worldly people are intolerably ignorant of God; playing, dancing, swearing, racing—these are their common practices and pursuits. Our few male members do not attend preaching, and I fear there is hardly one who walks with God. The women and Africans attend our meetings, and some few strangers also. There is some similarity between my stay here and at Bath, in Virginia. O how I should prize a quiet retreat in the woods!

Sunday, 8. Preached on Psalm viii. 4; Brother Bruce on 1 Cor. ii. 5. I met the society, read the rules of discipline, and gave a close talk about conformity to the world.

Sunday, 22. Our congregations are uncommonly large.

Friday, 27. Observed a general fast; met the people in the Church, and read Joel i. 12–18. Fasted from two o'clock on Thursday until half-past five on Friday. Wish we could have solemn monthly fasts and love-feasts before sacrament.

Sunday, March 1. Preached in the forenoon and afternoon; my parting subject was 1 Cor. xvi. 23, 24. The congregation was very large, and if the people are prudent and the preachers faithful, we shall have a work in this place.

After laboring two months in Charleston, Bishop Asbury devoted another month to visiting the Edisto, Saluda, Broad River, and Union circuits, preaching at divers places in each, and concluding with a quarterly-meeting on Saturday, 4th, and Sunday, 5th April,

at Daniel Asbury's church, in Lincoln county, North Carolina.

Thursday, December 24, 1795. We came to Kingston (Conwayborough), where I preached in an old Presbyterian meeting-house, now repaired for the use of the Methodists. I spent the evening with W. Rogers, formerly of Bristol, where our wants were richly supplied.

Christmas-day, 25. Came to Georgetown. The vanity of dancing in this place is, in a good degree, done away, and they have no play-house, and the people are very attentive. After ten years' labor, we have done but little, but if we could station a preacher here we might hope for success. I found Brother Cannon had not labored in vain. Brother Blanton, my faithful friend and companion in travel, preached in the evening. I preached on Psalm xii. 1, and on the Sabbath I preached on Deut. v. 12–14. In the afternoon the people were attentive and somewhat moved. I find the scene is changed in Georgetown; we have a number of very modest, attentive hearers, and a good work among the blacks. The Methodists begin to stand on even ground with their antagonists.

Wednesday, 30. We reached Charleston. My soul felt joyful and solemn at the thoughts of a revival of religion in the city.

Thursday, 31. We had a melting time at the love-feast at Brother Wells's.

Friday, January 1, 1796. I gave them a sermon suited to the beginning of the year, and the sacred fire was felt.

Saturday, 2. We began our Conference.

Lord's-day, 3, was a day of extraordinary divine power, particularly at the sacrament.

Monday, 4. We again entered on the business of Conference; present, about twenty preachers and seven graduates.

Tuesday, 5. Continued our business; we have great peace and love—see eye to eye and heart to heart.

Thursday, 7, we observed as a day of fasting and humiliation, to seek the blessing of the Lord on the Conference. We began, continued, and parted in the greatest peace and union. We concluded to send Jonathan Jackson and Josias Randle alternately as missionaries to Savannah and the ancient parts of Georgia.

Sunday, 10. Gave a discourse on Hab. ii. 1, 2. At noon Brother Hill made an attempt to preach in the street opposite St. Michael's Church, but was prevented by the guard; however, it wrought right, for many were led to attend the church in the afternoon and evening meetings.

Sunday, 17. Preached to a full congregation and had a solemn season, and in the afternoon I preached on Luke viii. 10.

Sunday, 24. Made out to deliver two discourses to large congregations.

Sunday, 31. Was much taken up with the work of the Lord. I preached in the morning and afternoon.

Wednesday, February 3. Had near two hundred and fifty of the African society at the love-feast held for them in the evening.

Friday, 5. Was happy last evening with the poor slaves in Brother Wells's kitchen, whilst our white brother held a sacramental love-feast in the front parlor up-stairs.

Sunday, 7. We had an awful, solemn season while I discoursed on the two thieves that suffered with our

Lord, and still more so in the afternoon on our Lord's comment on the sixth commandment. My soul is truly happy in the Lord, and his work is reviving amongst us.

Sunday, 14. Began the solemnity of the day by opening and applying our Lord's comment on the seventh commandment.

Wednesday, 17. The city now appears to be running mad for races, plays, and balls. My soul longeth to be gone as a bird from a cage. I have been employed in visiting from house to house, and lament the superficial state of religion among the white people who are called Methodists. I have thought if we had entered here to preach only to the Africans, we should probably have done better.

Monday, 21. Delivered two discourses on our Lord's sermon on the mount, and was loud, long, alarming, and not very pleasing.

Sunday, 28. My morning subject was Phil. i. 8, 9. In the evening, treated on wolves in sheep's clothing: some laughed, some wept, and some were vexed. I feel for these souls: many of them, who have been sitting under my ministry, appear to be more hardened now than when I began to preach to them; and no wonder, seeing they have so insulted the Spirit of God.

Wednesday, March 2. And now, what have I been doing? I have preached eighteen sermons, met all the classes, fifteen in number, written about eighty letters, read some hundred pages, visited thirty families again and again. But who are made the subjects of grace? I am apprehensive God will work more in judgment than in mercy, and that this will be an eventful year to the inhabitants of this place.

Thursday, 3. Left the city and directed our course toward Augusta.

After giving a month to the work in Georgia, they returned to South Carolina, traveled through Abbeville, Newberry, Laurens, Union, and Spartanburg districts, and passing the Cowpens, "where Morgan and Tarleton had their fray," they went through Rutherford to Morganton, in Burke county, North Carolina. The Conference of 1797 was attended by Doctor Coke, who has left the following interesting account of his visit:

"From Mr. John Randle's (in Montgomery county, North Carolina) I rode the next day to his brother William's, where, the weather being cold and the congregation small, I preached in his large parlor in preference to our chapel; and the next day went to Brother Threadgill's, a local preacher and justice of the peace, who had a congregation ready to receive me on my arrival. Our next engagement was at Anson Court-house (Wadesboro), which I reached about noon, after being wet to the skin. Here I had a small congregation on account of the rain, and after preaching rode about eighteen miles to Brother Plante's, where a little company awaited me in his dwelling-house. The next day I preached in our chapel about half a mile from Brother Plante's to a considerable audience, and was favored of the Lord with one of my best times. After preaching I rode about twelve miles, and lay at the house of a pious Baptist. In the morning we breakfasted at a tavern on the road, and at night reached another tavern where the pious landlady, being apprised of my coming, provided for me a little congregation, and gave us tea, supper, lodging, and breakfast gratis. The next day we rode to Camden, in South Carolina, a tolerable town containing about two hun-

dred houses. I lodged at the house of Brother Smith, formerly an eminent and successful traveling preacher. It is most lamentable to see so many of our able married preachers (or rather I might say, almost all of them) become located merely for want of support for their families. I am conscious it is not the fault of the people; it is the fault of the preachers, who, through a false and most unfortunate delicacy, have not pressed the important subject as they ought upon the consciences of the people. I am astonished that the work has risen to its present height on this continent, when so much of the spirit of prophecy, of the gifts of preaching—yea, of the most precious gifts which God bestows on mortals, except the gifts of his only-begotten Son and his spirit of grace—should thus miserably be thrown away. I could, methinks, enter into my closet and weep tears of blood on the occasion. Many of the inhabitants of Camden, as I was informed, are Deists, so I endeavored to suit my discourses accordingly. After preaching two sermons in this town, and one at Brother Lenoir's, a planter, who lives a few miles from Camden, we set out for Brother Rembert's, who is descended from French ancestors, and of considerable property. On Christmas-day I preached at our chapel in the neighborhood, on the history of the wise men, and afterward administered the Lord's Supper. About dinner-time a son of Brother Rembert related to us the following interesting anecdote: 'A (skeptical) gentleman of Columbia (the seat of government for South Carolina, not far distant from Mr. Rembert's) had (about a fortnight past) drunk immoderately for three successive nights, by which he brought on a fever, which ended in his death. A little time before he died, he asked his physician whether there were any

hopes of his recovery. On the physician answering in the negative, and that he had probably but a few days at farthest to survive, he ordered the people around him to lay him out as a corpse. When this was executed, he desired them to go to several of his (skeptical) friends and to inform them that he was dead, and that he had made it his dying request that they would come immediately after his decease, and take a parting view of his dead body. His friends accordingly came; and while they were making their remarks on the supposed corpse, he sprung up out of bed in a moment, threw his arms around their necks, and gave each of them a smart kiss, immediately after which he returned into bed, and the next morning expired.' It is astonishing what force there is in the modern philosophy, to make the conscience as hard as a stone! From Mr. Rembert's, we set off for Brother Moore's, who was once also a very useful traveling preacher. The location of so many scores of our most able and experienced preachers tears my very heart in pieces. Methinks almost the whole continent would have fallen before the power of God had it not been for this enormous evil. At Brother Moore's we had a room full of precious souls, all alive to God. On the next day, I preached at one of our chapels, not far distant from Brother Moore's, and administered the Lord's Supper. We permitted a good many to remain spectators at their own earnest importunity, and observing that several young women, who were not communicants, were under deep concern, we invited them, when the sacrament was over, to draw near to the table, that we might pray particularly for them. They did so, with tears streaming down their cheeks, and we were favored with a most profitable time, not only for them, but for

all who were present. I find it a common custom for our elders, on such occasions, to invite those who do not choose to communicate to draw near to be prayed for, and that almost always some accept of the invitation. After the service, we mounted our horses in order, if possible, to reach a village called the Corner (Monks). But there was a great swamp, as well as a broad ferry, in our way. When we came into the middle of the swamp, it was almost night. In one place, the planters had laid down about a hundred logs of wood, which they call puncheons, in order to mend the road: these, owing to the heavy rains, were loosened and floated on the water which covered the road. We first endeavored to drive our horses over them, but all in vain; we then ventured into a deep ditch, in order to go round them, but in this also we failed, so that we were obliged to turn back in the dark through a miserable road, till we arrived at the house of a little planter. He very kindly took us in, and gave us a roasted turkey for our supper, and the best beds in his house to lie on. In the morning, he took us five miles round through the woods, and brought us into the road beyond the puncheons; when, to our great surprise, we met a gentleman who had driven his horse over the puncheons; however, he was thoroughly wet, for the poor beast had fallen with him two or three times. Soon afterward we crossed the broad ferry; and then, as usual, I saw the hand of Providence, for my horse was exceedingly restive, and would, very probably, have overturned the boat if we had crossed in the dark the evening before. When we arrived at the Corner, I expected to preach, but no notice had been given by the preacher who went before me to make my publications; and being much fatigued with

a long journey, I rested that evening, but was afterward very much grieved when I was informed that the people expected to be called together, and have a sermon in the parlor of the tavern, and that they had not had divine service for twelve years! O what a blessing it is to enjoy the sound of the gospel! How little value do too many fix on the privileges they enjoy! From the Corner, we set off for Charleston, and in the evening arrived among our dear friends in that city. Brother Asbury came in the same day (January 2, 1797) from his route by the sea-side; and we mutually rejoiced to see each other's face. On this day's journey we saw a noble eagle, standing on the top of a tree and looking calmly at us. This whole journey was very pleasing. The weather was continually mild, a few days only excepted. The lofty pine-trees, through which we rode for a considerable part of the way, cast such a pleasing gloom over the country that I felt myself perfectly shut up from the busy world, at the same time that I was ranging through unmeasurable forests. How many blessings of a temporal kind does our good God mix in our cup, besides that crowning blessing—the consciousness of his favor! How inexcusable, therefore, would it be to murmur when enjoying so many comforts, even in a state of probation! O what must the rivers of pleasure be which flow at his right-hand forevermore! While I continued at Charleston, we had our Annual Conference for the States of South Carolina and Georgia, and for a part of North Carolina, in which every thing was settled with the utmost harmony and concord. In the Virginia Conference there was a great deficiency of preachers, which was nearly made up by the surplus in the present. Here we received a pressing invitation to send missionaries

to Providence Island, one of the Bahamas, but were all of the opinion that the British Colonies should be supplied from Britain or Ireland. Indeed, our American societies have neither men nor money to spare. O that God would, of his infinite mercy, raise up more faithful laborers for his work, and incline the hearts of the rich to assist us in carrying on our extensive plan for the enlargement of his kingdom! Charleston has lately suffered extremely by two conflagrations, both of which happened in the course of a month. About six hundred dwelling-houses, besides warehouses, and a large quantity of valuable effects, were destroyed. In Savannah, in Georgia, also, they have had three conflagrations, the last of which nearly consumed the small part of the town which the two former had left remaining. Surely, the judgments of God are upon the earth! But alas! the greatest part of its inhabitants, it is to be feared, have refused to learn righteousness. Poor William Hammett is now come to nothing. When he began his schism, his popularity was such that he soon erected a church, nearly if not quite as large as our new chapel in London, which was crowded on the Lord's-day. But alas! he has now upon Sunday evenings only about thirty white people, with their dependent blacks. He has indeed gained a sufficiency of money to procure a plantation, and to stock it with slaves, though no one was more strenuous against slavery than he while destitute of the power of enslaving. During his popularity, we lost almost all our congregation and society; but blessed be God, we have now a crowded church, and a society, inclusive of the blacks, amounting to treble the number which we had when the division took place; and our people intend immediately to erect a second church.

I can truly say that the more I am acquainted with the devices of Satan, the more I detest the spirit of schism. Our society of blacks in the city are, in general, very much alive to God. They now amount to about five hundred. The Lord has raised up a zealous man in Mr. McFarlan, a merchant, and partner with the late Mr. Wells. He amply supplies the place of his valuable deceased partner. His weekly exhortations to the blacks are rendered very profitable. It is common for the proprietors of slaves to name their blacks after the heathen gods and goddesses. The most lively leader among our negroes in this place has no other name but Jupiter: he has a blessed gift in prayer, but it appears to me extremely odd to hear the preacher cry out, 'Jupiter, will you pray?' A lady of the name of Hopeton lives in this city, a woman of large fortune, and between seventy and eighty years of age. Mr. Wesley dined with her, as he was returning home from Georgia. When she heard of Mr. Hammett's introducing Methodism on Mr. Wesley's original plan, she sent him an invitation to her house; and when he entered her parlor, she took him by the hand and informed him of the honor she had received in the company of Mr. Wesley, and that she was happy to show respect to one who so highly revered his memory and trod in his steps. But alas! he has so sickened her of the gospel that I have no hopes that she ever will again attend a gospel ministry. In this city, which contains only about twenty thousand inhabitants, they have two public theaters, and the people in general are much more devoted to pleasure than in any part of Great Britain or Ireland. From all the observations I have been able to make, I can perceive that the inhabitants of the United States are verging

rapidly into two grand parties—real Christians and open infidels. I confess I have my doubts whether religion has gained ground or not, on this continent, since my last visit."

Tuesday, January 3, 1797. We began Conference, and sat some days six or seven hours. We had pleasing accounts of the growth of religion in Georgia, as well as in this State. We had a sermon every evening, and many to hear.

Sunday, 8. My subject was John xiv. 21–23.

Monday, 9. Our Conference rose. We have been blessed with some young men for the ministry.

Sunday, 15. Preached on John vi. 66–69. We were much crowded, and more so when Dr. Coke preached in the evening.

Monday, 16. This evening I prayed with Brother Wells, for the last time; he expressed his confidence in God, and freedom from guilty dread and horror.

Tuesday, 17. Was called to the house of Brother Wells, just departed this life. His widow I found in prayers and tears, as also the dear children and servants. We appointed his funeral to be at four o'clock to-morrow. It is twelve long years next March since he first received Henry Willis, Jesse Lee, and myself, into his house. In a few days he was brought under heart distress for sin, and soon after professed faith in Christ; since that time he has been a diligent member of the society. About fourteen months ago, when there was a revival of religion in the society, and in his own family, it came home to his own soul; he was quickened, and remarkably blessed, and continued so to be until his death. His affliction was long and very severe. The last words he was heard to say that could be understood were that "he knew where he was, that

his wife was with him, and that God was with him.' He has been a man of sorrows, and has suffered the loss of two respectable wives, and a favorite son; sustained heavy loss by fire, and was subject to a great variety of difficulties in trade and merchandise. He was one much for the feeling part of religion; a gentleman of spirit, and sentiment, and fine feelings; a faithful friend to the poor, and warmly attached to the ministers of the gospel.

Wednesday, 18. We committed the dust of our dear Brother Wells to the Old Church burying-ground, in Cumberland street. Doctor Coke performed the funeral-rites, and delivered an oration. I also gave a short one.

Sunday, 22. I preached Mr. Wells's funeral-sermon on Rev. ii. 10: "Be thou faithful unto death, and I will give thee a crown of life." Observed, (1) Who it is that speaketh; (2) to whom he was speaking; (3) what might be supposed and granted concerning the Angel of the Church—that he had professed the convicting and converting grace of God—that he had suffered poverty, temptation, and persecution; (4) what it is to be faithful to God—to fear him, as also to trust in his grace and providence; faithful to Christ, and to the Church, to the Spirit of God, to his family and citizens; faithful unto death, even martyrdom. Gave a brief account of Mr. Wells's life and death.

Wednesday, 25. No justice for Cumberland street Methodists. A young Scot shouted in the church, and after he was taken out of the house struck three or four men; no bill was found against him, and we are insulted every night by candle-light.

Sunday, 29. Consulted a physician, who judged my disease to be intermittent fever.

Friday, February 10. This day Doctor Coke is waiting to sail for Ireland. Strangers to the delicacies of Christian friendship know little or nothing of the pain of parting.

Sunday, 12. Stood upon my watch-tower. My subject was Eccles. v. 1: "Keep thy foot when thou goest into the house of God." I. The house of God—, the temples, first and second, and synagogues were called houses of God. A place built for the service and worship of the Lord; the congregation and Church. II. The exercises and ordinances of the house of God; reading and preaching the word of God; prayer and praises; baptism and the Lord's Supper. In his temple every one shall speak of his glory. III. The manifestations that God is pleased to make of himself in his own house to the souls of his people. IV. How people should prepare for and behave in the house of God. To keep their eyes and ears—fix their attention on the Lord and Master of the house. V. The wicked called fools, and the sacrifice they make. Ignorant of themselves, of God, of Christ, and true religion, and the worship of the Lord, and do not consider it is God, Christ, and sacred things they make light of.

Tuesday, 14. Met the stewards on the subject of the new house (Bethel). We have adjourned on the question. If materials fall in their price, and if we can secure £400, shall we begin? O we of little faith! It is a doubt if we had fifty in society and £100 on hand when we laid the foundation-stone of Cumberland Street House, which cost us (including the lot) £1,300. The society has been rent in twain, and yet we have worked out of debt and paid £100 for two new lots, and we can spare £100 from the stock, make a subscription of £150, and the Africans will collect £100.

Sunday, 19. Made an explanatory discourse on Isaiah lv. 1–7. It was a melting season. In the afternoon preached on Rom. viii. 31.

Sunday, 26. Judged it best to be plain and explanatory on the Lord's Supper, 1 Cor. v. 7, 8. Congregation large, and the sacramental occasion very solemn. My farewell discourse was on 1 Sam. xii. 23, 24. Observed on the duty of those who have the charge of souls: (1) To pray for them; (2) to teach them the good and right way, which is, to fear the Lord, and serve him in truth, sincerity and purity of intention; (3) the motives to induce them—the consideration of the great things God has done for them.

Monday, 27. Reached Monk's Corner, and were most agreeably entertained at Mr. Jones's. The next day came to Nelson's Ferry; the gentlemen were regaling themselves with cards; blunt Frank Asbury asked for dinner, but told them he could not dine on cards. The cards were very politely put away, and every necessary mark of attention paid. Mr. Gourdin, who commands several ferries on the river, is a complete gentleman. We came off in the rain, and after riding four miles in the dark, dirt, and rain, came to the Widow Bowman's.

Thursday, March 2. Had a cold day at Gibson's; subject 1 John v. 13–15. Rode five miles to Mark Moore's, and preached on 2 Peter iii. 18.

Friday, 3. At Bradford's, on Heb. iii. 7, 8.

Saturday, 4. At Rembert's new chapel, on Matt. xi. 28–30.

Sunday, 5. After love-feast and sacrament, preached on 2 Cor. vi. 6–10.

Monday, 6. At Camden, in the court-house, on 2 Cor. v. 11: "Knowing therefore the terror of the

Lord, we persuade men." I. The divine character of Christ as judge—his perfections, and relations to the persons who are to be tried. II. The characters to be judged—infidels, sinners, Pharisees, hypocrites, backsliders, believers, true and false ministers—these are to be tried, found guilty, or acquitted, sentenced, and punished, or approved and rewarded.

Tuesday, 7. At Brother Horton's (Hanging Rock).

Wednesday, 8. Rode thirty-two miles to the Waxhaws; at Wren's preached on 1 Thess. v. 6: "Let us not sleep as do others." The next day, at quarterly-meeting, on Isa. i. 9. Rode Friday and Saturday seventy miles. We passed through a large settlement of Presbyterians; Mr. McCrea, their minister, gave us a kind invitation to lodge at his house, but we wished to cross the river (Catawba) at Martin's Ferry and stay at the Widow Featherston's.

Sunday, 12. We were at Daniel Asbury's. I sat down and taught the people on Heb. xi. 6. We had a living meeting in the evening; some souls were greatly blessed.

Wednesday, November 29, 1797. I desired the advice of the Conference (at James's Chapel, Virginia) concerning my health. The answer was, that I should rest until the session of the Conference to be held in April, in Virginia.

December 4. I sent my papers to Brother Lee, who proceeds to Charleston; also my plan and directions how to station the preachers to Brother (Jonathan) Jackson. I believed that my going to Charleston this season would end my life, yet could I be persuaded it was the will of the Lord, I would go and preach.

Mr. Lee found a very different state of things from

that which existed nearly thirteen years before, February, 1785, when, in company with Bishop Asbury and Mr. Willis, he first visited the city of Charleston. There were at that time (January 1, 1798) two neat houses of worship, a goodly company of believers, and an Annual Conference in that city, to welcome him and wait on his ministry. He met all the demands of duty, and gave entire satisfaction in filling the appointments of Bishop Asbury. The Conference commenced its session on the 2d of January, and after its adjournment Mr. Lee spent twenty-seven days in Georgia, and preached twenty-one sermons; and from the eagerness to hear the words of life, he was led to express the belief that God would soon and abundantly pour out his Spirit upon the people.

Tuesday, February 6. I received a most loving letter from the Charleston Conference; there is great peace, and good prospects, there.

January 1, 1799. Our yearly Conference assembled at Charleston. We kept our seats for four days; thirty preachers present. We had great harmony and good humor. I gave a short discourse, addressed to the Conference, from Heb. xiii. 17. I. Your guides—consequently governors. These how needful in the night if there be ignorance in the traveler and danger in the way, deep pits, wild beasts, or bad men. If it be in the morning or noonday, how natural it is to follow a guide; how necessity and fear upon the part of the traveler will make him obedient. II. People are led into essential truth, duty, and experience. III. Ministers are to watch for their souls as they that must give an account—the general and special accountability to God, Christ, and the Holy Spirit, to the ministry and to the Church, and to all men; they must

give an account for the loss of the Christian traveler, if that loss be a consequence of neglect in the guide. The joy faithful ministers have in the prosperity, spirituality, and happiness of the Church; *their grief or groaning*, when, so far from gaining other souls, they lose some already partially gained; how much the interest of souls is concerned in the prosperity of the ministry. *Pray for us* the great duty of the flock. *The argument*, we have a good conscience; that this being the case, their prayers might be answered. Let us live honestly, do our duty faithfully, and take what is allowed us as wages—paying our just debts to souls. I ordained three elders and seven deacons. The generosity of the people in Charleston was great. After keeping our ministry and their horses, they gave us nearly one hundred dollars for the benefit of those preachers who were in want.

Sabbath-day, 20. Preached at Bethel, on Mark xi. 17, and at the Old Church, on 2 Peter i. 16. A group of sinners gathered around the door, and when I took the pulpit they went off with a shout. I felt what was coming. In the evening there was a proper uproar, like old times.

Sabbath-day, 27. Preached at Bethel, on Heb. xiii. 20, 21.

Sunday, February 3. Preached at Georgetown, on Gal. v. 24–26.

Friday, 10. Preached at William Gause's. Paid a visit to the sea, and saw the breakers—awfully tremendous sight and sound! but how curious to see the sea-gull take the clams out of the sand and bear them up into the air and drop them down to break them, and then eat the flesh! This I saw demonstrated; and if they fail once in breaking the shell, they will take it

up again and bear it higher, and cast it down upon a hard spot of ground, until they effect their purpose. We are now in Bladen Circuit, and it seems as though old Brunswick, in North Carolina, would be a Methodist county, and that most of the rulers would believe in Christ.

Sunday, October 20, 1799. This is my American birthday; I have now passed twenty-eight years upon this continent.

Tuesday, 22. We had a laborious ride of thirty miles to William White's, on John's River, Burke county. In this route we had to cross the Yadkin ten times; Elk and Buffalo each twice. I have renewed my acquaintance with these rivers; they afford valuable levels, with rising hills and high mountains on each side. The prospect is elegantly variegated. Here are grand heights, and there Indian corn adorns the vales. The water flows admirably clear, murmuring through the rocks, and in the rich lands gently gliding deep and silent between its verdant banks; and to all this may be added pure air.

Wednesday, 23, and Thursday, 24. Our quarterly-meeting was held at William White's, grand patriarch of this settlement, whose family of children and grandchildren are numerous and extensively established here. Jesse Lee preached each day. My discourse the first day was 1 Tim. iv. 12–16.

Friday, 25. Came to Connelly's, twenty-five miles; saw a natural curiosity in the mountains: an old trunk of a poplar had fallen, and four limbs of it had taken root at proper distances from each other, and had grown to be large trees, from fifty to sixty feet high and eighteen inches in diameter.

Sunday, 27. Must needs go to the quarterly-meet-

ing, which was held in a very open house; text, 1 John iii. 18–22. The meeting lasted five hours.

Monday, 28. We rode about forty miles to Daniel Asbury's, in Lincoln county. I crossed once more at the Horse Ford, where I was formerly in danger of being drowned. Daniel Asbury, an experienced guide, conducted me across this time, not without some difficulty. I think I shall bid a final adieu to this ford.

Tuesday, 29. In the morning rested, in the evening preached; subject, 1 Thess. ii. 11, 12.

Wednesday, 30. Rode to Williams's Chapel, where Jesse Lee preached; I added a few words. We then hastened to the Widow Featherston's, on Dutchman's Creek. We soon called a meeting after our arrival.

Thursday, 31. We crossed the south fork of Catawba, and soon after passed the line between North and South Carolina, into York county. In consequence of wandering out of our way in the hickory barrens, we made it thirty miles to Alexander Hill's, where we held meeting. God has blessed the son and daughter of our host, which is better to him than thousands of gold.

Friday, November 1. Held a meeting at Josiah Smith's, on Broad River.

Saturday, 2. We came to Woad's Ferry, on Broad at the mouth of Pacolet River, near a small town called Pinckneyville; thence to Spray's, over Tiger and Hendrick's bridge on the Enoree. We were benighted in the woods, and came with difficulty to Colonel Benjamin Herndon's about seven o'clock, where we met Brothers Blanton, Black, Norman, and Smith.

Sunday, 3. Preached on Rom. ii. 16.

Tuesday, 5. Rode eight miles to Odell's Chapel, in Laurens county, and lodged at Henry Davie's; next

day at Zoar Chapel, and lodged at William Holland's.

Thursday, 7. We rode sixteen miles in haste to attend the funeral of Nehemiah Franks, an aged man, who, we hope, died in the Lord. Jesse Lee preached the funeral-sermon, after which I discoursed on Gen. xl. 24.

Saturday, 9, and Sunday, 10. Quarterly-meeting at Bramlett's. Preached on Titus ii. 3. We had a good season. I only gave an exhortation on Sabbath. Benjamin Blanton came up with us sick; lost his famous horse; he reported two hundred and sixty dollars, and he had received from the Connection in four years two hundred and fifty dollars. If we do not benefit the people, we have but little of their money. Such is the ecclesiastical revenue of all our order.

Monday, 11. We rode through a most barren country. Jesse Lee stopped to preach at Colonel Wolfe's; I rode on to the Tumbling Shoals Ford, on Reedy River; thence to William Powell's, on the banks of fair Saluda.

Tuesday, 12. Rode five miles to King's Chapel; six traveling preachers present. Two sermons and love-feast—held three hours. My subject was Ephesians v. 1–3.

Wednesday, 13. At Warwick Bristoe's we held meeting; thence to Thos. Terry's, a Yorkshire Methodist, whom I married seven years ago to Ann W. Dowell, his present good wife, from a Methodist stock on the mother's side in Ireland.

Thursday, 14. We rode ten miles to the Golden Grove, at Cox's meeting-house; my subject was 1 John ii. 20. It is agreed that this is the best society we have in South Carolina; the land here is rich. We

lodged at Deacon Tarrant's. On Friday we crossed Saluda at Wilson's Ferry, and rode fifteen miles to Thomas Willingham's, upon the Indian lands.

Saturday, 16. Preached at Nash's meeting-house, in Pendleton county, on Col. i. 27. Mr. James and family are not in fellowship with us, but are our most kind friends; we were used in the very best manner, and this was more abundantly acceptable; friends in need are friends indeed.

Sunday, 17. We had love-feast and sacrament; my subject, 2 Peter ii. 9.

Monday, 18. Crossed the Savannah at the Cherokee Ford.

After an extended visit to Georgia, he arrived in Charleston by way of Augusta, on Saturday, December 28.

Sunday, 29. Preached in the Old Church (Cumberland) on Psalm cxviii. 24, 25.

Wednesday, January 1, 1800. We began our Conference in Charleston; twenty-three members present. I had select meetings with the preachers each evening, who gave an account of the dealings of God with their own souls, and of the circuits they supplied the past year.

Saturday, 4. After determining, by a large majority, that our next meeting together (by Divine permission) should be in Camden, the Conference rose. Slow moved the northern post on the eve of New-year's-day, and brought the heart-distressing information of the death of Washington, who departed this life December 14, 1799. Washington, the calm, intrepid chief, the disinterested friend, first father and savior of his country, under Divine protection and direction. A universal cloud sat upon the faces of

the citizens of Charleston; the pulpits clothed in black, the bells muffled, the paraded soldiery, a public oration decreed to be delivered on Friday, 14th of this month, a marble statue to be placed on some proper situation. These were the expressions of sorrow, and these the marks of respect paid by his feeling fellow-citizens to the memory of this great man. I am disposed to lose sight of all but Washington—matchless man! At all times he acknowledged the providence of God, and never was he ashamed of his Redeemer; we believe he died not fearing death. In his will he ordered the manumission of his slaves—a true son of liberty in all points.

Sunday, 5. In order the better to suit my subject to the Conference, the New-year, ordination of elders and deacons, and the General's death, I made choice of Isa. lxi. 2: (1) The acceptable year of the Lord; (2) the day of vengeance of our God; (3) to comfort all that mourn. The congregation was large, decent, and solemn; the ordination was attended with unction from above, and the sacrament with tenderness of heart. At the New Church (Bethel), before the ordination of deacons, Jesse Lee discoursed on Luke x. 2. After encountering many difficulties, I was able to settle the plan of stations, and to take in two new circuits.

Monday, 6. I desired Jesse Lee, as my assistant, to take my horse and his own, and visit, between this and the 7th of February, Coosawhatchie, Savannah, and St. Mary's (a ride of about four hundred miles), and to take John Garvin to his station; the time has been when this journey would have been my delight, but now I must lounge in Charleston.

Sunday, 12. Preached in Cumberland, on 1 Peter i. 17–19.

Sunday, 19. Subject, 1 Peter i. 6, 7. At intervals Nicholas Snethen read to me those excellent sermons of Mr. James Saurin, a French Protestant minister at the Hague; they are long, elaborate, learned, doctrinal, practical, historical, and explanatory.

Thursday night, 23. Departed this life, Edward Rutledge, Governor of South Carolina. He was one of the tried patriots of 1775 and 1776. The Africans gave him a good character for his humanity. On Saturday, 25th, his dust is to be committed to dust. "I have said ye are God's, but ye shall all die like men, and fall like one of the princes."

Sunday, 26. Preached on Rom. xii. 9–11.

Wednesday, February 5. Dined with Jesse Vaugh and visited Mr. Wamack's family at the Orphan House. There is no institution in America equal to this; two or three hundred orphans are taught, fed and clothed, and then put apprentices to good trades.

Friday, 7. Jesse Lee and George Dougherty came to town. The former has been a route of about six hundred miles, and my poor gray has suffered for it.

Sunday, 9. Gave my last charge at Cumberland Street Church from Rom. xii. 14–18. We went north by way of Monk's Corner, Nelson's Ferry, Gibson's, Rembert's, Camden, Horton's, and Jackson's.

Friday, 21. Attended meeting at Anson Courthouse (Wadesboro). We had no small congregation at Mr. Cash's new house. I was kindly entertained by his fathers, when in Virginia and Tennessee, and now by him. They offered us money, food, lodging, or whatever we wanted. At Threadgill's meeting-house Nicholas Snethen preached. We then hasted to Mr. Atkin's.

Sunday, 23. At Randle's Church (in Montgomery

county) I gave a discourse, after Brother Snethen, on 1 Sam. xii. 23.

Monday, 24. Came to Ledbetter's.

Friday, November 14, 1800. We took our leave of the French Broad; the lands flat and good, but rather cold. This river rises in the south-west, and winds along in many meanders fifty miles north-east, receiving a number of tributary streams in its course; it then inclines westward, passing through Buncombe, in North Carolina, and Green and Dandridge counties, in Tennessee, in which last it is augmented by the waters of Nolachucky; four miles above Knoxville it forms a junction with the Holston, and their united waters flow along under the name of Tennessee, giving name to the State. We had no small labor in getting down Saluda Mountain. Arriving at Father Douthet's, on the south branch of Saluda, I found myself quite at home. On the 16th of September we set out from Botetourt, in Virginia, and on the 14th of November we were at the foot of the grand mountain division of South Carolina.

Sunday, 16. Brother Whatcoat preached at Father John Douthet's on Matt. iii. 10; the next day I gave a sermon founded on Psalm cxlvi. 8, 9.

Tuesday, 18. Came fifteen miles to Sam'l Burdine's, in Pendleton county. Brother Whatcoat preached; we administered the Lord's supper. Sister Burdine professes to have known the Lord twenty years; in her you see meekness, gentleness, patience, pure love—and cleanliness.

Wednesday, 19. Preached at John Wilson's on Acts ii. 17, 18. Benjamin Blanton met me; he is now a married man, and talks of locating.

Thursday, 20. Brother Whatcoat discoursed at the

Grove with light and life, on Col. i. 21–23; came twelve miles to Thomas Terry's.

Saturday, 22. Rode twenty miles to James Powell's, on Walnut Creek, in Laurens county.

Sunday, 23. At King's Chapel, named after James King, who died a martyr to the yellow fever in Charleston. I occupied the pulpit one hour and twenty minutes, Brother Whatcoat fifty minutes, and Brother Blanton succeeded him. Then followed the sacrament, making the public exercises of about four hours' continuance. Next day we crossed Main Saluda at Pension's Ford, and rode twelve miles to George Connor's, upon Silvador's Purchase. Brother Whatcoat preached at night.

Tuesday, 25. At Nathaniel Burdine's---ancient Methodists, who have a son in the ministry.

Wednesday, 26. At Hugh Porter's, at the New Design. I spoke after Brother Whatcoat.

Friday, 28. At Butler's meeting-house, fifteen miles —no notice; we therefore pushed on to Captain Carter's. Brother Whatcoat preached on Ezek. xxxiii. 2.

Saturday, 29. Came twelve miles through deep sands to Augusta, Georgia. We have a foundation and a frame prepared for erecting, in a day or two, a house for public worship, two stories high, sixty by forty feet; for this we are indebted to the favor of Heaven and the agency of Stith Mead; and what is better, here is a small society. Augusta is decidedly one of the most level and beautiful spots for a town I have yet seen; it is of ample extent in its plan, well begun, and when their intention shall be fulfilled, of building a court-house, a college, episcopal churches for the Methodists and others, it will do credit to its founders and inhabitants.

Monday, 15. We got over Savannah River at Robert Martin's Ferry, a few miles above Petersburg. We came onward into Abbeville county, and hastened to John Brannon's, near the court-house; making a ride of thirty miles for the day.

Tuesday, 16. We proceeded to Silvador's Purchase, twelve miles, to hold quarterly-meeting for Bush River Circuit, at a meeting-house near George Connor's.

Wednesday, 17. I attended quarterly-meeting. My subject was Phil. i. 27. We spent four hours in the private and public meeting; a number of white and black children were to be baptized, and probably there were persons who thought *it would be better done by a bishop*. After meeting, we had a fifteen miles' ride, part of it in the night, crossing Saluda at Child's Ferry, wishing to get to John Meek's, in Laurens county. Abbeville is a large county, stretching from river to river, and holds better lands than any other in the State. Although Bush River Circuit extends through it, there are few Methodists, the most populous settlements being composed of Presbyterians.

Thursday, 18. At John Week's, Brother Whatcoat sermonized upon Gal. vi. 15.

Friday, 19. We rode thirty miles to Benjamin Herndon's, upon the waters of Enoree.

Saturday, 20, and Sunday, 21. Held quarterly-meeting. Brother Whatcoat spoke from 1 Thess. iii. 8; a very profitable improvement. On Sunday, my choice was Acts iii. 22, 23. We continued about six hours at Bethel. I saw one of the members of the General Assembly of South Carolina, who informed me that our address from the General Conference had been read and reprobated; and, furthermore, that it had been the occasion of producing a law which prohibited

a minister's attempting to instruct any number of blacks with the doors shut; and authorizing a peace-officer to break open the door in such cases, and disperse or whip the offenders.

Monday, 22. We rode to Thomas Hardy's, in the forks of Enoree and Tiger rivers—nine miles.

Tuesday, 23. At Bluford's meeting-house, Brother Whatcoat performed upon Phil. iii. 14. We went forward twelve miles to Mr. Glenn's, at Broad River. I have had heart-felt sorrow for the Church of God in Philadelphia. No city upon our continent has been more oppressed by divisions in Christian societies: witness the Episcopalians, Presbyterians, German and English, Quakers, Baptists, Scotch-Presbyterians, Roman Catholics—and now the Methodists: I have written on this subject to three official characters.

Wednesday, 24. I gave a sermon upon 2 Peter i. 4, at Glenn's chapel, near Broad River: we had an open season and many hearers. At Glenn's Flat, Chester county, Sealey's meeting-house, we kept our Christmas. Brother Whatcoat preached on "The Son of God was manifested to destroy the works of the devil." My subject was, "Glory to God in the highest, and on earth peace, good-will toward men." We lodged at Robert Walker's, eighty years of age, awakened under Mr. Whitefield in Fogg's Manor—reawakened at Pipe Creek, and a member of the first Methodist Society in Maryland: he is now living upon Sandy River, South Carolina.

Friday, 26. We traveled a barren path, and came to Alexander Carter's, upon Fishing Creek—a journey of about thirty miles, without food for man or beast, and the weather warm to great excess: after our arrival we had a night-meeting.

Saturday, 27. After waiting the leisure of the boatman, we crossed Catawba at Wade's Ferry, and came three miles to a meeting-house at Camp Creek, to attend quarterly-meeting for Santee and Catawba circuits. We lodged at John Grymast's, a Methodist, and originally from Ireland.

Sunday, 28. Damp morning. I gave a discourse on Eph. vi. 10. Our lodging was at Johnson's.

Monday, 29. We stopped at Georgetown, at Marler's. Brother Whatcoat preached upon "Thou wilt keep him in perfect peace whose mind is staid on thee, because he trusteth in thee." We made eighteen miles' progress this day, and put up with John Horton upon Hanging Rock River.

Tuesday, 30. Came to Camden.

Thursday, January 1, 1801. We began our Conference with the new year. Sat from nine to twelve o'clock in the forenoon, and two hours in the afternoon; the band meeting was held between the hours of seven and eight. A clerk for the minutes was appointed, and another (Jeremiah Norman) to keep the journal. We admitted four probationers; readmitted two deacons to their standing in the traveling connection, who had left to locate; then located, to wit, Blanton, Cole, and Evans; and re-stationed Gains, Wiley, and West, who had located themselves in the course of the last year. We had great union. It is true, some talked loud; but I dare not say there was any improper heat. Our sitting continued five days, and we rested one Sabbath. We were richly accommodated at Smith's and Carpenter's, and two other houses. We only failed forty-eight dollars in paying all the preachers their demand.

After Conference, they traveled through Lancaster,

Chesterfield, Anson, and Richmond, in North Carolina; Marlborough, Marion, Horry, in South Carolina; and went north through Brunswick and Wilmington, in North Carolina.

Friday, August 28, 1801. Formed a plan, at Fredericktown, Maryland, for our future journeys and labors. Bishop Whatcoat and Sylvester Hutchinson to visit Maryland by way of Baltimore and Annapolis, and thence on to Richmond and the towns on the route to Camden, South Carolina; I in company with Nicholas Snethen to go to the Western Conference on Nolachucky, afterward cross over to the south, and meet them at Camden.

Saturday, December 12. We came to Augusta, and arrived whilst N. Snethen was preaching.

Sabbath, 13. Ordaining Brothers Joshua Moore and Gilmore to the office of deacons, and assisting at the sacrament, made all my labors for this day. We had an excellent discourse from N. Snethen, on Rev. ii. 4, 5. The Lord hath made windows in heaven, and he can do it again, and souls may be converted in Augusta. Here I leave the State of Georgia.

South Carolina—Monday, 14. I found Weatherly meeting-house much neater than I expected: my subject here was 2 Cor. iv. 14, "For the love of Christ constraineth us." I know not what beside should move a Christian minister to travel and labor in this country.

Tuesday, 15. Through the rain to Chester's. Next day to Trotter's, where we had damp weather, an open house, and few people. I lodged at Mr. Trotter's.

Thursday, 17. At Jacob Barr's, upon Edisto, I spoke from 2 Tim. iv. 7, 8—few people. In Georgia, "I groaned, being burdened;" but my congregations were

considerably larger, my rides shorter, and the people abundantly more feeling and fervent than they are here. I have ridden eighty sand-hill miles: the weather is very changeable; I feel my old age and infirmities; my eyes and feet are feeble; but, glory to God! I have strong faith for myself and for the prosperity of Zion.

Saturday, 19. At Cattle Creek my text was Heb. vi. 11, 12. After speaking I read the letters narrative of the work of God. I lodged at Sebastian Fanchesse's, and was entertained like a president.

Sabbath, 20. I attended love-feast and sacrament, and preached on Matt. xi. 28–30: the people were very still; a few tears were the only signs of feeling which we saw. I lodged with Thomas Simpson.

Monday, 21. At the Indian Fields, I spoke from Heb. x. 38: the preachers attended with me, and bore their parts in the religious exercises of the meeting.

Tuesday, 22. We rode in a damp morning to the Cypress, within thirty miles of Charleston: I spoke here on 2 Cor. vi. 1, 2. I felt some opening. Next day I returned to John Moore's, and gave a discourse on Heb. ii. 3.

Thursday, 24. The Four Holes is a name given to a river because there are four sinks or holes upon the banks: here, at the White meeting-house, I preached on 2 Pet. iii. 18, "But grow in grace." (1) We should have grace planted or sown in our souls; (2) grow in the habits and exercises of grace; (3) rules by which we should grow in grace; (4) by what rules we may judge of our growth in grace. I lodged at Jacob Dantzler's.

The Four Holes and Wasmassaw are about eighty miles long; the former the north, the latter the cen-

tral branch of the Edisto River: this settlement was originally peopled by the Dutch Presbyterians; they have declined in language and in religion; the last is reviving in the present rising generation, many of whom have joined the Methodists.

Saturday, 26. We came to Westone's meeting-house to hold our quarterly-meeting: many people attended at noon and at night. I have made a proper visit through Edisto, which I had not before done.

Sabbath, 27. Sylvester Hutchinson preached; I only exhorted. As we had seven preachers present, who were on their way to Conference, we employed the day and the night in the work. On Monday, we crossed the Congaree at Hart's Ferry, and came to Pickering's; and next day continued on to Camden, crossing Wateree at English's Ferry. Parts of our route led over deep sands, and all through was barren.

Friday, January 1, 1802. We opened Conference. I gave a discourse upon Isa. lxvi. 1–3. We conducted our business in great peace, and upon the Sabbath-day were ready for the ordination of seven elders and seven deacons. The members of our Conference, with a few others, made up our congregations, to whom we preached at noon and at night each day. N. Snethen spoke on "Many shall run to and fro, and knowledge shall be increased;" and also on the hidden leaven. Our finances were low: the married and the single preachers were paid up; but there was no surplus for the children. On Tuesday, the 5th, we concluded our labors in the greatest harmony. It was thought best to divide South Carolina into two districts; one called Saluda, the other Camden: they were placed under the president eldership of two natives of the State—James Jenkins and George Dougherty.

After Conference, a visit was made to Georgetown, Kingston, and Wilmington, in North Carolina.

On Tuesday, November 9, 1802, I dined at Benjamin Davidson's, a house I had lodged and preached at two years ago. We labored along eighteen mountain miles; eight ascent on the west side, and as many on the east side of the mountain. The descent of Saluda exceeds all I know, from the Province of Main to Kentucky and Cumberland: I had dreaded it, fearing I should not be able to walk or ride such steeps; nevertheless, with time, patience, labor, two sticks, and, above all, a good Providence, I came in about five o'clock, to ancient father John Douthet's, Greenville county, South Carolina. Here I found myself at home amongst kind and attentive friends. On the Sabbath-day I preached at my lodgings, upon Joshua xxiv. 15. I have heard of successful meetings which have been held by encampments upon the Catawba, at Morganton, Swannano, Pendleton, Greenville—in North and South Carolina: ministers of the different denominations had attended. More circumstantial accounts I have not been able to obtain. Mr. Newton, a Presbyterian minister, in Buncombe county, appears to be greatly engaged in the spirit of the work.

South Carolina—Tuesday, 16. After resting a day, I lectured in the family, upon Luke xi. 13, and on Wednesday left this affectionate household, directing my course to Solomon James's, in the neighborhood of George's Creek, Pendleton county. I preached the funeral-sermon of Polly James, the daughter of my host. Here I met with Major James Tarrant, a local preacher, riding the circuit. We went on to Samuel Burdine's and lodged. I had vainly questioned in my mind the probable cause of the name of Ninety-six—

it was this, it seems: During an Indian war, in which there was an expedition against the Kewee towns, it was found by measurement that it was ninety-six miles from that spot to Twelve-mile Creek.

Friday, 19. I preached at Samuel Burdine's, on Heb. vi. 12, and pretty fully explained the doctrine of Christian baptism, and Christian perfection.

Saturday, 20. I gave a sermon at John Wilson's, in which I treated largely on the right of persons who were awakened to receive baptism; and also upon the claim of infants to this holy rite of the Church.

Sunday, 21. At Salem, on the Saluda, I preached upon Matt. xxviii. 19, 20. I went home with James Tarrant, a local preacher; my friend has, for two quarters, filled a traveling preacher's place, and a very acceptable servant he has proved to be.

Monday, 22. I rode to Thomas Terry's, upon the forks of Reedy River.

Wednesday, 24. I gave an exhortation in the evening, on 1 Cor. xv. 58. Next day I went to Nathan Bramlett's. I called to see Mrs. Price, eldest daughter of my once dear old friend, Alexander Leith, formerly of Baltimore.

Sunday, 28. At Bramlett's Chapel I spoke on Acts ii. 37–39.

Monday, 29. We had a cold, hungry ride of thirty miles to Henry Culvor Davis's, a native of Maryland, and now of Newberry District, South Carolina. The first society we formed at this place declined, and so many removed few were left; this year they repaired the meeting-house; and the Lord poured out his Spirit, and nearly one hundred have been added. I found the labors of L. Myers and B. Wheeler had been greatly blessed in Broad River Circuit, South Carolina.

On Wednesday I preached at Odell's meeting-house on 2 Cor. xiii. 9. I rode home with Benjamin Herndon. On Thursday, at Bethel, I heard Lewis Myers preach on John xvii. 15.

Friday, December 3. At Edward Finch's, George Douthet and myself were engaged to put Mount Bethel school in operation: I advised to finish the house for teaching below, and lodging above.

Sunday, 5. At Bethel I spoke on Heb. vi. 1, 2. On Monday I rested, and on Tuesday passed the day with George Clark, and preached there on 2 Tim. ii. 10–12.

Thursday, 9. I crossed Tiger River, and came to Major Bird Beauford's. I improved upon 2 Tim. iv. 7, 8. I rode down to Nathan Glenn's, at Broad River.

Sunday, 12. I was called upon by recommendation to ordain Stephen Shell, John Wallis, and David Owen to the office of deacons. There were seven of us present who minister in holy things. My subject was 2 Tim. iv. 1, 2.

Monday, 13. We crossed Broad River at James Glenn's flat: we called upon the aged people, prayed, and came to Benjamin Rowell's, Chester District.

Tuesday, 14. I preached at Robert Walker's, upon Phil. ii. 12, 13.

Wednesday, 15. We rode until evening, and lodged at Mr. Washington's, near the Wateree Creek, which gives the name to the river.

Thursday, 16. Crossed at Chestnut's Ferry, and came into Camden. It is but a trifle to ride in this country thirty miles without food for man or beast. On Friday, Saturday, and Sunday, we had excessively cold weather, and sleet and snow. We held our meeting in Isaac Smith's house, and I preached twice.

Monday, 20. I rode down to James Rembert's, upon the head of Black River.

Saturday, 25. Christmas-day. I preached at Rembert's Chapel, and on Sunday James Patterson spoke on "Enoch walked with God." There is a great change in this settlement; many attend with seriousness and tears. Letters from the North announce very pleasing intelligence of a great work of God in Maryland, and in parts of Virginia.

Tuesday, 28. Yesterday and to-day I have been busy writing letters. My general experience is close communion with God, holy fellowship with the Father and his Son Jesus Christ, a will resigned, frequent addresses to a throne of grace, a constant, serious care for the prosperity of Zion, forethought in the arrangements and appointments of the preachers, a soul drawn out in ardent prayer for the universal Church and the complete triumph of Christ over the whole earth. Amen, amen, so be it! I have finished my letters, and adjusted some plans. For my amusement and edification, I was curious to read the first volume of my journals. I compared my former with my latter self. It was little I could do thirty years ago; and I do less now.

Thursday, 30. Rode to Camden. On Friday I read in public some letters narrative of the work of God.

Thursday, January 6, 1803. From Saturday until Wednesday, the time was spent in Conference, and in public exercises: we had preaching every noon and evening; seven elders and four deacons were ordained. Of preachers, two were admitted, one had located, none were dead, and none were expelled. We had great peace and union in our labors, two days of which were directed to the explanation and recommen-

dation of discipline, as it respects the order of the Church. We have added, in this Conference, three thousand three hundred and seventy-one to our number.

Friday, 7. A cold day. We came to Mr. Evans's, on Congaree, thirty miles.

Saturday, 8. We crossed Congaree at Howell's Ferry—almost abandoned. The flat was so small that our horses, had they not been quiet, might have endangered us. We reached John Whetstones's at the end of thirty-three miles, in good time, and were most kindly and comfortably entertained. At the meeting-house, on the Sabbath-day, N. Snethen spoke on 1 Thess. v. 9, 10; my subject was 2 Cor. xiii. 9. I. Smith exhorted, George Dougherty prayed, and so we concluded. The cold weather prevented many, yet the house was full, and on the sunny side, without, there were numbers.

Monday, 10. We rode twelve miles to Dantzler's. On Tuesday, I spoke at the white meeting-house on 2 Cor. vii. 1. We lodged at Mr. Winningham's. Next day, N. Snethen preached at Cattle Creek. We lodged at Mr. Simpson's. On Thursday, at the Indian Fields, I spoke on 1 John iv. 16, 17. We lodged at Moore's. On Friday, at the Cypress, I only exhorted. On Saturday we rode into Charleston. On the Sabbath-day I preached on Romans v. 20. I was blessed in the administration of the word and ordinances.

Tuesday, 18, and Wednesday, 19, were days made glorious by the visits of the poor Africans who came to visit me: we frequently prayed together.

Thursday, 20. We came to Hadrell's Point; dined at Mr. Pritchard's, rode up to Wappetaw, and lodged at Mr. Jones's, where we were well entertained. Next

day, it being very stormy and cold, we were compelled to stop at Santee Lower Ferry.

Saturday, 22. We came to Georgetown—still cold.

Sabbath-day, 23. I preached at Georgetown from 1 Tim. iv. 10. N. Snethen preached in the afternoon, and James Mellard in the evening.

Monday, 24. At Black River Chapel, I spoke on Matt. vi. 31–33. We crossed the river at Evans's Ferry, and lodged at the widow McCantry's. Next day I preached at Jenkins's Chapel, and after meeting rode up to Port's Ferry. We lodged at Thos. Humphrey's.

Wednesday, 26. I preached at the Bare Ponds, upon Heb. viii. 10, 11. We dined at Mr. Shackleford's, and thence went on to Gaspero Sweet's.

Thursday, 27. N. Snethen preached at Rowell's meeting-house; I added a few words on St. Paul's triumphant words in 2 Tim. iv. 7. We lodged at the widow Davis's, a daughter of Mr. Dunham, at whose house I had lodged some years back. I have lived to serve three generations in South Carolina.

Friday, 28. At Wood's meeting-house, N. Snethen preached; I only glossed a little upon 2 Cor. iv. 3. We lodged at old Mr. Wood's, Marion District.

Saturday, 29. We rode to George Shank's, Marlborough District, upon Great Pedee. I have ridden two hundred and sixty miles toward the seventh thousand. My mind hath been very calm; but we have had it so severely cold, and the meeting-houses are so open between this and Charleston, that I fear the congregations have profited little by the word.

Sabbath, 30. At Harris's Chapel, at the head of Catfish, I preached upon Eph. ii. 8. We lodged with Captain Nevell; he and his wife appear to be seeking the Lord.

Monday, 31. We rode a muddy path to Gibson's Chapel—pole chapel, open as a sieve, and the weather very cold. N. Snethen, preached upon Phil. iv. 8. I only added a few pointed, scattering shot in exhortation. I came off with a very slim breakfast, and then, after meeting, had to ride on to (North) Britain, Drake's, Robinson county, North Carolina.

Returning by the route of the two preceding years from the Western Conference, and passing through Greenville, Spartanburg, Newberry, and Lexington, Bishop Asbury came to Columbia.

Tuesday, November 15, 1803. John Harper came to meet us and welcome us to his house, where, although the weather was stormy, we held a family meeting, and the rooms were filled with respectable hearers; my choice of a text was singular; it was our Lord's most affectionate words to his broken-hearted disciples when giving notice of his departure from them—John xiv. 18.

Saturday, 19. Reached Charleston.

Sunday, 20. Went once more to Cumberland Street House, and had gracious feelings whilst expounding 1 Peter v. 10; in the afternoon spoke upon David's repentance, as recorded in Psalm li. 9–11; this also was a seasonable time, and all were attentive. Brother Kendrick spoke in the New Church in the afternoon, and Brother Dougherty in the Old Church at night, whilst the New Church was occupied by Brother Darley; all this labor was, we hope, not in vain; some appeared to be in distress; who knows what God will yet do for wicked Charleston? I continued a week, lodging in our own house at Bethel, receiving visitors, ministers and people, white, black, and yellow; it was a paradise to me and to some others.

Sunday, 27. I preached an ordination-sermon upon Gal. i. 15, 16, after which we set apart Bennet Kendrick to the elder's office, to which he had been elected at the Virginia Conference. In the afternoon I gave them my farewell discourse in Cumberland Street Meeting-house; my subject was Eph. iv. 1, 2.

Monday, 28. Began our journey to Augusta; dined at Mr. Carr's, in Dorchester, and stopped for the night with Mr. Isaac Perry, upon Cypress Swamp, by whom we were most affectionately received, and most comfortably accommodated.

Tuesday, 29. Stopped to dine with Captain Koger, and came to S.'s; next day to Trotter's. On Thursday, December 1, came to Pierce's, Tinker's Creek.

Friday, 2. Reached our place of destination. My lodging in Augusta is with Peter Cantalou, a friend from France.

Sunday, 4. Preached on Col. vi. 2, 3, in the morning; in the afternoon on 2 Cor. vi. 2. We have a house here sixty feet by forty, an attentive and large congregation, and seventy members in fellowship. I hope this Conference will give us one hundred souls converted.

January 4, 1804. We met for Conference. Bishop Coke preached in the morning and in the afternoon at John's (the old house), Augusta. On Monday we opened our Conference in Mr. Cantalou's house. We conducted our business in great harmony, and did it hastily. There was preaching every evening, and the bishops bore their share of ministerial labors. Elders and deacons were ordained. I found little difficulty in stationing the preachers. The Conference rose at eleven o'clock on Thursday, and I took the road and reached Columbia on Saturday, and rode to Camden

on Monday. On Monday, 16, I rode as far as Mr. Rembert's, on Black River; here I retire to read and write.

Sunday, 22. I preached at Rembert's, from Luke xx. 21.

Friday, 27. Reached Georgetown.

Sunday, 29. Preached in Hammett's house, now fallen into our hands. We have about twenty whites, and between three and four hundred blacks in society here. My mind has been deeply tried by my friends, who wished me to derange appointments made in two circuits, that one station might be supplied. I do not sport with preachers or people; I judge for the Lord and his Church. I stand in the order of God as well as the appointments of men.

Monday, 30. We crossed Black River at Evans's Ferry, and lodged at Henry Britton's, where we were most kindly entertained.

Tuesday, 31. I preached at Jenkins's Chapel on Heb. ii. 3. We dined and came on to Port's Ferry an hour after the setting of the sun.

Thursday, February 2. We crossed Great and Little Pedee; over the latter I crossed in a canoe. At Potato Ferry, a forlorn place, we were detained three hours. At Kingston Brother McCaine gave us a sermon, and I also gave an exhortation; we lodged at Richard Green's.

Saturday, 4. We came to Hullum's; a curious, fearful road we had — we hardly escaped miring several times. The simple-hearted poor people have built a house since I was here last. I gave them a sermon from 2 Tim. iv. 7, 8. After meeting we pushed on to Father Hullum's; dined and lodged with William Norton. Brother Benjamin Jones, who had come on Bladen Circuit about ten days back, died upon the

road, whether by fits, to which he was subject, or by drowning, we have yet to learn. He was a native of South Carolina, near to Georgetown; a pious, good young man of unblemished life; he had traveled five years, and has now gone to rest.

Wednesday, 8. We rode to Smithville, so called from General Smith; we rode thirty-three miles through the rain. We lodged at the Widow Douyer's, and were plagued with our horses breaking away.

Thursday, 9. Our horses were taken and brought to us. I preached at Smithville, and Brother McCaine also in a house in the town. This is the old Fort Johnson, at the mouth of Cape Fear River; it is partially rebuilt.

Friday, 10. We came to Brunswick, an old town; demolished houses, and the noble walls of a brick church; there remain but four houses entire. I preached at Miss Grimshaw's, on 2 Cor. iv. 5, and ordained Nathaniel Bell to the office of deacon. At Edward Sullivan's I found that the cold weather and hard labor of riding and preaching began to press me down.

Saturday, 11. At Rork's, at Town Creek, Brother McCaine preached; I also spoke, enforcing "Be thou faithful unto death, and I will give thee a crown of life." A late camp-meeting upon Town Creek has given a revival to religion amongst both whites and blacks. I thought I perceived intimations of this in my last visits. About the going down of the sun we came into Wilmington, faint and feeble.

Sunday, 12. We had nearly one thousand souls, to whom I spoke upon Heb. xii. 25.

Tuesday, 14. I preached on 2 Peter ii. 10–12.

Wednesday, 15. We set out and made Nixon's, at Top-sail.

Returning through Montgomery and Anson counties, in North Carolina, and Chesterfield, Kershaw, and Sumter, in South Carolina, Bishops Asbury and Whatcoat reached Charleston on Friday, the 28th of December, 1804.

Tuesday, January 1, 1805. We opened our Conference. I preached the ordination-sermon of four elders: James Crowder, Henry M. Gaines, James H. Mellard, and Hugh Porter. We had a sacrament and some singing and tears, but for want of more and closer exhortations there was nothing special done. The intendant of the city has forbidden our prayer-meetings with the blacks before the rising sun; nor must the evening meetings be held later than nine o'clock. The preachers are seriously occupied with the work of Conference, and they are countrymen, and do not speak boldly as they ought to speak; nevertheless I hope and believe real good has been and will be consequent upon the sitting of this Conference.

Tuesday, 3. We came off early and in haste, but have fallen short in our calculations of reaching Lumberton on the Sabbath-day.

Monday, 14. Lodged at Lumberton.

Tuesday, 15. We had a cold ride to Fayetteville. At the African meeting-house, I preached on Heb. x. 38, 39. I was invited to preach in the State-house, but it did not suit my mind at all. The object of our visit was a Methodist congregation and society. Home is home; ours is plain, to be sure, but it is our duty to condescend to men of low estate, and therefore I felt justified in declining the polite invitation of the Rev. Mr. Flinn to officiate in his meeting-house. I must take the road again. O what sweetness I feel as I steal along through the solitary woods! I am

sometimes ready to shout aloud, and make all vocal with the praises of His grace, who died, and lives, and intercedes for me. Brother Whatcoat preached at night; I added a few words, a sort of gossiping exhortation. On Saturday morning, 19th, we crossed North-east before sunrise, and to our own house to breakfast. Our chapel in Wilmington is elegant; sixty-six by thirty-six feet. Brother Whatcoat preached this morning.

Sabbath, 20. I preached on Titus xi. 14. Brother Whatcoat spoke in the afternoon. Our enlarged house was filled with both colors.

Monday, 21. Many attended our meeting, though the weather was severe.

Tuesday, 22. We came on to Top-sail.

CHAPTER XIII.

For us is prepared the angelical guard;
The convoy attends—
A minist'ring host of invisible friends—
Ready-winged for their flight to the regions of light,
The horses are come,
The chariots of Israel to carry us home.

(Charles Wesley.)

GEORGE DOUGHERTY was reared in Newberry District, near the Lexington line, in South Carolina, and the year of his birth, from the best *data* that can be obtained, was 1772. His parents were in moderate circumstances, and his early educational advantages, though better than those of many of his associates, were far from being what would now be called liberal. He began life as a teacher, and boarding with Mr. Reamy, opened a school in the Fork of Saluda and Broad rivers. In company with George Clark, who was in charge of Saluda Circuit in 1797, he attended the session of the South Carolina Conference held in Charleston January 1, 1798, as an applicant for admission into the traveling connection. He was received on trial by the Conference, and appointed to Santee Circuit; in 1799, to Oconee; and the two following years to Charleston. From 1802 to 1804 he was presiding elder of the Saluda District, and the two following years of the Camden District. Whilst on this last district his health declined rapidly, and at the Conference held in Sparta, Georgia, in 1807, he

took a superannuated relation. After Conference, he returned on a visit to his early friends in the Fork, and was warmly greeted and kindly cared for by them. While spending a few days with Mr. T. Ralls, the wife of the latter suddenly died, and Mr. Dougherty attended the funeral, and, as the last public act of his life, addressed the congregation. It was resolved, as a last resort, that Mr. Dougherty should try the effect of a voyage to the West Indies. He accordingly set out for Wilmington, in North Carolina, whence the ship was expected to sail, and on his arrival at that place, finding that the ship was likely to be detained for several days, he went to stay with a family, who regarded it a privilege to do every thing they could to minister to his relief and comfort. Captain Bingley, who had kindly offered him a free passage, called frequently to see him, fully intending to make the proposed voyage as comfortable to him as possible. But it soon became manifest that his disease (consumption) had made such rapid progress as to render it unsafe even to attempt to remove him to the vessel. He spoke of death and eternity with an engaging feeling and sweet composure, and manifested an indescribable union of confidence, love, and hope, while he said, "The goodness and love of God to me are great and marvelous as I go down the dreadful declivity of death." He died on the 23d of March, 1807, and was buried in the African Church in Wilmington, by the side of William Meredith, by whom the church had been founded.

Mr. Dougherty carried with him into the South Carolina Conference an unquenchable thirst for knowledge. To learn all that could be learned that would subserve his work as a minister of Jesus Christ was

his practical motto, and so intensely interested was he in particular in the study of the Hebrew language, and so successful withal, that the powerful workings of his mind, as his eye remained fastened to the page of the original, glassed themselves in his bright and transparent features. Many supposed that he shortened his days by intensity of thought and study. His mind, in its relation to the tabernacle which it inhabited, seemed like some mighty engine that makes the timbers of the vessel it is propelling tremble. He was far in advance of the period in which he lived in his estimation and advocacy of education, and the impulse which he gave to learning in the South Carolina Conference is felt to this day. There was nothing in his personal appearance that indicated the wonderful powers of this extraordinary man. He was about six feet in stature, his shoulders a little stooping, his knees bending slightly forward, his walk tottering, and in his whole appearance the very personification of frailty. He had lost one eye, after he reached manhood, by small-pox, and the natural beauty of a fair face had been otherwise dreadfully marred by the same disease. His costume was a straight coat, long vest, and knee-breeches, with stockings and shoes; sometimes long, fair-topped boots, fastened by a modest strap to one of the knee-buttons to keep the boots gently up; but in these little accomplishments Mr. Dougherty was sadly deficient. His intellect, however, was an orb of light upon which no perceptible shadow ever fell. His conceptions were perfectly clear, and his language always appropriate. If one listened to him long enough to apprehend his course of thought, his attention was sure to be enchained for the remainder of his discourse. His memory was

wonderfully prompt and retentive; every thing he had read or heard that could be made available in his holy calling was safely garnered for future use. His discourses, though delivered *extempore*, were well elaborated in his own mind, and his words seemed to flow forth as the effect of a constantly kindling inspiration. His voice was shrill and penetrating, and its tones were somewhat of a feminine type. His articulation was so distinct and perfect as to render it easy for the most distant hearer, in such large assemblies as were common at our early camp-meetings, to understand perfectly every sentence that he uttered. His sermons were admirably divided between the argumentative and the hortatory, and he was equally at home in the one as in the other. His supremacy as a preacher in his day was never disputed by any competent witness.

The following incident was related by the Rev. Dr. Flinn, of Charleston, himself one of the most eloquent men in the Presbyterian Church: The Doctor, in the early part of his ministry, was carrying forward, in a country church, an interesting protracted-meeting without help and quite exhausted. Mr. Dougherty passed through the neighborhood, and hearing that Mr. Flinn was in need of help, called upon him and tendered his services for a short time. Ministerial comity demanded that he should accept the proffered aid, but he did so regretting the necessity that seemed to be laid upon him. When the hour of service came, the Doctor conducted him to the pulpit and took his seat in a distant part of the church, fearing and rather expecting that his Methodist brother would make a grievous failure. Mr. Dougherty began the service by reading a hymn in a style of great impressiveness.

Then followed a prayer rich in evangelical thought, and altogether pertinent to the occasion. But the sermon was yet to come, and he was not relieved altogether of his anxiety, especially as the text that was announced required the skill of a master-workman. The Doctor said he actually turned his eyes downward to the floor that he might not see the ungainly form that rose up in the pulpit before him. The preacher, however, launched forth fearlessly into his great subject, "and in fifteen minutes," said the Doctor, "I found myself straightened into an erect posture, but absolutely enchained by a burst of eloquence, a mellow blaze of rich thought as rare as it was overwhelming; and to this day my recollection of that discourse places George Dougherty in the very front rank of American preachers. He filled my ideal of an able minister of the New Testament."

A similar incident occurred at the General Conference in Baltimore in 1804. It was announced that the Rev. Mr. Dougherty was to preach at a certain church that night, but who was Mr. Dougherty? Nobody knew him; it was only known that he was a delegate from South Carolina. The hour of service came at last, and with it a very large congregation. The members of the General Conference were out in great force. "I was there early," said an old preacher, giving his experience of that night's work, "and took my seat convenient to the pulpit. The congregation was waiting for the preacher, and all eyes were directed to the door through which he was to enter. Now I saw a fine-looking man enter and advance toward the pulpit. That's the preacher; but no, the stranger took his seat in the congregation; and several times I was thus disappointed. At length I saw a

tall, gaunt, one-eyed man, in rather shabby dress, enter and walk up toward the pulpit, and to my astonishment the awkward stranger entered it and went through all the motions preparatory to preaching. Mortification succeeded to astonishment. Is it possible that this fine congregation is to be bored and mortified by this awkward, blundering backwoodsman? At length the preacher arose. The whole congregation seemed disappointed, and there was an almost universal hanging of heads. The preacher proceeded to read his hymn, and there was something hopeful in that part of the performance. He prayed, and I felt that there was more in the preacher than I had supposed. He proceeded to his text and the sermon, and a few minutes sufficed to raise every head and fix every eye. Meanwhile the preacher advanced in his discourse, rising higher and higher, till he carried the congregation, as it were, by storm."

Mr. Dougherty lived at a time when the Carolina and the Charleston public especially was easily excited by any public reference to the subject of slavery, and Methodist preachers were objects of suspicion and dislike. This arose from the insane zeal of some of the early preachers on that subject. The course of Dr. Coke had been particularly influential in producing this state of feeling. It is not strange, therefore, that a few injudicious remarks made in one of the Charleston churches by a transient Methodist preacher, probably misrepresented or misunderstood, should have produced some excitement. A company of wild and reckless young men went to the Methodist meeting-house, determined to give the offending preacher a taste of mob law, but, mistaking their man, they seized Mr. Dougherty, and dragged him to the pump,

when they turned a continuous current of water upon him till he was well-nigh drowned; and probably but for the resolute interference of a heroic woman, Mrs. Kugley, his death would have been soon accomplished. But this noble woman rushed into the midst of the mob, and gathering up the folds of her gown with both hands, stuffed it into the spout of the pump and stopped the flow of water. The cool daring of this act seems to have completely astounded the mob, who let Mr. Dougherty go; and the good woman, to whom he owed his deliverance, had him taken to a place of safety and properly cared for. But although his persecutors did not succeed in making an end of him that night, yet it is probable that the treatment then received resulted in fastening upon him a disease of the lungs which ultimately carried him off.

His remarkable skill as an impromptu preacher is strikingly illustrated by the following incidents: At one of the early camp-meetings, held some distance below where Anderson Court-house now stands, the congregation was immense—Baptists, Presbyterians, and Methodists being encamped on the ground, and all three of these denominations being represented in the pulpit. Messrs. Bennett and Dougherty were appointed to occupy the stand on Sabbath, and to follow each other without intermission. Mr. Bennett opened with a discourse on Rom. viii. 29, 30, and from the text advanced the peculiar doctrines of Calvinism. Mr. Dougherty followed with a discourse on the same text. After a clear exegesis in correction of the erroneous interpretation and misapplication of the passage, he advanced in thunder-peals the doctrine of a free and full atonement, and urged, with prodigious energy, an immediate compliance with the conditions

of salvation. The power of God came down, and one universal cry for mercy was heard all through the vast concourse of people. Some fell prostrate on the ground; others, rising to fly from the scene, fell by the way. Hundreds were crying for mercy all over the encampment, while the rejoicings of heaven-born souls and the shouts of victory over the powers of darkness were heard all through the crowd and surrounding grove. At the close of the sermon Mr. Dougherty turned to Mr. Bennett, and, with uplifted hands and streaming eyes, begged him, in God's name, always to preach a free and full salvation by grace through faith. The scene, said George Clark, who was an eye-witness, was overwhelming, and beggared all description.

At a camp-meeting held in Darlington District, in 1805, the assembled rowdies perpetrated enormities over which it is necessary, even at this distant day, to draw a veil. On Sunday, when fully reënforced and roving about in a large pine-forest which surrounded the tents, it came to pass, under the preaching of the Rev. James Jenkins, famous through all the country for having a stir and a shout, that a lady in the congregation began to praise God aloud. From every point of the compass they came thundering into camp with the tramp of a herd of buffaloes, thus producing a scene of the utmost tumult and confusion. The lady had by this time become quiet, and every thing seemed to indicate that the time had come for Mr. Dougherty to launch a thunderbolt. He accordingly arose and said: "I desire very much to engage your attention for a short time; and as I am aware of your impatience, I propose, as a sort of compromise with you, to waive all the usual introductory services and proceed directly to my discourse." He then an-

nounced for his text Mark v. 13: "And the herd ran violently down a steep place into the sea, and were choked." He commenced with some striking remarks upon the general policy of Satan, showing that he cared not what means he used for the accomplishment of an object if they might only prove successful. Thus, when he was dislodged from a man, he was well satisfied to enter swine, if by so doing he could prejudice men against Christ. In this maneuver he was in the instance here recorded very successful. But, said the preacher, let us consider the text in the order of the thoughts which it suggests: First, we will notice the herd into which the devils enter; secondly, the drivers employed; and thirdly, the market to which they are going. Never, perhaps, was effort made under similar circumstances that equaled this. It was pertinent, awful, loving, scathing, and unique. It was the attack of a master-mind in a last resort, and was entirely successful. He swept along his pathway like a blazing comet, drawing such life-like pictures of vice and diabolical intrigue that the miserable creatures before him seemed spell-bound; though they were all standing, scarcely a man among them broke ranks. When he reached his imaginary market with them, the end of an abandoned life, of a dark and soul-destroying course of wickedness, the picture took on such an appalling hue that an involuntary shudder came manifestly over the vast audience; they seemed actually to see them, in successive columns, disappearing from mortal view and sinking into the everlasting abyss. The most stout-hearted sinners present seemed overwhelmed with amazement, and when the preacher closed they left in wild confusion, and were soon *en route* for home.

In 1807 George Dougherty attended the last Annual Conference in which his voice was ever heard on earth. At this Conference he brought forward, and by his earnest advocacy triumphantly carried, the resolution which fixed the sentiment of the South Carolina Conference true to obligation and duty for all time to come: "If any preacher shall desert his station through fear in time of sickness or danger, the Conference shall never employ that man again." George Dougherty had no equal in his day among his own brethren, and it is questionable whether he had any superior anywhere whose career as a preacher extended only through nine years. But God, who endowed him with such noble faculties, saw best that he should pass over only a brief segment of the sphere of human life, and then sink into his last slumber amidst the soft and mellow light which meets a good man on the verge of life.

James Russell.

James Russell was born in Mecklenburg county, North Carolina, as nearly as can be ascertained, in 1786. He was admitted on trial in the South Carolina Conference in 1805, when he was about eighteen or nineteen years of age, and appointed to Bladen Circuit; in 1806, to Great Pedee and Georgetown; in 1807, to Sparta; in 1808, to Appalachee; the two following years to Little River; in 1811, to Louisville; and the three following years to Savannah. In 1815 he located on account of impaired health, and engaged in merchandising at Vienna, in Abbeville District, and thus involved himself in financial embarrassments from which he was extricated only by death. He died at Dr. Meredith Moon's, in Newberry District, on the 16th January, 1825. A few days before his departure his

friends thought that he was much better, and expressed the hope that he might be able to preach on the next Sunday. "Before next Sabbath," said Russell, "I shall be in paradise."

In person, Mr. Russell was of ordinary stature, and perfectly symmetrical form; had a well-developed head, keen blue eyes, dark hair, prominent cheek-bones, a nose slightly aquiline, and a rather large but handsome mouth. His voice was highly musical, and admirably adapted to effective speaking. In original powers of mind he had no superior. His perceptions were clear as the light; his imagination glowing and fertile even to exuberance, and his power of reasoning such that it was a rare thing that he left it to the choice of his hearers whether or not to receive his conclusions. His temperament was unusually sanguine, making him confident where others would doubt, and resolute where others would falter. As a minister, his zeal seemed to have no limit; the conversion of the world was the great object upon which his thoughts, his desires, his exertions, were concentrated. He began to preach without the semblance of an education—scarcely able to read or spell—trusting entirely to his native powers and the grace of God, and his circumstances after this were by no means favorable to a high degree of intellectual culture. But his desire for knowledge of every kind was so intense as to render it impossible for him to lose any opportunity for attaining it; he made himself a well-informed man, and there was nothing in his appearance to indicate his entire lack of early advantages. The secret of Mr. Russell's power in the pulpit, said one of his brethren in the ministry, was this: "He copied no man—he was a perfect original—and he was pre-

eminently a Holy Ghost preacher." He not only interested the common and lower classes, but persons of the highest culture and refinement; all seemed alike captivated and entranced by his well-nigh matchless proclamation of the gospel. No one of his contemporaries, and perhaps no one who has succeeded him, did more than he for the promotion of Methodism in the South Carolina Conference. Like the Apostle Paul, he was never without auxiliaries. From ten to twenty of his brethren would not unfrequently accompany him; some for five, some for eight, and some for ten days on his circuit, and as one set would retire and go home, another set would fall in and take their places. These were persons distinguished for their flaming zeal, and were denominated by Mr. Russell his "regular soldiers." It was a rare thing that he ever had to experience the depressing effects of preaching to a small congregation. It was not uncommon for people to come ten, fifteen, and even twenty miles to hear him; and when thus he preached to an immense multitude—perhaps in a strain of terror that seemed almost to make the world of despair visible; perhaps in a strain of melting tenderness or thrilling rapture that placed his hearers beside the cross or at the gate of heaven—hundreds have been seen, almost as if by an electric shock, to be thrown into a state of violent agitation and crying to God for mercy. Thousands were converted under his ministry, and living witnesses rose up on every side to testify, by an exalted Christian character, the genuineness of the work in which he was so prominent an actor and leader. "It was only eighteen months before his dissolution," says Dr. Olin, "that I became acquainted with him, and occasionally had the happiness to hear him preach.

He was already the prey of fatal disease, and a weight of misfortune, such as rarely falls to the lot of mortals, had bowed down his spirit. Whenever I expressed what I always felt, the highest admiration of his original genius and irresistibly powerful preaching, I could perceive sadness gathering upon the brow of the old Methodists, as they exclaimed, "Ah, poor Brother Russell! he preaches well, very well, and it is long since I heard such a sermon before. But he is no longer what he used to be. You should have heard him fifteen years ago." It is certain that the preaching of Russell, fallen as he was from the strength of his manhood, made an impression upon me such as has seldom been produced by another. Perhaps he had lost something from the vigor of his action and the pathos of his exhortation. The vividness and luxuriance of his imagination might have been withered in the furnace of suffering; but the strong distinguishing features of his original mind, his shrewdness of perception, his urgency of argument, his inimitable aptness of illustration, his powers of rapid and novel combination, were unimpaired. A leading excellency in his preaching consisted in his peculiar felicity of expression. His style was always adapted to the genius of his congregation. Not that he was such a master of language as to be able to rise and fall with the ever-varying intellectual standard of his auditory, but whilst his choice of words and construction of sentences were seldom displeasing to a cultivated ear, they were always level to the capacities of plain, unlettered men. His rhetoric as well as his logic was that of common life. For both he was much indebted to books. Reading had disciplined his mind and purified his taste; but it had left no other vestiges

upon his public performances. The rich treasures which he gathered from various quarters were all subjected to the crucible. He gave them no currency until they were recoined and acknowledged the impress of his own intellectual sovereignty. I have often heard the example of Russell alleged in support of the opinion that extensive learning is not only unnecessary to a Christian minister, but is really a drawback upon his usefulness. This doctrine, taken in the gross, is eminently false. It is a heresy in religious metaphysics which has blighted the fair prospects of many young preachers. But if the assertion means only that learned words and puzzling criticisms are egregiously out of place in the pulpit, its correctness is established by a multitude of examples, living and dead, which prove clearly that a man may be at once a very great theologian and a very worthless preacher. What business have any except scholars with classical allusions and well-balanced antitheses? The common mind is keen-sighted to discern the truth, and mighty to digest the matter of an argument. But its reasoning processes are short, abrupt, and inartificial, and it has neither patience nor skill to comprehend the elaborate niceties with which many divines continue to fetter the energies of the gospel and to veil its simple luster. What has been said of Mr. Russell's language is equally applicable to his illustrations. He abounded in metaphors, and no man made a better use of them. His object was always to illustrate and enforce his sentiments, never to bedizzen them with finery. Nothing could exceed the efficiency or the simplicity of his rhetorical machinery. His manner was to conduct his hearers into the midst of scenes with which they were daily conversant, and then to

point out the analogy which existed between the point he would establish and the objects before them. His comparisons were derived not only from rural and pastoral scenes, whence the poets gather their flowers, but from all the common arts of life, from the processes and utensils of the kitchen, and the employments of housewifery and husbandry. The aptness and force of his metaphors always atoned for their occasional meanness, and it was apparent to all that they were dictated by a shrewd acquaintance with the human heart. Their effect upon the congregation was often like that of successive shocks of electricity. I once heard him preach upon the opening of the books at the final judgment, when he presented the record of human iniquity in a light so clear and overwhelming that the thousands who were listening to him started back and turned pale, as if the appalling vision had burst actually upon their view. Russell's whole character was one of scriptural efficiency, and he valued no qualification of mind or body any further than it tended to the salvation of souls. His eye seemed to be fixed upon the examples and successes of the first preachers of the gospel, upon the events of the day of Pentecost, upon Peter's sermon to the centurion and his family, upon the conversion of the eunuch and the jailer. He looked for a renewal of these scenes under his own ministry, and whenever he preached the cross he expected the Holy Ghost to give efficiency to the word. If this spiritual assistance was sometimes withheld, he seemed disappointed and humbled, as if he had not only failed in success, but in duty. To a deep sense of the weakness of human exertions, and their utter dependence on God for all success, he united the strongest confidence in the strenuous and skillful

use of means. They led him to cultivate the knowledge of the heart as more valuable than any other. He observed carefully the phenomena it is wont to exhibit under the diversified operations of divine grace, and long experience had rendered him so thoroughly master of the important science that he often determined, by the expression of the countenance, with most astonishing precision, what were the internal exercises of the soul. The eye of the hearer was his guide, and whenever he perceived that the time was come to strike home to the conscience, or to pour dismay upon the stubborn heart, or to address the penitent in words of consolation, he did not hesitate to leave his proposition half discussed and press on to the issue. He would carry on the mind in the train of his masterly and original reasoning, or overawe it by the high authority of the Scriptures, which he linked together text to text into an argument of irrefragable strength, and then, just at the moment when unbelief is vanquished, and before the powers of darkness have rallied to the conflict, would he rive the heart with the loud and thrilling accents of his voice, and direct its wandering destinies to the cross of Christ. If he was powerful as a preacher, he was mighty as an intercessor. Indeed, it was in the closet that the holy flame of his devotion was kindled. There his heart learned to glow with the conquering zeal which blazed forth in the pulpit, and there he wrestled with the angel of the covenant and obtained the power which he wielded so successfully over the human heart. And when he kneeled in the midst of weeping penitents, to order their cause before the Lord, he indeed ceased to be like other men. He asked, nothing doubting, and he received. The trophies of pardoning love

were multiplied around him. Hope seemed to be lost in assurance, and faith in certainty. In the nearness of his communion with God he discovered a compassion so ready and earnest to save that he asked for the exercise of it with an assurance which often seemed presumptuous to ordinary Christians. But his sacrifices were well-pleasing in the sight of God, who gave to his prayers and his preaching a degree of success seldom witnessed since the time of the apostles. Several thousand souls were given to him within the South Carolina Conference as the seals of his ministry and the crown of his eternal rejoicing.

Lewis Myers.

Lewis Myers was born at Indian Fields, in Colleton District, South Carolina, on the 7th of May, 1775. He heard Henry Willis preach in 1786; also Isaac Smith and others, who in succession traveled the Edisto Circuit, and was often much affected under the word. In 1795 he became private teacher in the family of Jacob Rumph, and at the end of five months opened a school near Judah's Meeting-house, where he regularly attended on preaching days, taking his pupils with him. He was received into the membership of the Church by Tobias Gibson, then in charge of the Edisto Circuit, on the 7th of May, 1796, and on the 10th of August, in class-meeting, after Enoch George had preached, and while Mr. Gibson was examining the class, he felt such manifest influence of divine grace upon his heart as to

> Assure his conscience of her part
> In the Redeemer's blood.

He resolved to devote himself to the ministry of the gospel, and received from Mr. Gibson a license to

exhort, which he used sparingly. Feeling the need of a higher degree of intellectual culture in order to the more successful prosecution of his work, he became a student in Succoth Academy, near Washington, in Georgia, then under the superintendence of Hope Hull. Having gone through a course of study in that institution, he was admitted on trial in the South Carolina Conference in 1799, and appointed to the Little Pedee and Anson Circuit; in 1800, to Orangeburg; in 1801, to Bush River and Cherokee; in 1802, to Broad River; in 1803, to Little River; in 1804, to Ogeechee; in 1805, to Bladen; in 1806, to Charleston. The three following years he was presiding elder of the Saluda District; from 1810 to 1814, of the Ogeechee District; from 1814 to 1818, of the Oconee District. The two following years he was stationed in Charleston. From 1820 to 1824 he was presiding elder of the Edisto District; in 1824, stationed in Georgetown; from 1825 to 1829, was supernumerary, after which he took a superannuated relation and settled, and opened a school at Goshen, in Effingham county, Georgia. In March, 1847, he became paralyzed, and his naturally vigorous intellect suffered an almost total eclipse. Even after his body and mind both became thus a wreck, his heart evidently still clung with all the tenacity of which it was capable to that dear and blessed cause to which the energies of his life had been given. He died on the 16th of November, 1851. Mr. Myers was not specially attractive in his personal appearance. He was not very tall, but was what is commonly called chunky. His head was rather large, and his whole appearance and manner indicated what he really was—a plain, straightforward, earnest Christian man. As a preacher, he took

high rank among the more useful laborers of his day. He was not a highly popular preacher; his discourses were not constructed according to set rules, but were rather a collection of wise, pithy, practical, and pious remarks, flowing naturally, but without much respect to order, from his text. His gestures were not abundant, but they were forcible, striking, and highly appropriate, and whoever failed to pay due regard to these motions of head and hand was sure to lose the full force of his energetic and earnest words. He was not what is called a revival preacher, but he was wise to build up and confirm the Church in the doctrines of the gospel, and in the practice of Christian godliness. There was sometimes a degree of quaintness in his style of address that could hardly fail to provoke a smile.

On one occasion, at camp-meeting, it devolved on him to make the usual collection for the support of the gospel on the circuit, and a portion of his address was on this wise: "You ought, every one of you, to give to this collection. These traveling preachers go all over the country trying to reform the people and make them good citizens; therefore, every patriot, every lover of the peace and good order of society, ought to give. The Baptists and Presbyterians ought to give because they are largely indebted to the labors of these same preachers for the building up of their churches. And, finally, you all ought to give, unless it is the man who prays, 'God bless me and my wife, my son and his wife—us four and no more.'"

At the Conference held in Camden, January 21, 1811, a question arose on the election to deacon's orders and admission into full connection of a young preacher who had traveled for two years as helper to

William Gassaway, and against whom there was not the shadow of an objection but that he had married a wife who was in all respects a suitable person and of an excellent family. Mr. Gassaway warmly espoused the cause of the young brother, and urged with great force in his behalf the authority of 1 Timothy iii. 12; but Mr. Myers carried the Conference against him with the following characteristic speech: "A young man comes to us and says he is called to preach. We answer, 'I don't know.' He comes a second time, perhaps a third time, even a fourth time, saying, 'A dispensation of the gospel is committed unto me, and woe be to me if I preach not the gospel.' Then we say to him, 'Go and try.' He goes and tries and can hardly do it. We bear with him a little while and he does better. And just as we begin to hope he may make a preacher, lo! he comes again to us and says 'I must marry.' We say to him, 'If you marry, you will soon locate; go and preach.' 'No, I must marry, I *must* marry.' We say to him, 'A dispensation of the gospel is committed to you, and woe be unto you if you preach not the gospel.' 'But no,' he says, 'I must marry.' And he marries. It is enough to make an angel weep."

Mr. Myers was a great economist in respect to both time and money. He rose at four o'clock in the morning, and was busily and usefully employed the whole day. His pecuniary expenditures also were regulated by the strictest regard to economy. He never spent a dime unnecessarily; and though it was not possible to make large accumulations from the salary which Methodist preachers then received, yet by rigid economy he had acquired enough to settle himself snugly on a little farm when he was compelled to retire from active

service. Still he was far from being penurious, and never hesitated to respond liberally, according to his ability, to the claims of any good object that might present itself. During his latter years he used to attend the annual sessions of the Conference to which he belonged, and deliver an address to his brethren designed to quicken their zeal in the great work to which they were devoted, and especially to guard them against any departure from the ancient landmarks as identified with the faith of their fathers. There was no sort of drudgery which promised good to the cause of Christ to which he was not ready cheerfully to submit. When he was presiding elder of the district which included the city of Savannah, where the Methodists then had no church-edifice, Mr. Myers resolved to make a vigorous effort to build one and succeeded. He passed through the rural portion of his district begging in aid of the enterprise from door to door. On one of these begging trips which were performed mostly on foot, he came toward night-fall to the house of a gentleman whose name was a synonym for the most generous hospitality. He knew the house and family well, for they had often made him welcome, and he consequently felt himself at home. The traveler was dismissed to his room at an early hour, but the next morning the servant reported that the bed had not been occupied during the night, unless Mr. Myers had made it up before he left his chamber. When he was called upon to explain the mystery, "O," said he, "I must confess my faults—I knelt down to say my prayers, and I was there in the morning."

In the latter years of his active itinerancy he used an old sulky—the seat resting on the shafts, with no springs to break the severity of the jolts of which

rough roads would always afford a plentiful experience. He drove a sorrel horse that generally moved as deliberately and steadily as his master was wont to do. One day as he was jogging along over a certain causeway in South Carolina—the road being perfectly straight and level for a mile or more—a friend of his, with whom he often lodged, spied him at a considerable distance, and resolved to have some amusement at the old gentleman's expense. So taking his position by the road-side, he waited till Mr. Myers was just about to pass, when, stepping out and seizing his horse's bridle, he said in a stern voice, "Deliver your money!" The good man waked up as from a profound reverie, began to beg the robber to let him pass, as he had appointments ahead, and time was precious; but the robber seemed inexorable and the only response to all his pleading was, "Deliver your money!" So he began reluctantly to pull out his pocket-book, whereupon the robber exclaimed, "Why, friend Myers, don't you know me?" And then for the first time he discovered that it was his friend Solomons, at whose house he had often lodged.

On the whole Lewis Myers may well be regarded as one of the leading pioneers of Methodism in the South Carolina Conference, and has left behind him a name that deserves to be kept in enduring remembrance.

Reddick Pierce.

"My venerable brother," says Dr. Lovick Pierce, "was born in Halifax county, North Carolina, September 26, 1782, and died in Barnwell District, South Carolina, July 24, 1860, at the residence of Jacob Stroman, Esq., not many miles from the place on which we were reared. My father removed from North Caro-

lina about 1786, I think, and settled on a section of land lying on Tinker's Creek, located by himself, after pitching his tent on it only as a new-comer. On this lot of land my brother and myself were raised up. The family moved to Georgia in 1804, but we remained in South Carolina. My brother devoted his time pretty much to preaching; I mine to a small school as teacher; both of us looking to the itinerancy with anxious solicitude. And in December, 1804, in Charleston, we were admitted on trial in the Conference, both of us on the same day and hour. And of this class I am the only survivor.

"Of our early days, a few things must be said. There was no open religion in my father's house, but religion was reverently recognized by our parents; so that although we grew up without the benefit of religious example, we did have the benefit of religious indoctrinations of mind. There was very little preaching in our region, and what there was was badly suited to the condition of sinners, until 1799. That year our portion of the district was included in the old Edisto Circuit, and in those days a circuit was a circuit. James Jenkins and Moses Matthews, were the pioneers of Methodism in that portion of Barnwell then known as the Three Runs. As a great favor, they were allowed to preach at my uncle Lewis Weathersby's house, about a mile from my father's. My aunt Weathersby had imbibed a love of Methodism in North Carolina, before her removal, and hailed their coming among us as a blessing. My father despised the race with bitterness. My mother, I think, like her sister, had a liking to Methodism. But not one of our family ever attended a Methodist service until August. Then my brother and myself obtained leave

to go and hear a Methodist preacher. We went, and James Jenkins was the preacher. His text was, 'Happy is that people that is in such a case; yea, happy is that people whose God is the Lord.' This was the first time we ever heard the gospel preached, with the Holy Ghost sent down from heaven. Its truth entered both of our hearts, and that very day we both resolved on leading a new life. But the purpose, as far as it affiliated with Methodism, was unavowed. But then and there commenced our life of prayer. We did not join the Church until the summer of 1801, under the care of John Campbell and Thomas Darley. Then, within three weeks, all the family who were old enough united with the little church.

"In 1802 we had for our preachers Hanover Donnan, Thomas Darley, and Hugh Porter. This year we had built a meeting-house very near my father's residence. Brother and myself professed religion. He commenced exhorting sinners to repentance right away. During this year we were both appointed leaders, and licensed to exhort. Here commences the useful ministerial career of my honored brother. No one knew him as well as myself. And I now say of him that a purer Christian never lived. His whole religious life was a rich development of the most guileless devotion to God and his cause and kingdom.

"His entrance upon calling sinners to repentance was in conjunction with the first appearance of the marvelous signs that ushered in the great revival in the early part of this century. My brother's voice was melodious. His heart was warm with the love of Christ, and of sinners for Christ's sake. His faith in God and his word was simple and assuring. In those days, in all that country around us in which my broth

er had done all his frolicking, I never knew him to make an ineffectual effort. I myself saw on one occasion, under one of his exhortations, eleven sinners fall from their seat—from one seat—on the ground, crying for mercy. And this was but a remarkable instance of a common occurrence, especially under his overwhelming appeals.

"I will mention one remarkable evidence of the Divine design and presence in these supernatural influences. As these religious phenomena were coincident with Methodism in that region, and as Methodism was a foredoomed heresy, this business of falling, of getting converted in a few hours, and rising up with the assurance of pardon, and shouting, were all pleaded against us as proof good enough that we were false apostles—deceitful workers, transforming ourselves into the apostles of Christ. There was a small Baptist church about three miles from ours. Some of its members had become rabid in feeling against the new religion; regarded it as a devilish necromancy; called it wild-fire; but the most familiar figure was fox-fire. We Methodists, indifferent to such abuse, determined to omit our next class-meeting, and attend the monthly Baptist meeting. So we did, all of us, on Saturday. The good old pastor preached, and, as his wont was, opened the way to receive experiences by asking if there was any one in the house that had any thing to say for the Lord. My brother, always having something to say, and not being well posted on the order of the meeting, arose and commenced one of his soul-stirring exhortations, and in half an hour the floor was almost covered with the fallen, and during the afternoon many found peace in believing, and such a shout was never before heard in any meeting among us. The

old pastor stood in the midst and wept and praised, and said he felt as if the 'big end of his heart was uppermost.' We never doubted but that God did this to set his mistaken people right. We heard no more of wild-fire, nor of fox-fire.

"*Our Parallel Race.* My first circuit, in 1805, was Pedee and Lynch's Creek, South Carolina; my brother's, Little River, Georgia. My second was Appalachee, Georgia; my brother's, Sparta, Georgia. My third year was in Augusta, Georgia; my brother's, in Montgomery, North Carolina. My fourth year was in Columbia, South Carolina; my brother's, in Augusta. My fifth year, was presiding elder of Oconee District; my brother's, in Columbia, South Carolina. This year we were both married—I in Greene county, Georgia, on Thursday evening, and he on the Sunday following—without any knowledge of each other's design; for in those days no one left his work on errands of mere friendship. In 1810 my brother was presiding elder on the Saluda District. This year his health so far failed him that he took a superannuated relation, and in 1812 he located, settled a farm in Fairfield District, where, with great odds against him, but God with him, he did much to plant and build up Methodism.

"His next removal was to Mt. Ariel, to educate his children. In these years his deafness increased to such a degree that he became unable to do any thing as a regular pastor, and he was used only as a helper, or as a supply. He was always ready to labor up to the full measure of his ability. I do not know the time of his reädmission into the South Carolina Conference, but am happy in knowing that he died an honored member of that body.

"My brother was more utterly deaf than any one I

ever knew. For many years he never heard any thing that was said in preaching; but he always attended. Many years ago, at a camp-meeting near Charleston, seeing him in great weakness go to the stand, at every hour, I said to him, 'Brother, why do you weary yourself to go every time to the stand, seeing you cannot hear a word?' To which he replied, in his own emphatic way, 'I go to fill my place, as every good man ought.'

"My brother by nature was a great man. In his mind could be seen, projecting out, the evidence of a clear, logical philosophy. Even without the benefit of early education, and aided only by original genius, and such assistance as a self-sustained mind could command, I doubt whether any one ever heard him argue a point in polemic theology confusedly. He was in his own way a great and a powerful preacher.

"My brother had many trials and troubles, privations and sufferings. But all these he bore, for a little over sixty years, with a Christian heroism unsurpassed by that of any fellow-pilgrim of his day. His faith entered into God with a firm hold at first, and never faltered in all his long life. He was uncompromising in his views of right and duty. He was incorruptible.

"I claim nothing for him above what constitutes a good man, but simply all that does. He had infirmities, of course. But I never knew him to mar the symmetry of his godliness by an invasion of it in all my days of intimacy with him. After the death of his wife and the dispersion of his children by marriage, he became a lone traveler, a very pilgrim, to Zion bound. He made annual visits to his children; visiting by the way many old friends, and preaching as he was able. But he made his home for the last

twelve years with his hospitable friend Stroman. In this good brother's ample mansion, and ampler heart, he found all that life needed, and all that kindness could bestow. Here he spent his last days, as the honored guest of a noble and generous family. Upon Brother Stroman and his family I devoutly ask Heaven's richest benedictions. They did more than give a cup of cold water in the name of a disciple. They will not lose their reward.

"I forbear to write. The record of my brother is all good. South Carolina owes his memory much. He did her good all the days of his life. He loved her soil, and her citizens. Let him sleep sweetly in her earth. My brother was really a worn-out vessel. He did not die so much of disease as of the wear of life's tired wheels. Some of his passage over life's stormy ocean was rough and billowy; but he entered his final port on a calm and lovely evening, without a cloud over his setting sun, or a pang in his bosom. All I wish is to be as well fitted to die as I believe he was, and to leave a name as free from discount as he has. Of my father's sons, I only am left, and am passing away."

CHAPTER XIV.

I collected the small remains of strength I had to read and hear read my manuscript journals; I could send them to England and get a price for them, but money is not my object.

(Francis Asbury.)

WE came into South Carolina on Friday, October 25, 1805, and lodged with Captain Edwards; and on Saturday, at Staunton's (Staunton's Ferry), on Saluda River, Greenville District, we were at home.

Sabbath, 27. At Salem I preached upon Hos. x. 12.

Monday, 28. We proceeded on our way to Georgia, winding along some crooked paths through Pendleton District to Eliab Moore's, upon Rocky River: night came on, and we missed our way into the plantation; I walked up a hill, and called for help, and was relieved. We crossed Rocky River four times on Tuesday, and came to Mr. Dunlap's. Wednesday morning we rode twenty miles for our breakfast, at Petersburg. We lodged with John Oliver. Joseph Crawford preached two evenings.

Sunday, November 24. I preached in Augusta.

Monday, 25. I bore up for South Carolina, and came to Barnwell Court-house: I was kindly entertained by Mr. Powers.

Tuesday, 26. We reached Jacob Barr's.

Wednesday, 27. We reached Mr. Perry's; and next day came into Charleston. From Augusta one hundred and fifty miles—heavy rides, and weary men and

horses. I was under some dejection of spirits. I have lately read the Life of David Brainard—a man of my make, such a constitution, and of great labors; his religion was all gold, the purest gold. My eyes fail; I must keep them for the Bible and the Conferences.

South Carolina—Friday, 29. Engaged in closet exercises. I do not find matters as I wish: one preacher has deserted his station; and there are contentions amongst the Africans.

Saturday, 30. My soul is deeply oppressed with a heavy sea of troubles.

Sunday, December 1. "Still heavy is my heart; still sink my spirits down." At Cumberland Street Church I spoke upon Rev. vii. 13–17. My two general heads of discourse were, (1) The gracious although afflicted state of God's people in this world; (2) The glorious and happy state of the righteous in heaven. Our lower floor was nearly filled with communicants, white and black. Do they all indeed "discern the Lord's body?" It will never do for me to record all I fear, hear, and think. At Bethel Church I took for my text Rom. xii. 9–12. I observed that the text contained evangelical Christian duties, privileges, promises, and marks, by which we might judge of ourselves as Christians. That if these marks, and this experience, were not upon us and in us, we could not be Christians. Within twenty years I have visited this place, going and returning, at least thirty times.

Saturday, 7. Since Monday, amongst other occupations, I have been employed in reading one thousand pages of Mr. Atmore's Memorial, and Mr. Wesley's Journal: these books suit me best—I see there the rise and progress of Methodism. I met the mem-

bers of society, white and black, in small companies in our own house. I gave my advice as to temporals. I recommended the painting of the new, and the enlargement of the old church to eighty feet by forty; to enlarge the preacher's house, and to buy another burying-ground. Besides praying regularly after every meal in our own house, I am obliged to go through this exercise many times, daily, with the poor negroes. I feel that I want to go hence, but not until my God and Guide gives me liberty. I wait to know his will about going to Georgetown, two hundred and thirty miles, before the Camden Conference. I wrote a letter to Mr. Atmore, advising of affairs of the society and of my own; and counseled him to pursue the good work he is engaged in, and bend all his strength to the Memorial.

Sunday, 8. I was in great heaviness through manifold temptations; yet I preached in Cumberland Street in the morning, and at Bethel in the afternoon. I was happy, and had great openings. I fear, sometimes, that my commission will wear out amongst one description of people here. Religion of a certain kind must be very valuable, since we spend so much to support it. There must be a prodigious revival in the Independent Society—a building of theirs will cost fifty, or perhaps one hundred thousand dollars: there is a holy strife between its members and the Episcopalians, who shall have the highest steeple; but I believe there is no contention about who shall have the most souls converted to God.

Monday, 9. Reading and receiving all visitors who came to our house, with counsel and prayer, from room to room, with white and black.

Tuesday, 10. We have goodly weather. God, by

his Spirit and his providences, tells us we must set out to-morrow for Georgetown. I doubt if in Charleston we have joined more than one hundred and seventy-eight members of the fair skin in twenty years· and seldom are there more than fifty or sixty annually returned: death, desertion, backsliding: poor, fickle souls, unstable as water, light as air, bodies and minds!

Wednesday, 11. We rode to Monk's Corner, and lodged at Mr. Hatchett's.

Thursday, 12. We pursued a blind road to the ferry. We came on to Murray's, and continued along to Mr. Coleman's, a German. Next day we reached Rembert Hall. We had hot weather—man and beast felt the burden.

Saturday, 14. I committed the remains of Abijah Rembert to the dust. He was sixty-two years of age, the last sixteen years of which he had been a member of society. He was visited by and greatly blessed under the word at camp-meeting: in his last illness he was patient, happy, and confident: he died in the Lord.

On the Sabbath-day I preached a funeral-sermon for Abijah Rembert. There is a revival in the society here; so much for camp-meetings. I am now in the fortieth year of my labors in the ministry: thirty-four years of this time have been spent in America, counting from October 28, 1771, to October 28, 1805.

On Christmas-day I preached at Rembert's Chapel; my subject, from 1 Tim. iii. 16, "Without controversy, great is the mystery of godliness," etc. 1. I gave a pastoral introduction; 2. A brief explanation of godliness—the knowledge of God in Christ Jesus; confidence in God; love to him; fear of offending him. To this were added a few thoughts on the six

cases in the text. It was not a pleasant season: Christmas-day is the worst in the whole year on which to preach Christ; at least to me.

George Dougherty informs me that the wife of John Randle, upon Pedee, (known by the name of Dumb John), died in great peace and joy, after a thirty years' profession of religion amongst the Baptists and Methodists: safe anchorage; clear gains! But I have similar accounts from various parts; my soul triumphs in the triumphant deaths of these saints. Glory be to God!

Thursday, 26, I rested and read; and on Friday rode into Camden. I was favored with a number of letters giving accounts of revivals of religion. Saturday, employed my pen. Sabbath-day I preached.

Monday, 30. We opened our Conference.

January 4, 1806. We closed our Conference in great peace and order: no murmurs about the stations from preachers or people. Since we came here we have had twenty-six sermons; one of which I preached upon 1 Tim. iv. 12: "Let no man despise thy youth." Brother Whatcoat ordained the deacons. We see no immediate fruit of our labors; but doubtless we shall hear of it, following our many prayers night and day.

Monday, 6. Seven of us came away in company to Mr. Evans's, Lynch's Creek; and next day I parted from Brother McKendree, bending my course to Jerningham's, in Anson county, North Carolina.

On Wednesday we crossed Well's Ferry, after waiting an hour: a snow-storm kept with us from Pedee to Rockingham; here the people would have assembled, but there was a wedding afoot. This is a matter of moment, as some men have but one during life, and some find that one to have been one too many.

On Thursday a cold, cold ride of twenty miles without stopping was as much as we could well bear; after warming, we took the road again, and came to Smith's, twelve miles. This week we have had heat for the first of June, and cold and snow for January.

On Friday we reached Fayetteville, putting up with John Lumsden, near the African Church. I felt that I had taken a deep cold. I was busy on Saturday in answering letters. Joseph Crawford, that he might not be idle, preached to the Africans in the evenings.

Sabbath-day, 12. Unwell; nevertheless, I took the pulpit.

Monday morning we made a start for Wilmington, and came to the widow Anderson's, forty-six miles. Next day we took the roundabout way by the bridges, and made forty-five miles: to ride ninety-one miles within daylight, in two days, kept us busy; but we are safe in Wilmington. My affliction upon my breast was great.

Wednesday, 15. We rest. It is very cold; ice in the tubs and pails.

Sabbath-day, 19. I preached on that great subject, Col. i. 27, 28. We had about fifteen hundred hearers in our house of worship, sixty-six by thirty-three feet, galleried all around. There may be five thousand souls in Wilmington; one-fourth of which number, it may be, were present. Jos. Crawford preached in the afternoon and at night. I gave order for the completion of the tabernacle and dwelling-house, according to the charge left me by William Meredith.

Saturday, October 4, 1806. Crossed Green and Broad rivers, to attend a meeting in the woods in Rutherford county. I preached on the Sabbath, on

Psalm li. 8–11; and on Monday, at eight o'clock in the morning, on 1 John i. 6, 7—it was a moving season. I made my lodging with Brother Driskell on Sunday night, and on Monday at Major George Moore's, twenty miles from the ground. On Tuesday we came rapidly through a part of Lincoln, to South Carolina, about thirty miles, and lodged at Alexander Hill's; and next day staid with Mr. Fulton. My mind is in constant peace under great bodily exertions. I preached at my host's, upon Matt. xxiv. 12, 13.

Thursday, 9. At the Waxhaws. We crossed Catawba at McLenahan's Ferry, and came to Robert Hancock's to lodge. We have had a blessed rain. On the Sabbath I preached at the Hanging Rock—few people; but a good season. On Tuesday I went over to Thompson's Creek, Anson county, to see George Dougherty; but his friends had conveyed him away on a bed. I spent Wednesday in reading, meditation, prayer, and Christian conversation in the family of Thomas Shaw.

Thursday, 16. Rode back to the Hanging Rock: I felt the effects of the ride, as the exercise was somewhat new.

Saturday, 18. Rode to Camden.

Sunday, 19. I preached upon 1 Cor. xi. 28: "Let a man examine himself." In the afternoon, I heard the Rev. Mr. Flinn, and was pleased with him as a Presbyterian minister. Mr. Smilie, a Presbyterian, preached for us in the tabernacle.

Monday, 20. I rode to Rembert Hall.

Sunday, 26. At Rembert's Chapel I preached on 1 John iii. 1–3.

Monday, 27. I am bound for the city of Charleston. We sought lodging at two houses at Bruton's

Lake: we found it at Mr. Martin's. On Tuesday we made twenty-five miles to Murray's Ferry, instead of fifteen: at Long Ferry, to which we were obliged to steer, we were detained five hours through the swamp; heat, mosquitoes, gallinippers—plenty. We rode twenty miles after sundown to get to Mr. Hatchett's, at Monk's Corner; the family being sick, we went to Mr. Jones's, who kindly entertained us. We made fifty miles to-day, and came to lodgings about ten o'clock at night. On Wednesday we came through heat and heavy roads to Charleston, where we found all things well, and in good order: Lewis Myers is an economist.

Sunday, November 2. At Cumberland Street Church I preached in the morning; and at Bethel in the afternoon.

Monday, 3. Neither unemployed, nor triflingly. If we call for social prayer seven times a day, there are none to complain; the house is our own, and profane people board not with us. My time is spent in reading, writing, and receiving all who come, whites and Africans: I am sometimes called away in the midst of a letter. God the Lord is here. I am happy that we have finished our new church, and bought an acre of ground; should I live long, I shall see a house in the Northern Liberties of Cooper River. On Tuesday I wrote a letter to Dr. Coke, giving a general statement of the late work of God upon our continent.

Sunday, 9. I preached again in Cumberland Church, on 2 Cor. iv. 17, 18. In the afternoon I gave them a discourse at the Bethel Church, upon Phil. i. 27–30.

Monday, 10. It appears that there is a work amongst white and black—some have found the blessing.

On Tuesday I left my prison, and got as far as Captain Perry's, thirty miles; and next day, by riding two hours in the night, reached Barr's. On Thursday we rode up Edisto to Benjamin Tarrant's, twenty-two miles: next day we reached Weathersby's, twenty-five miles.

Georgia—Saturday brought us to Augusta: we have made a journey of about six days in five, through the deep sands.

On Friday, December 26, I came on to Sparta.

Sabbath, 28. Prayer-meeting at six o'clock. John McVean preached at eight o'clock. At twelve o'clock I read the letters narrative of the great work, and preached upon Col. iv. 7, 8. Brother Kendrick occupied the pulpit at three o'clock; and Brother Mead at night.

Monday, 29. We began our Conference. The subject of the delegated Conference was adopted, with only two dissenting voices: these members, however, cheerfully submitted, and one of the dissentients was elected a member. All was peace respecting the stations. We had prayer-meeting at six o'clock; at eleven, at three, and at seven o'clock at night, we had preaching. I was called upon to deliver a funeral discourse for Bishop Whatcoat. On the Sabbath morning we had a band-meeting in the Conference, and I preached in the open air at eleven o'clock; my subject, Mark xvi. 19, 20. From Philadelphia to Augusta I count it one thousand eight hundred and twenty-miles, the route we have made. We have fifty traveling preachers in this Conference this year, and an increase of one thousand members.

South Carolina—On Thursday, January 1, 1807, we set out for Columbia, dining in the woods on our

route: it was excessively cold. I preached in Mr. Harrison's house in the evening. Next day we came to Camden. Saturday brought us to Rembert Hall. We have been redeeming time by riding two hundred and twenty miles in five days.

Sabbath, 11. We attended, as was meet, at Rembert's Chapel. I gave them a sermon on 1 Chron. xxviii. 9.

Wednesday, 14. We came away to McCollum's Ferry. On our way we dined at Woodham, and lodged with Jeremiah Heath. On Thursday we crossed Pedee, and came to Colonel Bethea's.

Friday brought us through Lumberton, in North Carolina, lodging with Peter Gautier. We found ourselves obliged to ride on the Lord's-day, through the cold, to Wilmington, crossing two rivers in a snow and hail storm. I have ridden four hundred and twenty miles in ten days and a half—cold, sick, and faint: it was as much as I could well bear up under.

Monday, 19. Busy making extracts from letters, and planning for Conferences. Tuesday, occupied as yesterday; in the evening I preached. I feel that God is here. On Wednesday, Brother Kendrick preached. Thursday, reading and writing: Joshua Wells preached.

Friday, 23. I preached in the tabernacle, upon Matt. xi. 28–30. It was a time of some quickening.

Sabbath, 25. A high day on Mount Zion. At the rising of the sun, John Charles began the worship of the day; he chose for his subject Rom. viii. 1. At eleven o'clock I held forth on Heb. iii. 12–15. I spoke again at three o'clock on Isaiah lv. 6, 7. Stith Mead preached at six o'clock in the evening. O that by any means we may save some! On Monday and Tuesday,

still reading Wesley's Sermons: I have completed thirty, nearly. On Tuesday evening I preached, and it was a serious time.

Wednesday, 28. We took our flight from Wilmington. What I felt and suffered there, from preachers and people, is known to God.

Sabbath, November 25, 1807. For three days past I have been busy in seeking appropriate portions of Scripture for the new hymns designed to enlarge our common hymn-book. Our journey hither, Saluda Ferry, from Chilicothe, has brought us through five States Report says there is an awful affliction in Charleston —the mortal fever! I preached to-day at Salem, on 2 Chron. vi. 29–31; we had a serious time. My mind is kept in great peace: surely, God is love!

At Elijah Moore's on Monday, I preached on Luke xi. 9, 10: my labor, I think, is not entirely in vain. On Tuesday, at Jeremiah Robinson's, we had but twelve souls to hear us; the people are too busy with their fine crops of corn. My body fails, but I have great peace of mind.

On Wednesday, Daniel Hitt preached at John Oliver's: our host has a son-in-law converted at camp-meeting. Our preachers have passed by this town, but the Lord will not pass by Petersburg, but will visit precious souls here.

Tuesday, December 1. We came into Augusta.

Thursday, 3. We reached Spann's. I judge we have traveled nine hundred miles since the Western Conference. The weather and indisposition hold me at Spann's. My soul is happy in God in sickness and in health.

Sabbath, 6. I preached.

Monday, 7. We started away to Fridge's, thirty-six

miles. As it was a day of general parade on Tuesday at Columbia, I returned to General Hutchinson's. Next day we reached Camden. Thursday, I preached in Camden. I spent Friday at Rembert Hall, reading and writing.

Sabbath, 13. I preached at Rembert's Chapel. Mr. Rembert was thrown out of his sulky, but there was no mischief done, except that some old bruises were wakened up. My subject to-day was Matt. xxiv. 45.

Sabbath, 20. At Rembert's Chapel, I spoke on Deut. v. 29. O that God would visit these people! Last week I have occasionally ridden out for exercise, but I am pretty busy with writing, family duty, and reading. My mind is wholly devoted to God and his work.

On Tuesday, 22, we went to Bradford's. Wednesday evening we lodged at Simpson's tavern. On Thursday, at Monk's Corner. Friday, Christmas-day, brought us to Charleston.

Sabbath, 27. I preached at the Old Church, on Matt. vii. 21. At Bethel, on Deut. x. 12.

Friday, January 1, 1808. Our Conference began. We sat six hours a day, had great harmony, and little or no trouble in stationing the preachers. Preaching every noon to the Conference and others. In my sermon on Sabbath-day, at the Old Church, I took some notice of the life and labors of Bennett Kendrick and George Dougherty. The increase of members in the bounds of this and the Western Conference, for this year, is three thousand seven hundred members; preachers twenty-three.

Wednesday, 6. We rode back to Rembert Hall. Busy writing letters. In the midst of restless days and nights of pain, my mind enjoys great peace. On Saturday I rode to Camden.

Sabbath, 10. I preached from 1 Cor. i. 30. I had some openings of mind, but there was little unction in preaching or sacrament. Busy writing letters. On Monday, after the rain, we went up to John Horton's, at the Hanging Rock. We reached Pressley's, by chance, on Tuesday.

North Carolina — Wednesday, 13. We reached Mecklenburg, and staid with our friend Mecham Wilson, a Presbyterian minister, where we were comfortaby and kindly accommodated. On Thursday we found the main branch of Rocky River unfordable. We stopped at Squire McCurdy's. Friday brought us through Concord to Savage's. Yesterday was very damp and cold; to-day there is ice, probably an inch thick. On Saturday we set out over the frozen roads, and stopped at the end of ten miles to breakfast with the Rev. John Brown, a Presbyterian minister in Salisbury; thence we came away to John Hitt's. I have preached to his father and mother, who have now fallen asleep.

On Friday, November 4, 1808, we descended the heights of Cooper's Gap, to our friend David Dickey's; fasting and the labor of lowering ourselves down from the mountain-top have made us feeble. Bishop McKendree preached upon "Cast not away your confidence." On the Sabbath, Brother Boehm spoke in the morning at eight o'clock; I preached from Matt. xvii. 5; exhortations followed, and Brother Boehm ended our Sabbath labors by preaching at night, when there was a considerable move. We came away on Monday, by Rutherford Court-house, to G. Moore's. At Moore's Chapel, on Tuesday, I preached from Col. ii. 6. Henry Boehm spoke at night: verily we had a shout! Bishop McKendree preached at Lucas's

Chapel upon Little Broad, and we lodged at Lucas's. A noble ride of forty miles brought us next day to Williams's, in Lincoln. I preached on Friday. My mind hath great peace, but my body is weak. The prospects are reviving and cheering in the South Carolina Conference, and they will grow better every year. On Saturday I preached. I ordained Samuel Smith and Enoch Spinks. The Sabbath-day was windy and cold.

On Wednesday, 23, I went to the encampment. Bishop McKendree preached. It was very unpleasant weather. I took cold sitting in the stand. Thursday, dwelling under curtains: I took an emetic: wrote two letters to elders Soule and Beale, Province of Maine. I am still at Rembert Hall. I visited and preached upon the camp-ground; we had an exceeding strong wind, but the people were very attentive. The superintendency had a hut with a chimney in it: there were forty tents and cabins: Bishop McKendree was three days and nights on the ground, and there was a powerful work amongst white saints and sinners, and the poor, oppressed, neglected Africans.

Sabbath, 27. At Rembert Chapel my subject was Rev. vii. 14–17. Brothers Smith and Boehm followed with energetic exhortations. I felt dejected in mind, and my soul was humbled. I suffer much from ill health, too close application to business, and from having preached in the open air. I filled an appointment made for Bishop McKendree at Rembert's.

On Monday I rode forty-five miles to Mr. Keel's; we crossed Murray's next day, and stopped in the evening at the widow Kennedy's. Wednesday, we had a heavy ride, and I felt it from top to bottom. Great news! Baltimore taken fire—Bohemia has a great

work—camp-meetings have done this. Glory to the great I AM!

Sunday, December 4. At Cumberland Church we had a sacramental day. I preached at Bethel in the afternoon. We have a great change and a glorious prospect here in Charleston, and in the neighborhood among both descriptions of people: by our colored missionaries the Lord is doing wonders among the Africans.

Monday, 5. I am closely employed in reading and writing letters, and receiving company: our house, is a house of prayer, ten or twelve times a day. I read Mr. Wesley's Journal. Ah! how little it makes me feel—the faithfulness—the diligence of this great man of God! I cannot meet the classes like him, but I have a daily throng of white and black who apply for spiritual instruction.

Sabbath, 11. I preached in Cumberland Street: it was a serious parting time. At Bethel, I also gave them a talk in the afternoon: this was a heavy day—I felt the weight of souls. Some may think it no great matter to build two churches, buy three lots, pay fifteen hundred dollars of bank debt, and raise a growing society: this has been done in this Sodom in less than twenty-four years. O Lord, take thou the glory! We dined in the woods on Monday, and made it thirty-two miles to Perry's. On Tuesday we crossed Edisto, dining at Koger's, and came into Benjamin Risher's. Next day, at the Green Ponds Chapel, Bishop McKendree, Brother Boehm, and myself, all spoke. We lodged at Lewis's, niece to one who had first received the Methodist preachers. Next day we called on B. McLellan, a preacher, and lodged with Benjamin Tarrant. O that it was with him as in years

past!—once, how holy and innocent! We reached Benjamin Weathersby's on Friday evening. Cold, very cold weather. We came into Augusta on Saturday evening. We dined in the woods.

Sabbath, 18. I preached in Augusta Chapel. My flesh sinks under labor. We are riding in a poor thirty-dollar chaise, in partnership, two bishops of us, but it must be confessed it tallies well with the weight of our purses: what bishops! well; but we hear great news, and we have great times, and each Western, Southern, and the Virginia Conference will have one thousand souls truly converted to God; and is not this an equivalent for a light purse? and are we not well paid for starving and toil? Yes; glory be to God! We came away to Wysing's on Monday, and next day toiled through a very heavy rain to the widow Fountain's. We remained Thursday and Friday in Sparta, and went on Saturday to Brother Bush's.

Sabbath, 25. Christmas-day. I preached at Liberty Chapel, on John iii. 17. We opened our Conference on Monday, at Liberty Chapel. We had great labor which we went through in great peace. Between sixty and seventy men were present, all of one spirit. We appointed three missionaries—one for Tombigbee, one to Ashley and Savannah, and the country between, and one to labor between Santee and Cooper rivers. Increase within the bounds of this Conference, three thousand and eighty-eight! Preaching and exhortations and singing and prayer—we had all these without intermission on the camp-ground, and we have reasons to believe that many souls will be converted. The number of traveling and local preachers present is about three hundred. There are people here with their tents who have come one hundred and fifty

miles. The prospects of doing good are glorious. We have already added two new circuits, and gained six preachers. There may have been from two to three thousand persons assembled. I preached once: we had finished our Conference concerns the evening before.

January 1, 1809. We came away on Monday morning in haste. On Tuesday we reached Augusta about six o'clock. A cold rain and freezing ride brought us on Wednesday to Speir's; next day, Arthur's, near Granby: there was an appointment here for a local preacher, and I filled it for him. I ought to record that the good old folks where I lodged gave up their rooms to me. A hard ride on Friday, between the hours of eight and five, brought us into Camden. I scarcely have time to make these few brief journalizing remarks.

Sabbath, 8. I preached in our enlarged meeting-house in Camden: it was a feeling season—in anticipation of great things here. We came away on Monday morning through clouds and a cold rain, twenty-six miles, to Brother Woodham's, on Lynch's Creek. I ordained Stephen Thompson a deacon. In crossing Cashaway Ferry on Tuesday, it was a mercy we were not thrown into the water, like poor Hilliard Judge. We were kindly and comfortably lodged by Esquire Nevil: my mind most deeply felt for the salvation of this amiable family.

Wednesday, 11, was cloudy and very cold; but we took horse and made it thirty-three miles to Lumberton, and stopped at the widow Thompson's: I am most at home when I am housed with the widow and the orphan. We reached Fayetteville on Thursday. My limbs, my patience, and my faith, have been put to severe trial.

I preached in the morning on the Sabbath, and Bishop McKendree and Brother Boehm after. Since Friday morning I have been occupied in writing, forming plans, and occasionally reading. I baptized a daughter for Mr. Newby. Eli Perry came fifty-six miles for deacon's orders.

We set out on Monday the solitary path on the north side of Cape Fear, to the widow Andrew's, forty-five miles. Tuesday brought us to Wilmington, forty-five miles, again in the night, and my pain extreme. I was compelled to preach on Wednesday at eleven o'clock. I gave them a sermon also on Thursday. My body is in better health, and my mind enjoys great sweetness and peace. We had morning preaching on Friday at five o'clock, to about two hundred souls. We came away afterward, and a ride of twenty miles brought us to the widow Nixon's; the dear old man, her husband, died in Georgia—died in prayer.

Wednesday, November 1, 1809. We are at Father Staunton's, on the Saluda. Our host is an Israelite indeed, and the wife worthy of such a husband. Here is a society of sixteen souls. I gave a discourse at Salem Chapel. It is a cloudy day, well fitted for retreat. I wrote a very long letter to Dr. Coke. We have a quarterly-meeting on Friday.

On Saturday I preached on Luke xviii. 1.

Sabbath, 5. I preached in the open air, because our cabin meeting-house was small and open. We had a sacramental feast. On Monday we came away, and attended to the mending of our traveling gear. There are no small numbers of the preachers about here married this last year. O Reedy River Circuit - spiritually and temporally poor! Tuesday, Powell's, I preached. My friend has taken a new wife, and

built a new house. His former wife was kind to me; I saw where her remains and those of her daughter lay—they fell asleep in Jesus. We rode into Abbeville, and stopped at George Conner's. Great news—great times in Georgia—rich and poor coming to Christ. At Conner's Chapel I spoke, on Thursday, on Rom. xii. 1, 2. After sermon I ordained John Stone a local deacon. Friday, covenant day. In Edgefield the Baptists are carrying all before them; they are indebted to Methodist camp-meetings for this. I preached on opening the new chapel, on Luke xix. 9; we had an open time. The Methodists have great success in Camden District; surely there must be some good done—all are on fire, and I feel the flame. God is with preachers and people.

Sunday, 12. I preached to about one thousand people, on Titus ii. 1. The quarterly-meeting engaged our attention six hours every day. Our route on Monday lay over Bush Creek. This is, or was, a Quaker settlement; the Friends have gone to rich lands, unpolluted by slavery—they have formed a settlement in Ohio. I preached in Tranquil Chapel on Tuesday. God has blessed Stephen Shell's family. Grandmother, who was waiting in great peace for her summons, was called away in August last. I must needs preach at Major's Chapel. My subject was the great salvation. Lodged with Colonel H. Herndon. O how kind! Thursday, rode to Jeremiah Lucas's. I was in heaviness of mind, and suffered in the flesh. Brother Boehm preached in the chapel.

Sunday, 19. I preached to about one thousand souls, standing in the chapel-door. The house could not contain the people on any day: some came to see, some to hear, and some felt. We have labored for

three days about six hours a day on our private business. We crossed Pacolet, Thicketty, and Broad rivers, on our way to Josiah Smith's on Monday. On Tuesday I preached for them, and Boehm and Hill exhorted: it was a gracious season. Wednesday we came through York to William Gassaway's. There was heavy snow for about twelve hours. Brother Boehm preached at the dwelling-house, and I gave them a sermon in the chapel. On Friday we took the road to Waxhaws, and with some difficulty kept the path, and the horses their feet. In about nine hours we made our way, crossed Lenham's Ferry, and came in to Robert Hancock's, stiff and chilled. O for patience and courage!

On Saturday we attended a small congregation of thirty souls.

Sunday, 26. At the Waxhaws Chapel I preached to four hundred souls. An exhortation followed, and the sacrament. Monday, a cold ride to William Heath's, on Fishing Creek. I met a congregation on Tuesday, in a log-cabin, scarcely fit for a stable. To my surprise, a number of United States' officers came up; I invited them in. These gentlemen are attached to an establishment at Rocky Mount; they behaved with all the propriety I expected of them. Wednesday brought us where a sermon was expected, and I gave them one. I made an acquaintance with a venerable pair—Mr. Buchanan and wife, Presbyterians, and happy in the experience of religion. A brick chapel is building at Winnsborough for the Methodists. We lodged at William Lewis's, but late emerging into light. On Thursday we had a chilly ride of twenty-five miles to Mr. Watson's. It rained excessively on Friday, yet I visited James Jenkins, and

baptized his child, Elizabeth Asbury Jenkins. We reached Camden on Saturday.

Sunday, December 3. I preached in the tabernacle to about five hundred people, and as we had two distinct congregations in the house, I dropped a word of advice to the poor Africans in presence of the whites. Brother Boehm preached in the evening. On Monday I was seriously afflicted in body. In much weakness of flesh, and solemnity of mind, I set out on Tuesday for Black River. There are great changes in the house where I stopped—my dear old Mary is dead, and there is another wife. On Wednesday I saw the third house on Black River—fifty by thirty-six feet. I spoke in an especial manner to Henry Young's negroes, who were called together for that purpose. At Samuel Rembert's on Thursday. My host proposes shortly to remove to Georgia. We preached to a small meeting on Friday. Henry Boehm preached on Saturday at James Capers's.

Sunday, 10. We had a five hours' meeting. Tarpley and Hobbs prayed after I had preached: some had come to be prayed for. We made a cold, heavy ride of forty-five miles on Monday. We reached Kell's tavern in the night. The road was dreadfully plowed up with wagons; the ferry was wide, and we had the swamp to pass, and dip, and dive, and go—we labored through it; this was our Tuesday's task. Wednesday evening brought us rest in Charleston. Where does the cotton go that arrives in such quantities? To England and France, in spite of the non-intercourse. I am mainly ignorant of these things, and have no wish to be wiser. Our Old Church is enlarged, and our parsonage completely fitted up. I am busy writing, or occupied with my Bible and Ramsay's History.

Sunday, 17. I preached in Cumberland Chapel: I concluded with a close application. Bishop McKendree came in on Tuesday. We have prayed especially and earnestly for our Conference: surely God will hear! It is all peace with preachers and people. On Saturday Conference set to work in earnest, and in great order.

Sunday, 24. We had a gracious feast of love. I preached at Cumberland in the morning, and at Bethel in the evening. We labored straight onward Monday, Tuesday, Wednesday, and Thursday. Friday was set apart for ordination; it was desired that I should preach; it was a season of tears. We came out of Charleston on Saturday, and lodged for the night at Mrs. Brian's quarter, with Thomas McKendree, who fed us richly. A Sabbath's journey brought us to a sick man's house. I prayed with our host, and administered some medicine which procured him ease.

Monday, January 1. The first day of the year 1810, we crossed Potato Ferry. Missing our way, we dropped upon Mr. John Graham; he was a Presbyterian, and showed us much kindness. On Tuesday we crossed Porter's Ferry. I have been unspeakably happy in God to-day. The people of Charleston have been faithfully warned, and it will be seen not many days hence, how God was with the Conference. We were kindly entertained on Wednesday by Moses Smith. What do the rich do for us but spoil us? Ashpole was deep enough on Thursday; we got over in safety, and stopped at Joseph Lee's. We have had a drop of rain now and then; but there has fallen much all around us. At Fayetteville on Friday I was very unwell, but I labored through five letters.

Sabbath, 7. I preached in our enlarged house in

the morning, and Bishop McKendree in the evening. We came rapidly next day forty-five miles to the widow Anderson's. At Wilmington I spoke in the new chapel on Wednesday. I find the work of God is going on here. We are well in temporals, and a most correct account has been furnished us of all expenditures. I met the African elders, and gave command concerning the parsonage, the painting of the new fences, and the alteration and increase of the benches in the chapel. I recommended the purchase of a grave-yard, and gave a special charge concerning the poor. O let me ever remember these! A general fast-day for the African Churches was appointed.

North Carolina—Sabbath, December 2. Bishop McKendree and John McGee rose at five o'clock, and left us to fill an appointment about twenty-five miles off. Myself and Henry Boehm went to Newton's Academy, where I preached. Brother Boehm spoke after me; and Mr. Newton, in exhortation, confirmed what was said. Had I known and studied my congregation for a year, I could not have spoken more appropriately to their particular cases; this I learn from those who know them well. We dined with Mr. Newton; he is almost a Methodist, and reminds me of dear Whatcoat—the same placidity and solemnity. We visited James Patton; this is, perhaps, the last visit to Buncombe. Tuesday, came thirty-three miles to Murray's, at Green River. Wednesday, rode thirty miles to the Rev. James Gilliard's. I found him sick, and prescribed for him. On inquiry into the state of his soul, he expressed his confidence in God. He is alone, with a growing family, and the charge of a hundred and forty families. Thursday, discovered that my horse was lame, and felt discouragement.

We breakfasted with kind and attentive Anthony Foster; and continued on to Robert Hailes's, Friday. Reached the Fish-dam in the evening. Our Sister Glenn went to glory about twelve months ago; her exit was made in the full triumph of faith. Saturday, crossed Broad River at Clark's Ferry, and pressed forward to Mr. Mean's. Here, and it seldom happens that I seek such a shelter, we were under the roof of a rich man; we were treated with much politeness and kindness. We are not, nor have we been lately, much amongst our own people; but it has made little difference in the article of expense—the generous Carolinians are polite and kind, and will not take our money. Sabbath, at Winnsborough, I preached to a few people. We have a pretty chapel here; John Buchanan and Jesse Harris are chiefs in this work. On Monday we came to J. Jenkin's; after six years' rest and local usefulness, he means to travel again. Tuesday, at Camden. Close application in reading and writing letters. Saint Clair Capers, one of our first disciples at Whappetaw, died in great triumph; the impression occasioned by witnessing this was the cause of conversion to some persons present. I hope his son James will be a great and holy preacher. I am under the necessity of taking emetics. Wednesday, reading. Thursday, I preached in the evening. Friday, had a cold ride to Black River, where I was compelled to take to my bed again. Saturday, engaged in reading, meditation, and prayer.

Sabbath, 16. I knew not if I could get to the new house; I went and was helped of the Lord: the house was filled, and I spoke plainly. On Monday I visited Thomas Boon; his father was the first to entertain me at the Lower Santee Ferry. We found our dinner

at Henry Young's; I was very ill. Tuesday, though ill able to ride, I set out for Camden. Wednesday, reading, writing, and praying with those who visit me. Thursday came to Columbia. Taylor, of the Senate of the United States, lent his house for the session of our Conference. Our fund here for special relief amounts to more than we had expected. Saturday, our Conference began in great order, peace, and love.

Sabbath, 23. I preached, and the truth exhibited its own divine authority. Bishop McKendree spoke in the afternoon. We sat seven hours to business in the day, and had preaching at noon and night. Friday I was called upon to preach at the ordination of elders; my subject was Heb. iii. 12–14, and was applicable to at least one of them. Conference adjourned this evening: we have stationed about eighty preachers. Saturday, came away to General Rumph's. God has repaid this family for its kindness to the poor followers of the Lord Jesus; there are four sons and three daughters, gracious souls; two of the sons, Jacob and Christian, are preachers of the gospel.

Sabbath, 30. I must consult prudence, and stay at home to-day. On Monday we ventured away through rain and hail storms. We made about twenty miles to Brother Sarley's.

Tuesday, January 1, 1811. On the first day of the new year we rode thirty-five miles to the widow Davis's; I failed greatly in my ride. Wednesday, came by the new road, crossing the new bridge, forty-five miles, to Charleston.

Sabbath, 6. Preached in Cumberland and Bethel chapels. Monday, busy in writing letters; sent away fifteen. I preached on Wednesday. Thursday, came

away, and made thirty-five miles to Mr. Gale's; I was weary, hungry, and sleepy. Friday, we crossed Lenud's Ferry, and made a ride of twenty-five miles. Saturday, reached Georgetown. I am always in fetters in this place; and were they to offer me twenty such towns as a bribe, I would not visit it again; but I must do my duty without a bribe.

Sabbath, 13. I preached for the people of Georgetown twice. Monday, S. Dunwody and Thomas Mason set out with us; crossing Black River, we came to worthy Samuel Green's—in pleasing manners and sincere friendship an evergreen. We visited his brother Francis, and prayed in the family, exhorting the Africans. Tuesday, reached Port's Ferry, and found Mother Port keeping house at eighty-seven. Rafts and boats in quantities passing down the Pedee. Wednesday, made thirty miles to Mr. Mesome's, where we were kindly received and politely entertained. Thursday, came early in the day to Priest's, and tarried with him two hours, and then mounted and continued forward to the widow Rolland's. Friday, came to John Martin's, Lumberton, and here I was willing to stay awhile, for the rain and cold had chilled me to the heart. Saturday, I am very unwell.

Sabbath, 20. I preached here, possibly for the last time; I spoke in great weakness of body; and having offered my service and sacrifice, I must change my course, and go to Wilmington. Sometimes I am ready to cry out, "Lord, take me home to rest!" Courage, my soul!

Monday, 21. We began our march, and my suffering from pain in the foot was sore indeed. Came in to Amos Richardson's in the evening. The parents of this man died in peace. Tuesday, a ride of thirty

miles brought us on to Alexander King's. I baptized this family, of whom the greater part are in society. The old people gave satisfactory evidence of a peaceful end. Wednesday, we brought a storm into town with us. Wilmington is alive with commerce, and there is no small stir in religion. Thursday, Brother Boehm preached. Friday—it was my duty to preach to-day. I am applied to for the plan of a new meeting-house: this is a business of small difficulty; but who is to execute?

Sabbath, 27. I preached in the morning and afternoon. The congregations were large, and I felt my heart greatly enlarged toward them. Monday, rose at five o'clock, and moved off pretty soon; we cautioned the ferryman, who had placed his flat so as to be upset; he was obstinate, and would not alter her position; in jumped the horses, over went the skiff; our lives were endangered; the horses reached the opposite shore by swimmiug, and plunging through the mud got on dry land; our clothes and some of our books and papers were wet, but not spoiled. We mounted and rode forward to Mount Misery, stopping to dry at Alexander King's; here we dined, and baptized some children. The evening shades closed upon us as we entered under the hospitable roof of pious Mother Turner, who lodged and fed me at the Wackamaw Lake twenty-six years ago. Tuesday, we pushed on to Amos Richardson's, and thence after dinner to James Purdie's; I preached in the evening. I have been deeply afflicted with an influenza; but God is with me, and supports me. Wednesday, we had a cold ride to Newberry's; preached to a few people.

Friday, February 1. We reached this place this

morning, Fayetteville; preaching at night. Saturday, I preached.

Sabbath, 3. Preached; our house is too small; preached in the afternoon; we must enlarge our house. I had a rude fall to-day, and it was a mercy that my back was not broken. Monday, we came over Cape Fear, lodging at Morgan's, on a solitary road.

Saturday, November 2, 1811. Savannah.

Sunday, 3. I preached in the Lutheran Church. We are about building on a city lot. I hope the timo will come to favor us.

Saturday, 9, reached Augusta.

Sunday, 10. I preached in the forenoon and afternoon, and we had a serious night-lecture.

Monday, 11. We rode to Johnson's house of entertainment. Tuesday, to Spann's. Wednesday, to the widow Hannon's. Thursday, to Colonel Hutchinson's.

Tuesday, 19. Hilliard Judge is chosen chaplain to the Legislature of South Carolina; and O great Snethen is chaplain to Congress! So; we begin to partake of the honor that cometh from man: now is our time of danger. O Lord, keep us pure, keep us correct, keep us holy!

Monday, 25. We had a serious shock of an earthquake this morning—a sad presage of future sorrows, perhaps. Lord, make us ready!

Thursday, 28. We took to horse, and rode forty miles. It is bitter cold, and we have felt it the more sensibly after being so long housed.

Friday, at Camden, to preside in Conference.

Wednesday, December 4. I preached before the Conference.

Friday, 6. Our Conference rose this day. Scarce-

ly have I seen such harmony and love. There are eighty-five preachers stationed. The increase, within its bounds, is three thousand three hundred and eighty. We had a great deal of faithful preaching, and there were many ordinations. I received letters from the extremities and the center of our vast continent, all pleasing, all encouraging. Saturday, rode to Brother Young's, on Black River.

Sunday, 29. I preached at Rembert's Chapel, and gave an exhortation to the Africans. The society was staid after meeting, and I exhorted the members. Our labors this day shall not be wholly lost.

Monday, 30. We came away early for Charleston, and made thirty-five miles to Mr. Pendergrass's, where we were well entertained.

Tuesday, 31. Murray's Ferry detained us an hour. Down poured the rain. We were glad to stop at Mrs. Kennedy's, and it was no small comfort to be entertained so well.

Wednesday, January 1, 1812. A steady ride of thirty-eight miles brought us into Charleston. The highways were little occupied by travelers of any kind, which was the more providential for me, for my lameness and my light fly-cart would have made a shock of the slightest kind disagreeable. I was anxious also to pass this first day of the new year in undisturbed prayer. Thursday, Friday, Saturday, in reading, meditation, writing, and prayer. I do not reject visitors.

Sunday, 5. I preached at Cumberland Chapel, and met the societies of both colors. I visited the fatherless, and some widows; my mind enjoys peace. In the evening I preached in Bethel Chapel. We made our exodus from Charleston at eight in the morning.

No passage at Clemmons's Ferry. We found a lodging with Mr. Brindley; our host has buried one Methodist wife, and is now happy with another. I am consoled to know that our dear departed sister, ever kind to me, died in the Lord. Tuesday evening, lodged at the widow Boone's: this family have received Methodist preachers for the last six and twenty years.

Wednesday, 8. We reached Georgetown. I preached in our enlarged chapel, on 1 Cor. vii. 29.

Thursday, 9. We came away to James Green's, where I preached, and then rode over to Francis Green's; here William Capers preached on "Blessed art thou, Simon Barjona," etc. We took the road on Friday in a driving snow, but missing our path, we got back to James Green's, and there, upon entreaty, consented to stay. We were told on Saturday morning that we could not travel; we tried it, nevertheless, and made thirty-five miles in nine hours. The cold was piercing.

Sabbath, 12. No rest for us. We toiled over Pedee swamp toward Mary Port's; she had gone to rest. The snow was about a foot deep, and I could not see where they had laid her. We came to Mr. Newson's five hours after my time, so I delivered a message to the family—thirty-one miles to-day. On Monday, at General Benjamin Lee's, I spoke to a few people. Tuesday we dined at Lumberton, and went forward to Mark Russell's, where I spoke to a few people. Wednesday, came to Fayetteville. We have had a rude ride of great bodily suffering from Georgetown, but my mind has enjoyed perfect peace, and constant prayer.

Thursday, 16. We made this a sacramental day. What will not perseverance and management do? Here we have built a neat little chapel, costing but

twelve hundred dollars, one thousand and fifty of which is paid.

Sabbath, December 6, 1812. Preached at Mill's Chapel; after meeting we went home with John Mills, White Oak Creek. Ah, John, thy pious, praying mother! think often of her. Monday, a bitter, cold ride of forty miles, brought us to Father Francis Watters's. O warm room, and kind old Virginians! Our host has twelve children of eighteen once living.

Tuesday, 8. Came to Broad River. We found Smith's ford deep enough, but Fox turned his fearless breast up the stream, and brought me swiftly and safely through the swell of waters; he is a noble beast. We dined in the woods, and stopped at Esquire Leech's; brandy and the Bible were both handed me; one was enough—I took but one.

Wednesday, 9. Came to Winnsborough late at night; I cannot easily describe the pain under which I shrink and writhe; the weather is cold, and I have constant pleuritic twinges in the side. In cold, in hunger, and in want of clothing—mine are apostolic sufferings. Jacob Rumph is dead, and so are elder Capers and James Rembert; these were all early friends to the Methodists in South Carolina, and left the world in the triumph of faith. We are in Camden.

Thursday, 10. We stay at Father Buchanan's; people here give little encouragement to Methodism, but the walls of opposition will fall, and an abundant entrance will yet be ministered to us—the craft of learning, and the craft of interested religion will be driven away.

Friday, 11. A cold ride brought us to Dunkin's. Is not this man a brand plucked from the burning? a reclaimed drunkard! Camp-meetings have done

this—they do great good, and prosper in the sand-hills.

Saturday, 12. We lodged in Columbia with Colonel Hutchison.

Sabbath, 13. I preached in the legislative chamber, and had the members for a part of my congregation. Monday, at the house of the widow of General Jacob Rumph; the father and son both died in the Lord. This house has been open to the Methodists for about twenty-seven years, whether in peace or persecution; Jacob traveled nearly four years; so meek, so mild, diligent and simple-hearted, so sincerely good. On Tuesday we came to Father Carr's, a Swiss; here are pious, kind souls. Wednesday, came to Stephen Swithen's, within twenty-three miles of Charleston. It remains intensely cold. Thursday, my fingers gave out; then the axle-tree gave a crack, seventeen miles from the city. We loaded another. Whilst I rode in J. B. Glenn's sulky, he and Boehm, with the aid of cushions and bear-skins, rode horseback into the city. These are trifles. Ah! we feel—we fear the locations of this Conference will be sixteen in number. Saturday, our Conference began its session in good order.

Sabbath, 20. I preached at Cumberland Chapel in the morning, and at Bethel in the afternoon. The presiding eldership and the episcopacy saw eye to eye in the business of the stations; there were no murmurings from the eighty-four employed. Christmas-day was a day of fasting, and we dined one hundred at our house, on bread and water, and a little tea or coffee in the evening. Our funds are low; but our Church is inured to poverty, and the preachers may indeed be called the poor of this world, as well as their flocks.

Sabbath, 27. I had an opportunity of meeting the society, of both colors, and my exhortations were pointed, and in season. We have, with the increase, about eighteen thousand. What is coming? days of vengeance, or of gospel glory? We have lost, by locations and other causes, fourteen of the itinerancy.

Monday, 28. We send two missionaries to Mississippi—R. Nolly and John Shrock. Religion is not fashionable in Charleston. Tuesday, receiving visitors. Our house is a house of prayer. Wednesday, we came to Readhammer's.

Thursday, 31. Came to Georgetown; I am now at home here after twenty-nine years of labor. Many letters call my attention; I am happy in God. We hear of a blessed work in James River District—camp-meetings the great instrument.

Sunday, January 3, 1813. I preached morning and evening. It was a small time—cold, or burning the dead. We have about one thousand blacks, and about one hundred white members; most of them women; the men kill themselves with strong drink before we can get at them. My home in Georgetown is not quite so comfortable; possibly I shall hereafter leave it to better men. Monday, it is so cold I have a small fire to write my letters by. Tuesday, we took the path to Coachman's, Black River. My evening talk to them was, "Take earnest heed."

Wednesday, 6. I was so lame I stopped at Richard Woodbury's. We held a meeting at two o'clock, and at night. Friday, we had a meeting at Collins Woodbury's; I preached in the evening—it was excessively cold, and I was lame.

Sabbath, 10. I preached at Rousome's, on Little Pedee. Monday, a bleak ride brought us to General

Lee's. Tuesday, I was glad to stay at McNeil's, in Lumberton. Henry Boehm preached. Thursday, came on to Fayetteville through a cold, heavy rain. The Lord blesses me with patience.

Sabbath, 17. They carried me into the church. I ordained two deacons and one elder. I failed in strength after preaching, and Rev. Mr. Turner, a Presbyterian, concluded our meeting by prayer.

Thursday, 21. A bitter cold ride of thirty miles brought us to Purdie's. Friday, a heavy ride of thirty-six miles brought us to King's. Saturday, to Wilmington: there is little trade here, and fewer people; of course there is less sin.

Sabbath, 24. I was carried into the church, preached, and met the society. I preached again in the evening. A bread-poultice has procured me a mitigation of pain. Lord, be merciful to me in temporals and spirituals! William Capers is married—he twenty-three, his wife eighteen.

Friday, October 29, 1813. On the peaceful banks of the Saluda, I write my valedictory address to the presiding elders. At Staunton Bridge we rest five days; my horse and his master both disabled. I preached but twice. James, the son of John Douthet, gave me an interesting account of his father. John Douthet was born in Maryland; left his native place and settled on the Yadkin; became a member of the Methodist society, and was honored as a class-leader, making his house a house of God for the assemblies of his brethren. He departed from his brethren and from God. Some years after this, the family removed to the Table Mountain, Pendleton District; the preachers came to the house, the father was reclaimed, and his two sons, James and Samuel, joined the Methodists,

and were useful and respectable traveling preachers; the former laboring twelve, the latter seven years in the ministry. But the elder Douthet had a failing—he was fond of liquor, and indulged himself, and backslid a second time; retaining, nevertheless, his character for strict integrity and his habit of private prayer, occasionally hearing the gospel. Last summer he fell ill, and came to lie down and die at his son James's; here he became a true penitent, was blessed with justifying and sanctifying grace, and slept in peace in the seventy-third year of his age.

Tuesday, November 2. We visited Taliaferro's, and went forward to B. Lyon's.

Thursday, 4. Called a meeting at Edward McCraw's; I spoke with enlargement of mind on Heb. x. 38, 39. We saw Henry Gains, a disciple since 1777; now feeble, but wishing to be faithful unto death. Came forward to Conner's, Abbeville District.

Sabbath, 7. I preached in the tabernacle, on 2 Cor. v. 11. If the people say it was like thunder and lightning, I shall not be surprised. I spoke in power from God, and there was a general and deep feeling in the congregation: thine, O Lord, be all the glory! Came home with James Cox.

Monday, 8. I gave an alarming lecture at John Branan's. There is a serious mortality on the middle and lowlands of South Carolina and Georgia.

Tuesday, 9. We rode through the heat, crossing the Little River to Mr. Shield's, twenty miles.

Georgia—Wednesday, 20. We continued on to Petersburg, into Georgia. I preached at Sparta, and ordained two deacons. A journey of six days from Sparta brought us to Savannah; we were careful to leave our testimony and pray with every family where

we stopped. Kind widow Bonnell sent her chaise after me. I must change my mode of traveling, I suppose. I preached twice in the Wesley Chapel. This is a good, neat house, sixty feet by forty. I enjoyed great peace. Our chapel cost five thousand dollars; others would have made it cost twice as much, perhaps. We are indebted to Myers and Russell for much of this saving. The Presbyterian Church hath changed its form to Independent—Doctor Kollock must be the same.

Monday, 22. Rode to Mr. Thibeau's plantation: sweet retreat! Tuesday, we rode forty-six miles to Wainer's. I am again in a chaise; James Russell insisted upon giving me an old gig worth forty-five dollars. We are safe in Charleston, visiting Black Swamp and some families as we came along. We have had cold, hungry traveling. My mind is holiness to the Lord. We found our family here in health.

Sunday, December 12. I preached in Trinity Church; we have it now in quiet possession. I also officiated in Cumberland and Bethel churches. The society is not so lively as formerly. In visiting six families I found but two that acknowledged God in his word and worship. Ah, woe is me!

Thursday, 16. We attended the funeral of Dr. Keith, suddenly called away, and greatly lamented by all, especially by the people of color; he had been twenty-six years a minister of the Independent Church. Most of the clergy of the city were present, and there was great solemnity observed. We lecture morning and evening. We labor to live in and for God; we desire to receive rich and poor, people and ministers; and to consecrate, in the order of faith and prayer, every room and every heart in the house, to God.

Sunday, 19. I preached in Cumberland Chapel, in Trinity, and in Bethel. How much good will my ten days' visit do here? I preach, lecture, and pray. I invited the stewards of Bethel, and the trustees of Trinity came to see me on Tuesday; we dined and prayed together, and parted in love and peace.

Wednesday, 22. In a cold day we left Charleston, and came thirty miles to preach to preachers at Nichols's. We lodged with Eccles. Friday, my mind is in peace in bodily affliction. Weather, roads, swamps—we heed them not. On our way to Black River, we visited many families: O let me do some good whilst I may! time is short.

Thursday, 30. At Rembert's settlement. How my friends remove or waste away! yet I live; let me live every moment to God! On the first day of the new year, 1814, I preached at Rembert's Chapel.

Sunday, January 2, 1814. I preached in the chapel. On Monday we came away, in company with Myers and Norton, to Fayetteville, one hundred and forty miles, visiting many families in our route.

Friday, 7. I received seven letters: the contents of some of them make me feel serious. We learn that Bishop Coke and seven young preachers have sailed for the East Indies. The British Society is poor as well as ourselves, it would appear: this is a good sign. In less than one hundred years, Methodism has spread over three-quarters of the globe; and it is now about to carry the gospel of salvation into Asia. Amen!

Sunday, 9. We had rain. Bishop McKendree preached. I preached on Isaiah lxiv. 7. We had a spiritual, heavenly, and united Conference. There were twenty deacons ordained, eighty-five preachers

stationed: twelve have located, and one has died, suddenly; and fifteen are added.

Sunday, 16. I preached. Thursday, we came away. On our way we called on Hodges, Shaw, and Saunderson, exhorting and praying with their families. I enjoy great peace of mind.

Sunday, 23. I preached in our chapel, fifty by sixty feet, to a small congregation. Am I not a child, to have been looking for summer? William Glendenning and I met, and embraced each other in peace. I visited Sister Perry, the former wife of John King, one of the first Methodist preachers. After all reasonable allowances for drawbacks, we cannot yet tell all the good that was done by our Conference in Raleigh, in 1811. We started away northward.

North Carolina—Wednesday, October 19, 1814. Rode to Boling's. Behold! Richard Bird came one hundred miles to hasten us to camp-meeting away on the bleak hills of Haywood. I was forced by misery to retire to my room and bed at Boling's, but son John held a meeting and preached. We came on the camp-ground, in Haywood county, North Carolina, Friday, 21. Saturday I preached, and ordained W. Spann and J. Evans deacons.

Sabbath, 23. Ordained two elders, Thomas Bird and Samuel Edney, after preaching. In our tent we contrived a hearth and had a fire. Monday we visited the house of Richard Bird.

Tuesday, 25. I preached in the house of the father, Benjamin Bird; there was much feeling manifested. We collected liberally on the mite subscription to help the suffering ministry. I had for twenty years past wished to vist the Cove; it is done, and I have seen my old, tried friends, dear Richard and Jonah Bird,

and William Fulwood, who sheltered and protected me when, during the War of Independence, I was compelled to retire to the swamps and thickets for safety.

Wednesday, 26. Our ride brought us to Rutherford's. I paid them as well as I could for their kindness and attentions by exhortation and prayer.

Thursday, 27. To McHathing's, forty-one miles. Daniel Asbury wished me to take Catawba, above Ladies' Ford, and cross at the Horse Ford, where a former journal will show my life to have been in danger some years ago. I preached in the evening at Daniel Asbury's, Lincoln county, near Sherill's Ford. These are kind spirits, who say, "You make your rides too long;" yet they will scarcely be denied when invited to their houses, making my rides longer still; here am I, ten miles out of my way, to see these dear people. And now that limbs, lungs, strength, and teeth fail, I must still go my rounds of six thousand miles within the year.

Sabbath, 30. I passed a restless, feverish night, yet as I was expected to preach on the camp-ground, I discoursed to a large, simple-hearted congregation, on Acts xxx. 32. I sat in the end of my little Jersey-wagon, screened by the drawn curtain behind me. It was no common time to either speaker or hearers. We retired, after meeting, to Jonathan Jackson's. What a rich table was provided! not for me—I retired to bed with a high fever. My spiritual consolations flow from God in rich abundance; my soul rejoices exceedingly in God.

Monday, 31. To Robey's, near Catawba Springs.

Tuesday, November 1. I preached to a very attentive people; surely the speaker and hearers felt the power

of the word of God. After a hasty dinner, we rode on to Nathan Sadler's, steward of the Lincoln Circuit.

Wednesday, 2. I spoke with very unpleasant feelings, on Luke xi. 13. We hasted to Featherston Wells's. Here were all comforts for a sick man; good food, beds, and nursing. This family is blessed. Sister Wells is the granddaughter of my ancient friend, Father May, of Amelia, and her children are in the way to heaven. . Here is the fruit of my labors. What a comfort is it to see the fourth generation growing up under our eyes, living in the fear of God, and following in the same path those who are gone to glory!

Thursday, 3. Crossed the south fork of Catawba to Bethesda Chapel; the day was damp, and there was a damp upon preacher and people. We went forward to John Dameron's, where I was expected to preach, and I did try, but the people were so wonderfully taken up with the novel sight of the little carriage, and still more of the strange-looking old man who was addressing them, that the speaker made little impression on his hearers. Who neglects me? Not the kind, loving Damerons. We came to John Watson's, Allison's Creek, on Friday.

Sabbath, 6. At Sardis Chapel. The weather was unpleasant. My congregation might have tried my patience. Monday we came to Henry Smith's, an Israelite; he is a native of East Jersey. Tuesday to Winnsborough.

Sabbath, 13. I preached at Winnsborough a long discourse, on 1 Peter xiv. 17. Monday to widow Means's. We shall ride about two hundred and twenty miles out of the way to Georgia, but in the way of our duty. Tuesday I preached at Bethel; we hope good

was done. Edward Finch, a son of affliction, is still on crutches.

Wednesday, 16. Dined with Elder Stephen Shell. Lodged with Frederick Foster. Thursday we had a crowded house at Hopewell Chapel; the speaker stood in weakness, but truth came in power to the hearts of the people. Ordained John Molineaux a deacon. Lodged at John Leek's; the master, a local laborer, is gone to his rest and reward.

Friday, 18. Rain. We got bewildered, and were glad to stop with Mr. Morrow, a Presbyterian, who kindly received and entertained us. Saturday we came to Staunton Bridge.

Sabbath, 20. Bishop McKendree and J. W. Bond preached. I spoke a few words from my carriage; we all hope the testimony of three men will be believed. God is with me in all my feebleness. We have visited North Carolina to Catawba; and in South Carolina, Fairfield, Newberry, Laurens, and Greenville districts. Monday and Tuesday, we are at rest at Father Staunton's, an active and holy man, an Israelite indeed of seventy-seven years.

Wednesday, 23. We gave an evening lecture at Taliafero's; the night was damp, and few people attended. Nights of suffering are appointed to me, but God is with us. Thursday, rested.

Friday, 25. Rode twenty-five miles to widow King's, Pendleton District. I am reading Saurin's fifth volume; he is great in his way, but it is not Wesley's way, which I take to be *the more excellent way*. Saturday, damp, rainy day. I enjoy my private devotions.

Sabbath, 27. It broke away clear for awhile, and I took a stand outside of the door, and spoke to the people on Galatians v. 6. Monday, to John Power's;

here are new disciples, and they are all love. Tuesday, to Benjamin Glover's.

Georgia, Wednesday, 30. I preached at Samuel Rembert's, in Georgia; I was feeble and could not speak with much energy.

Wednesday, December 21. Our Conference began at Milledgeville, Georgia, and continued until the 27th. There were nearly one hundred characters examined and six admitted on trial. Twelve are located. Ten elders have been ordained, and twenty-two deacons; eighty-two preachers have been stationed; none are dead, and none have been expelled. I preached at the ordinations, but with so feeble a voice that many did not hear; I had coughed much, and expectorated blood. We had great peace, union, and love in our session. Wednesday we rode to Sparta in the afternoon. Thursday we had crowded lodging, and I passed a painful night. Friday, to Sweetwater. Saturday, to Augusta.

Sunday, January 1, 1815. I preached at Saterman's house. Monday, dined at McCleary's, and came on to Ubank's. Tuesday, to Button's. O that God may bless my last labors in this family! Wednesday, to Koger's. Thursday, to Captain Perry's. Friday we had a cold, hungry ride of thirty-six miles. Saturday, busy writing.

Sabbath, 8. I spoke in much feebleness upon part of Psalm xxxvii., and gave a charge to the society. My labors were followed with much coughing and a restless night. Monday I bled in the arm to relieve the spitting of blood. This place calls for great labor, and I am not fit for it; I must go hence. Tuesday I filled an appointment made for me in Bethel Chapel; I was divinely assisted. The care of the societies

comes with weight upon my mind. Here are liberal souls at home and abroad; we have added nearly two hundred dollars to our mite subscription. Thursday came to Strawberry Ferry. Grand accommodations at Mr. Lesesne's. Friday, to Hale's; we had an appointment here which we knew not of; the people assembled, and I spoke to them. Saturday came to Santee and crossed the Long Ferry in fifty minutes. As soon as the poor Africans see me, they spring with life to the boat, and make a heavy flat skim along like a light canoe; poor starved souls—God will judge!

Sabbath, 15. A sacramental day; I preached and gave a word of exhortation to the society. I cannot preach more than once a day.

Tuesday, 17. We started away in company with W. M. Kennedy and I. Norton, with the last of whom we parted at the ferry over Black River. Lodged with Mr. Rogers—his father has gone to rest. On our route we visited Bethel Durant, and saw his brothers, John and Henry; their simple-hearted, kind father entertained me thirty years ago on my returning from my visit to Charleston.

Wednesday, 18. Crossed the lakes and Wackamaw, and got in after eight o'clock to Brother Frink's. At William Gause's I saw my kind mothers in Israel, Gause and Rogers. I continue to expectorate blood. Is it possible that the children of the French Protestant martyrs to the tyranny of Louis XIV. and his bloody priesthood can ever forget the God of their fathers? Noble, holy men, may God gather in your children to the latest generations!

Friday, 20. A dash of rain stopped us awhile, but we went forward thirty miles to Wilmington. I feel the effect of the damps.

North Carolina—Sabbath, 22. I preached in the chapel. O wretched appearance of broken windows! It was a sacramental day. Were I a young man, I should not wish to be stationed in Wilmington. Our funds are low here, and our house a wreck.

Sabbath, November 12, 1815. I attended the quarterly-meeting at Samuel Edney's, and bore a feeble but a faithful testimony to the truth. I have read, with dim eyes, Joseph Moore's dialogue; it is not elegant, but argumentative: it seems to have silenced the Baptists.

Sabbath, 19. I preached upon Acts xxvi. 17, 18. I die daily—am made perfect by labor and suffering, and fill up still what is behind.

Monday, 20. At Benjamin Glover's. At Allen Glover's on Tuesday. Wednesday, my children will not let me go out.

Thursday, 23. Came to Thomas Child's, near Cambridge, twenty miles. Friday, to Dr. William Moon's. Saturday, the Doctor urges, and I have consented to take digitalis.

Sabbath, 26. I preached, and we had a time of great feeling. Monday, heavy rain. We came away to Hezekiah Arrington's; a cold, damp ride. Tuesday, to the widow Means's; the lady was not at home, but the servants were attentive. John Wesley Bond preached in the kitchen. We try to do good. Wednesday, to Sterling Williamson's, thirty miles in eight hours. A damp, rainy day, by no means pleasant to me. Thursday, rested. Friday, at Columbia.

Saturday, December 2. A melancholy and awful scene has been witnessed here. Dr. Ivey Finch, about thirty years of age, in driving a violent horse out of Columbia in his chair, was dashed between the

shaft and wheel, and his skull fractured. The unhappy man was the only son of my dear friend Edward Finch. I preached on the Sabbath. I have passed three nights at B. Arthur's, two at friend Alexander McDowell's, and one night at Colonel Hutchinson's. My consolations are great. I live in God from moment to moment. The poor Colonel is like myself—broken to pieces. I feel deeply upon my mind the consequence of this charge (Columbia).

Thursday, 7. We met a storm, and stopped at William Baker's, Granby.

CHAPTER XV.

Give me the faith which can remove
And sink the mountain to a plain;
Give me the child-like, praying love
That longs to build thy house again—
The love which once my heart o'erpowered,
And all my simple soul devoured.

(Charles Wesley.)

WILLIAM CAPERS was descended from a family of Huguenots, who emigrated from France and settled in South Carolina. He was a son of William and Sarah (Singletary) Capers, and was born in St. Thomas Parish, in South Carolina, on the 26th of January, 1790. His father served as a captain in the Revolution under General Marion; was one of the defenders of Charleston in the battle of Fort Sullivan; was in the battle of Eutaw, and at the siege of Savannah, where Pulaski fell, and was always distinguished for his patriotism and bravery. His father became a member of the Methodist Episcopal Church in 1786, and his own mother was a lady of the finest natural and Christian qualities, but died when he was two years old; but in 1793 his father gave him another mother, who well supplied the place of the departed one, and watched over him with uniform and tender solicitude.

In the spring of 1801 he was sent to school on the Pedee, some thirty miles from Georgetown, where his

father then lived, but, in consequence of the teacher suddenly leaving his charge, he returned home after a month or two. In September following he was sent to Dr. Roberts's Academy, near Statesburg, in Sumter District, where he continued till 1805, when he was admitted as a student in the South Carolina College, then under the Presidency of Dr. Maxcy.

In the summer of 1806 he attended a camp-meeting in Rembert's settlement, of which he gives the following account:

"The number of people occupying tents was much greater than it had been at two previous meetings of the same kind in 1802 and 1803, in that neighborhood, both of which I had attended with my uncle's family, and at which wagons and awnings made of coverlets and blankets were mostly relied on in place of tents. The tents too (of this meeting in 1806), though much smaller and less commodious than in later years, were larger and better than at the former meetings. But still, at the tents as well as at the wagons of the camp, there was very little cooking done, but every one fed on cold provisions, or at least cold meats. Compared to those first two camp-meetings, this one differed also in the more important respects of management and the phases of the work of God. At the first one (1802), particularly (which was held on McGirt's Branch, below the point where the Statesburg and Darlington road crosses it), I recollected little that looked like management. There were two stands for preaching, at a distance of about two hundred yards apart; and sometimes there was preaching at one, sometimes at the other, and sometimes at both simultaneously. This was evidently a bad arrangement, for I remember seeing the people running hastily from one place

to the other as some sudden gush of feeling venting itself aloud, and perhaps with strange bodily exercises, called their attention off. As to the times of preaching, I think there were not any stated hours, but it was left to circumstances; sometimes oftener, sometimes more seldom. The whole camp was called up by blowing a horn at the break of day; before sunrise it was blown again, and I doubt if after that there were any regular hours for the services of the meeting. But what was most remarkable both at this camp-meeting and the following one, a year afterward (1803), as distinguishing them from the present meeting of 1806, and much more from later camp-meetings, was the strange and unaccountable bodily exercises which prevailed there. In some instances, persons who were not before known to be at all religious, or under any particular concern about it, would suddenly fall to the ground and become strangely convulsed with what was called the jerks; the head and neck, and sometimes the body also, moving backward and forward with spasmodic violence, and so rapidly that the plaited hair of a woman's head might be heard to crack. This exercise was not peculiar to feeble persons, nor to either sex, but, on the contrary, was most frequent to the strong and athletic, whether man or woman. I never knew it among children, nor very old persons. In other cases, persons falling down would appear senseless, and almost lifeless, for hours together; lying motionless at full length on the ground, and almost as pale as corpses. And then there was the jumping exercise, which sometimes approximated dancing, in which several persons might be seen standing perfectly erect, and springing upward without seeming to bend a joint of their bodies.

Such exercises were scarcely, if at all, present among the same people at the camp-meeting of 1806. And yet this camp-meeting was not less remarkable than the former ones, and very much more so than any I have attended in later years, for the suddenness with which sinners of every description were awakened, and the overwhelming force of their convictions, bearing them instantly down to their knees, if not to the ground, crying for mercy. At this meeting I became clearly convinced that there was an actual, veritable power of God's grace in persons then before me, and who were known to me, by which they were brought to repentance and a new life; and that with respect to the latter (a state of regeneration and grace), the evidence of their possessing it was as full and satisfactory as it was that they had been brought to feel the guilt and condemnation of their sins. I did not fall at any time, as I saw others do, but with the conviction clear to my apprehension as to what was the true character of the work before me, that it was of God, while I feared greatly, I could not but desire that I might become a partaker of the benefit. Still I kept myself aloof, I knew not why."

After his return to college, as there was much of infidelity and vice prevailing among the students, his situation, on the whole, became so trying that he resolved, if he could obtain his father's consent, to dissolve his connection with the institution; and accordingly, early in the year 1808, he withdrew from college and became a student of law under John S. Richardson, an eminent jurist, and afterward a distinguished judge, in South Carolina. Shortly after this, his father, whose spirituality had for some years greatly waned, received a fresh baptism of the Holy Ghost,

and, in the presence of his family, made a renewed dedication of himself to God. The son, who was present, was deeply affected by the scene, and, though he could not feel any confidence that his state of mind was indicative of a genuine conversion, he resolved to carry out a purpose, which he had formed some time before, to unite himself with the Methodist Episcopal Church. This he did in the early part of August, 1808.

Immediately after performing this solemn act, he fell in with the Rev. William Gassaway, who proposed to him to meet him at Camden some three weeks from that time and accompany him around on his circuit. Mr. Capers cheerfully consented to the proposal without knowing how much was involved in the arrangement; but what was his surprise when, at the first appointment, at Smith's Meeting-house (now Marshall's), September 12, Mr. Gassaway, after a sermon by the Rev. William M. Kennedy, beckoned to him to come forward to the pulpit, and then directed him to "exhort." He obeyed the command, but not without great embarrassment, not merely because it was his first attempt at any such service, but because he had serious doubts whether a principle of life had ever been imparted to him. At a quarterly-meeting, however, beginning Friday, September 15, which was conducted as a camp-meeting, at Knight's Meeting-house, on Fork Creek, he found that unspeakable blessing which he had been so earnestly seeking—"the spirit of adoption, whereby we cry, Abba, Father;" the Spirit itself bearing witness with his spirit that he was a child of God. He says:

"A love-feast was held on Sunday morning at 9 o'clock. I had never attended one, and happening never to have made any inquiries about them, so that

going into this one I knew not how it was to be conducted, nor of what the service should consist. I first found myself strongly affected on seeing one and another refused admission by the preacher at the door, a vivid representation being made to my mind of the character of the meeting, in which, as I supposed, none but approved persons could be present, and others were rejected. At first I felt as if I, too, had no right to be there. It was a meeting for Christians only, and without the witness of adoption I could not claim that title. Was it partiality, or lack of information, which had let me in while others were excluded? I might not hope to be admitted into heaven thus, for God himself would be the Judge. And what should it avail me to be in the Church, and gathered in communion with its members in holy services, if at last the door of heaven should be shut against me? But I was not suffered to pursue this train of thought, but my mind was suddenly and intensely taken up with an opposite one. Was there any thing lacking to me which Christ could not give? Had he not bought me with the price of his own blood, which had pledged his willingness with his power to save? And why was I so long without the witness of adoption, except only for my unbelief? Faith that should trust him to bestow his grace would honor him more than the unbelief that doubted of his doing so much. All this and much more was presented to my mind in an instant, and I felt an indescribable yearning after faith. Yes, I felt much more; there came with it such a prevailing apprehension (or should I not call it manifestation?) of Christ as a present Saviour, *my present Saviour*, that to believe seemed to imply no effort. I could not but believe. I saw it, as it were, and I felt it, and knew

it, that Christ was mine, that I had received of the Spirit through him, and was become a child of God.

"This gracious change was attended with new views as to my calling in life. I could no longer say nor think that I was never to be a preacher, but, on the contrary, it appeared to me, and the conviction grew stronger and stronger, that I was called to preach."

Up to this time, notwithstanding Mr. Capers had seemed to take one step toward the ministry, he had really never abandoned the purpose of entering the profession of law. But now his aspirations were all for the sacred office, and his father having given his consent that he should make the change, it was determined at once that he should enter the ministry. He therefore continued to accompany Mr. Gassaway in his rounds, and delivered his exhortations to the people with constantly increasing freedom and effect.

"The Santee Circuit at that time extended from a meeting-house called Ganey's, some four miles above Chesterfield, which was its highest appointment, to Tawcaw, near Santee River, which was the lowest. And it was on this, my second round with Brother Gassaway (October, 1808), that we attended a camp-meeting at Tawcaw, where it pleased God to give me the encouragement of making my very imperfect exhortations instrumental of good among the people. In particular, that estimable and engaging young man, Joseph Galluchat, afterward for many years so well known and much beloved in Charleston for his abilities and spotless character as a preacher, acknowledged so humble an instrumentality as this the means of his awakening and conversion. And this circumstance tended no little to confirm me in the purpose I had formed (I trusted, under the influence of the Holy

Spirit) to devote myself to the work of preaching the gospel of Christ."

As late in the season as past the middle of November a camp-meeting was held at Rembert's (the second one at the same place that year), because the people were in the spirit of it; and for the special reason that the bishops, Asbury and McKendree, had appointed to meet on official business which would occupy them several days, at that time, at the house of their old friend (the Gaius of those days) James Rembert, immediately in the neighborhood, and they would attend the meeting. And this being also the occasion of the last quarterly-meeting for the Santee Circuit, at the advice of Mr. Gassaway (Bishop Asbury also approving) Mr. Capers was licensed to preach, and was recommended to the Annual Conference to be admitted on trial in the itenerancy. Accordingly, at the next Conference, which was held at Liberty Chapel, in Greene county, Georgia, December 26, 1808, he was duly admitted, and was appointed to the Wateree Circuit. The next year he was sent to the Pedee Circuit, but at the second quarterly-meeting, which was held in June, 1810, he was transferred from this to the town of Fayetteville, in North Carolina, where he found himself in the midst of excellent society, and many efficient auxiliaries to both his comfort and usefulness. Of the origin of Methodism in this place he gives the following interesting account:

"The most remarkable man in Fayetteville when I went there, and who died during my stay, was a negro by the name of Henry Evans. I say *the most remarkable* in view of his class, and I call him *negro* with unfeigned respect. He was a negro; that is, he was of that race, without any admixture of another. The

name simply designates the race, and it is vulgar to regard it with opprobrium. I have known and loved and honored not a few negroes in my life, who were probably as pure of heart as Evans, or anybody else. Such were my old friends Castile Selby and John Boquet, of Charleston, Will Campbell and Harry Myrick, of Wilmington, York Cohen, of Savannah, and others I might name. These I might call remarkable for their goodness. But I use the word in a broader sense for Henry Evans, who was confessedly the father of the Methodist Church, white and black, in Fayetteville, and the best preacher of his time in that quarter, and who was so *remarkable* as to have become the greatest curiosity of the town, insomuch that distinguished visitors hardly felt that they might pass a Sunday in Fayetteville without hearing him preach. Evans was from Virginia; a shoe-maker by trade, and, I think, was born free. He became a Christian and a Methodist quite young, and was licensed to preach in Virginia. While yet a young man, he determined to remove to Charleston, S. C., thinking he might succeed best there at his trade. But having reached Fayetteville on his way to Charleston, and something detaining him for a few days, his spirit was stirred at perceiving that the people of his race in that town were wholly given to profanity and lewdness, never hearing preaching of any denomination, and living emphatically without hope and without God in the world. This determined him to stop in Fayetteville, and he began to preach to the negroes with great effect. The town council interfered, and nothing in his power could prevail with them to permit him to preach. He then withdrew to the sand-hills, out of town, and held meetings in the woods,

changing his appointments from place to place. No law was violated, while the council was effectually eluded, and so the opposition passed into the hands of the mob. These he worried out by changing his appointments, so that when they went to work their will upon him, he was preaching somewhere else. Meanwhile, whatever the most honest purpose of a simple heart could do to reconcile his enemies was employed by him for that end. He eluded no one in private, but sought opportunities to explain himself, avowed the purity of his intentions, and even begged to be subjected to the scrutiny of any surveillance that might be thought proper to prove his inoffensiveness; any thing, so that he might be allowed to preach. Happily for him and the cause of religion, his honest countenance and earnest pleadings were soon powerfully seconded by the fruits of his labors. One after another began to suspect their servants of attending his preaching, not because they were made worse, but wonderfully better. The effect on the public morals of the negroes, too, began to be seen, particularly as regarded their habits on Sunday, and drunkenness. And it was not long before the mob was called off by a change in the current of opinion, and Evans was allowed to preach in town. At that time there was not a single church-edifice in town, and but one congregation (Presbyterian), who worshiped in what was called the State-house, under which was the market; and it was plainly Evans or nobody to preach to the negroes. Now, too, of the mistresses there were not a few, and some masters, who were brought to think that the preaching which had proved so beneficial to their servants might be good for them also, and the famous negro preacher had some whites as well as

blacks to hear him. Among others, and who were the first-fruits, were my old friends, Mr. and Mrs. Lumsden, Mrs. Bowen (for many years preceptress of the Female Academy), Mrs. Malsby, and, I think, Mr. and Mrs. Blake. From these the gracious influence spread to others, and a meeting-house was built. It was a frame of wood, weatherboarded only on the outside, without plastering, about fifty feet long by thirty feet wide. Seats, distinctly separated, were at first appropriated to the whites, near the pulpit. But Evans had already become famous, and these seats were insufficient. Indeed, the negroes seemed likely to lose their preacher, negro though he was, while the whites, crowded out of their appropriate seats, took possession of those in the rear. Meanwhile Evans had represented to the preacher of Bladen Circuit how things were going, and induced him to take his meeting-house into the circuit, and constitute a Church there. And now, there was no longer room for the negroes in the house when Evans preached, and for the accommodation of both classes the weatherboards were knocked off and sheds were added to the house on either side, the whites occupying the whole of the original building, and the negroes those sheds as a part of the same house. Evans's dwelling was a shed at the pulpit end of the church. And that was the identical state of the case when I was pastor. Often was I in that shed, and much to my edification. I have known not many preachers who appeared more conversant with Scripture than Evans, or whose conversation was more instructive as to things of God. He seemed always deeply impressed with the responsibility of his position, and not even our old friend Castile was more remarkable for his humble and deferential deportment

toward the whites than Evans was. Nor would he allow any partiality of his friends to induce him to vary in the least degree the line of conduct or the bearing which he had prescribed to himself in this respect, never speaking to a white man but with his hat under his arm; never allowing himself to be seated in their houses, and even confining himself to the kind and manner of dress proper for negroes in general, except his plain black coat for the pulpit. 'The whites are kind to me, and come to hear me preach,' he would say, 'but I belong to my own sort, and must not spoil them.' And yet Henry Evans was a Boanerges, and in his duty feared not the face of man.

"I have said that he died during my stay in Fayetteville this year (1810). The death of such a man could not but be triumphant, and his was distinguishingly so. I did not witness it, but was with him just before he died, and, as he appeared to me, triumph should express but partially the character of his feelings, as the word imports exultation at a victory, or at most the victory and exultation together. It seemed to me as if the victory he had won was no longer an object, but rather as if his spirit, past the contemplation of triumphs on earth, were already in communion with heaven. Yet his last breath was drawn in the act of pronouncing 1 Cor. xv. 57: 'Thanks be to God, which giveth us the victory through our Lord Jesus Christ.' It was my practice to hold a meeting with the blacks in the church directly after morning preaching every Sunday. And on the Sunday before his death, during this meeting, the little door between his humble shed and the chancel where I stood was opened, and the dying man entered for a last farewell to his people. He was almost too feeble to stand at all, but

supporting himself by the railing of the chancel, he said: 'I have come to say my last word to you. It is this: None but Christ. Three times I have had my life in jeopardy for preaching the gospel to you. Three times I have broken the ice on the edge of the water and swam across the Cape Fear to preach the gospel to you. And now, if in my last hour I could trust to that, or to any thing else but Christ crucified, for my salvation, all should be lost, and my soul perish forever.' A noble testimony! Worthy, not of Evans only, but St. Paul. His funeral at the church was attended by a greater concourse of persons than had been seen on any funeral occasion before. The whole community appeared to mourn his death, and the universal feeling seemed to be that in honoring the memory of Henry Evans we were paying a tribute to virtue and religion. He was buried under the chancel of the church of which he had been in so remarkable a manner the founder."

At the close of the year (December 22, 1810) Mr. Capers attended Conference at Columbia, South Carolina; was ordained deacon, and appointed, contrary to all his expectations, to the city of Charleston. Here he passed the year pleasantly and usefully, and, with his colleagues, was instrumental in introducing stated preaching at the poor-house. He also opened the way to the formation of a new circuit.

"In September I attended a call to the country, which, by God's blessing, produced the nucleus of Cooper River Circuit. A Mr. Hale, living on the main road between Clemens's Ferry (five miles above Charleston) and Lenud's Ferry, on Santee, ten miles from the latter place, had represented the destitution of preaching in his neighborhood and that part of

Santee, and requested that one of the preachers should visit them. The lot fell on me, and I found work for a week. The appointment was made for preaching at the house of the applicant on Sunday, at eleven o'clock in the morning. There was a large congregation for a thinly peopled country, who had not heard preaching of any denomination for many years before. After preaching I baptized a number of children, and the people still hanging on, as if reluctant to go away, I preached a second time. The text was Luke xix. 9: 'This day is salvation come to this house.' And although the people had been kept so long in attendance, and the men generally stood up for want of room or seats for sitting, their attention never flagged, so novel was the occasion, and so truly was there a gracious influence with them. In the midst of the second service a daughter of Mr. Hale cried out and sank to the floor. It produced but a momentary pause, and she being taken into the next room, I proceeded with my discourse, after remarking that it was not so surprising that one who had suddenly come to the knowledge of her condition as a sinner should be overpowered by it, as that so many who could not believe themselves to be in a safe state should be unconcerned about it. I took it to be an instance of the literal fulfillment of the text in the case of the young lady, who, I did not doubt, would be enabled to confirm what I said when I should visit them again. At the close of the service I appointed to preach on the following Friday evening at the same place, and made an appointment for Tuesday at a Mr. Compton's, near Lenud's Ferry. At Compton's, too, there was a full attendance, and an encouraging prospect. Returning to Hale's, I found the new convert exceeding happy in the love of God,

and the rest of the family anxiously inquiring what they must do to be saved. Nor was the work confined to them only, but their neighbors hearing that the preacher's prophecy had come to pass (which was no prophecy at all, but spoken on the evidence of numerous examples), they were flocking to see for themselves what had taken place. A class was formed, and the next year my brother John was sent to form the Cooper River Circuit."

At the next Conference, held at Camden, December 21, 1811, he was appointed to Orangeburg Circuit, but, in September, 1812, he was called off from his labors to minister at the death-bed of his father. About midsummer of this same year he attended a camp-meeting on Four Holes, just above the bridge on the old Orangeburg road, deeply impressed with his want of holiness and earnestly seeking a deeper work of grace, both for his own happiness and that his ministry might be profitable to the people. The result he thus describes:

"The meeting closed, and left me to return to my circuit, lacking in faith, in love, in the assurance of the Holy Spirit, and not, as I had hoped, strong and exultant. I had never since my conversion felt more dissatisfied with myself than I did as, riding pensively along the road to my circuit, I reviewed the history, both of the meeting and of my purposes and feelings in going to it and during its continuance; how much I had needed, how little I had obtained; with what strong desire I had anticipated it as a time of extraordinary blessing, and to what little purpose it had been improved. Should I return to the labors of my circuit still unrefreshed, like Gideon's fleece, dry in the midst of the dew of heaven? Why was it so? Had I made an idol of the camp-meeting, trusting to

means of any sort in place of the all-quickening Spirit? And I turned aside into a thick wood, saying to myself, 'There is none here but God only, and I cannot thus uncomfortable go back to my circuit; I will even go to Him alone who has all power in heaven and earth, and who has called the heavy-laden unto him that they may find rest. Jesus, Master, heal my blindness! Give me faith and love!' I still remember how, as I hitched my horse, I felt to pity him for the long fast he should have to keep before he might be unloosed. But it was not so. I had scarcely fallen on my knees, with my face to the ground, before Heb. xii. 18, 19, 22–24, was applied with power to my mind: 'For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness and darkness, and tempest, and the sound of a trumpet, and the voice of words. . . . But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the General Assembly and Church of the first-born which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.' In that moment how spiritual seemed religion, how intimate the connection between earth and heaven, grace and glory, the Church militant and the Church triumphant! And it seemed to challenge my consent to leave the one for the other; as if it had been proposed to me, 'Would you give up all who are below for those who are above, and count it now a high privilege to have come literally and absolutely to mingle with the innumerable company of angels, and spirits of just men made perfect, in the

the heavenly Jerusalem, the city of the living God? And instinct said no, and all the loved ones on earth seemed to say no; but the words sounded to my heart above the voice of earth and instinct, '*Ye are come!*' and my spirit caught the transport and echoed back to heaven, '*Ye are come!*' In that moment I felt, as can only be felt, 'the exceeding riches of his grace in his kindness toward us through Christ Jesus.' I returned to my circuit with my strength renewed as the eagle's, full of faith and comfort."

The Conference met in Charleston, in December, 1812, when he was ordained elder by Bishop McKendree, and was appointed to Wilmington, in North Carolina. He was married Thursday, January 13, 1813, to Miss Anna White, a young lady of great personal attractions as well as moral and Christian excellence, in Georgetown District, and reached Wilmington on Friday of the following week. He writes:

"We had been there but a week or two when we had the honor of entertaining Bishop Asbury and his excellent attendant, Brother Boehm, who passed a Sabbath in Wilmington. These were our first guests in our first dwelling-place, the parsonage, which I might call either a two-story dwelling-house or a shanty, according to my humor. It was a two-story house, actually erected in that form, and no mistake, with its first story eight feet high, and the second between six and seven; quite high enough for a man to stand in it with his hat off, as men always ought to stand when in a house. The stories, to be sure were not excessive as to length and breadth any more than height, each story constituting a room of some eighteen feet by twelve or fourteen, and the upper one having the benefit of a sort of step-ladder on the out-

side of the edifice, to render it accessible when it might not rain too hard, or with an umbrella when it did rain, if the wind did not blow too hard. And besides this, there was a room constructed by a shed at one side of the main building, which, as madam might not relish going out-of-doors and up a step-ladder on her way to bed, especially in rainy weather, was appropriated to her use as a bed-chamber. But we were content. A palace might scarcely have been appreciated by us, who, by the grace of God, had in ourselves and each other a sufficiency for happiness. This house, the church (a coarse wooden structure, of some sixty feet by forty), the lots they stood on, and several adjoining lots rented to free negroes, had belonged to Mr. Meredith, and had been procured, for the most part, by means of penny collections among the negroes, who almost exclusively had composed his congregation. He had been a Wesleyan missionary to the negroes of one of the West India Islands, I think Jamaica or St. Kit's. And after Mr. Hammett came over to Charleston, and had got under way in his enterprise of establishing a pure Wesleyan Church, in opposition to the Asburyan, as he called it, he induced Mr. Meredith to come over also and join him. But he was not long satisfied with Mr. Hammett, whose influence over him was sufficient to prevent him from joining the Methodist Episcopal Church, but could not retain him among the 'Primitive Methodists,' as Mr. Hammett called his followers. And so, parting with Mr. Hammett, he came to Wilmington, and began preaching to the negroes. Here his history was very like that of the colored man, Henry Evans, at Fayetteville. He was subjected to all manner of annoyances, and even injuries, which he bore with un-

resisting meekness till he had worn his persecutors out. At one time he was put in jail, and he obliged them to let him out by preaching through the grates of his window to whoever might be in the street below. And when, after several years, things becoming more quiet, he ventured to build a meeting-house, it was burned to the ground. At last, however, Mr. Meredith gained the public confidence, and at his death willed in fee simple to Bishop Asbury a second meeting-house, built on the site of the first, the parsonage-house above described, and the lands belonging to them, all which, of course, the Bishop turned over to the Church, which, along with the property, acquired also the congregation and communicant members.

"The negro church, or meeting-house, was a common appellative for this Methodist church long after it had been occupied by whites on the lower floor, with the negroes in the galleries. And it was so in my day. But notwithstanding all this, gentlemen and ladies, of high position in society, were to be found from Sabbath to Sabbath attending our preaching. Could it have been that they wanted to participate in the Methodist religion of passion without principle? Or was it that their superior sort of religion having taught them to condescend to men of low estate, they were only practicing the principle of humility? However it may have been with them, the sermons they heard for the whole year from my pulpit were taken up in stating, proving, and urging justification by faith, and its cognate doctrines of original depravity, regeneration, and the witness of the Spirit. These themes appeared inexhaustible to the preacher, and this portion of his hearers never grew less for his

dwelling on them, though they wondered how such things could possibly be true.

"For support, as far as any was to be had, I was dependent mainly on my colored charge, whose class-collections, added to the collection which was made in the congregation weekly, may have produced six or seven dollars a week for all purposes. I had not expected such a deficiency, and was not provided against it; and before I could command means from home, my very last penny was expended. What small things may prove important to us, and incidents of little moment in themselves interest us deeply by their connections. Here was one. It happened that I had carried to market and expended for a fish (because it was the cheapest food) the last penny I possessed. And this was on the morning of the day when I should expect the presiding elder on his first quarterly round; and that presiding elder was Daniel Asbury, who had sustained the same relation to me during my first two years, and was beloved and honored next to Brother Gassaway. And there was no place for him but the parsonage; or if there was for himself, there was not for his horse. In such circumstances nothing might seem easier than to meet the emergency by borrowing. But should I go to a bank to borrow so little as a dollar or two? And of my flock I feared to ask a loan of so *much*, lest it should be more than my brother could spare, and for the pain it should give him should he not be able to oblige me in so small a matter and so great a need; and as the least of the evils before me, I concluded to await my friend's coming, and borrow from himself what might be needed during his stay. He came in time for a share of the fish at dinner, but before it had been produced, paid me two

hundred dollars which had been sent, very unexpectedly, by him for my use. If it had been but two dollars, I cannot tell the value I should have put upon it; but to receive two hundred dollars just at that juncture made me rich indeed.

"I had great satisfaction in my labors among this class of my people (the negroes). The Church planted among them by Mr. Meredith in troublous times had been well disciplined, and furnished our leaders and principal members at present, who exerted a salutary influence on the younger, both by their good example in all things and their zealous exhortations. The preacher they regarded as their best friend, whose counsel they should follow as from God. Trials were rare; and there was a constant increase of numbers. And I say, in sincerity, that I believe I have never served a more Christian-hearted people, unless those were so with whom I was associated at the same time among the whites. Among these (the whites) I have no recollection of a single trial, nor cause for one, during the year. And whilst offenses were avoided, our seasons of Christian fellowship, in the prayer-meetings, the class-meetings, the love-feast, were appreciated as they should be by the whole society, and were very refreshing. Of the people of the community I received nothing worse than marks of respect. Detraction had lost its tongue. The negro meeting-house was become the Methodist Church, and the stories about what the Methodists believed, and how they managed their secret meetings, seemed to be forgotten. But what was more interesting to me, my earnest reasonings from Scripture began to be followed with fruit among the upper circle, of whom several were fully convinced of the truth, and were seeking

to be justified by faith without the works of the law. The way was thus prepared for my successor (the Rev. Samuel K. Hodges), who reaped more than a golden harvest."

His appointment for 1814 was the Santee Circuit. He labored through the year, struggling with manifold hardships for the want of the necessary means of support for his family; and he finally thought it his duty to relieve himself by asking for a location in December, 1814. He removed now to a farm which had been given him by his father, and set himself industriously to work to cultivate and to improve it. Though he preached regularly every Sabbath, he was conscious that his secular engagements were working evil to his spiritual interests; and had begun to feel that he was out of his proper element. Thus it was with him, when, on the 30th of December, 1815, "the idol of his heart" expired. He saw Bishop Asbury in January, 1816, as he passed through Rembert's neighborhood, aiming for Baltimore, with but little hope of eking out life till the session of the General Conference in that city; and with bleeding heart asked him for a circuit. "I am a dying man," replied the Bishop, "or I would give you one. I shall never see another Conference in Carolina. You had better wait for your Quarterly Conference to recommend you to a presiding elder." During the year 1815 he had the charge of two of the sons of his friend William Johnson, Esq., of Santee, who treated him with the most considerate generosity; and in June, 1816, he entered into a similar engagement with a brother-in-law of Mr. Johnson, Robert F. Withers, Esq., and until October following devoted a considerable part of the time to the instruction of his daughters. At the expiration of his

engagement with Mr. Withers, on the 31st of October, he was married to Miss Susan McGill, in Kershaw District, and at the commencement of the year 1817 opened a school in Georgetown. His school was well attended, and yielded him an income adequate to the support of his family. He preached every Sabbath in his own "hired house, and had reason to believe that his" labors were not in vain: and yet he was not happy, for he was constantly impressed with the conviction that it was his duty to reënter the itinerancy. Accordingly, he applied for the privilege of reädmission into the Conference, and was again at his work as a traveling preacher in January, 1818, being appointed to Columbia, South Carolina. He says;

"My friends in Columbia will excuse the liberty I take in what I here say of the accommodations furnished the preacher in 1818, and may even take a pleasure in contrasting the present with the past in that respect. They will hardly dream of any reflection on them by a statement of facts, any more than that pattern society of Methodists in Wilmington might at the present time by the facts of the time of my service in that place. The cases were different, to be sure, for in 1818, in Columbia, we had some five or six brethren, any one of whom was worth more than an equivalent of all the property of all the Methodists of Wilmington in 1813 put together. And it is also true that these richer brethren were the stewards. I mention it to show what was the general state of things among us at that time as regarded the support of the preachers; and shall be faithful, without the slightest feeling of any possible unkindness.

"The parsonage-house was of one story, about forty feet long, eighteen or twenty wide, and consisted of

three rooms, of which one, at the west end of the house, had the breadth of the house for its length, by some seventeen feet for its breadth. It had a fire-place and a first coat of rough plastering, to make it comfortable in winter. Across the middle of the house was a passage, communicating with this principal room on one side, and two small rooms which took up the remainder of the house on the other side of it. These two small rooms also were made comfortable, as the principal one was, by a first coat of rough plastering, but without any fire-place. There was no shed nor piazza to the house, and the story was low, so that in summer it was very hot. There was in one of the small rooms a bed, a comfortable one, but I think there was neither bureau nor table, and I have forgotten whether there was a chair appropriated to it, besides the four belonging to the parlor, or not. Perhaps, as four chairs were enough for our use at any one time, it was thought as well to have them taken from parlor to chamber and back again. The parlor (as I call the room which was appropriated to all purposes except sleeping) was furnished with a table of pine-wood, which, for having been some time in a school-house, was variously hacked and marked with deep and broad notches, heads of men, and the like, which, however, could not be seen after we got a cloth to cover them; a slab, of a broad piece of pine plank, painted Spanish-brown, on which were a pitcher, five cups and saucers, and three tumblers; a well-made bench, for sitting, nine feet long, of pine also, and three Windsor chairs. I am not sure whether we found a pair of andirons in the parlor or not, so that I cannot add such a convenience to the list with certainty. With this doubtful addition, the above fur-

nishes an entire list of the furniture. In the yard was a small shanty of one room for a kitchen, and another still smaller for a store-room, or meat-house, or I know not what. We used it, small as it was, for an *omnium gatherum*. And I repeat, so far was I from complaining, that I even exulted in this poverty. For a man to be inferior to his circumstances, I thought, might be a humiliation indeed, but I could see no reason to be mortified at what others had imposed on a pure conscience. And I have a vivid recollection of receiving company and seating them on that long bench with as perfect ease of manner as I might have done if they had called on me at a tent at a camp-meeting, where nothing better was to be expected. In particular, I remember to have felt something more than bare self-possession when, being waited on by a joint committee of the two houses of the Legislature, with a request to preach to that honorable body, and perceiving that my bench might hold their honors, I invited them to be seated on it, while I took a chair before that presence, feeling to look as if I did not lack good-breeding. And I had a feeling, too, as if not a man of them need be mortified by a seat so humble as was that pine bench. What was the bench to them? and what was the bench to me? They could occupy it with dignity, and so might I, either that or my half-backed chair.

"The general position of the Methodists as a denomination was exceedingly humble. They were the poorer of the people. The preachers had been raised up from among that people, and, in worldly respects, were still as they were. Every thing about the denomination partook somewhat, perhaps much, of the cast of poverty. The preachers generally wore very common

clothing, mostly of homespun, cut in the style of a clown of a century past. The meeting-houses, even in the towns, were inferior wooden buildings. The aspects of poverty, if not poverty itself, seemed to be Methodistic, if not saintly; and Methodism in rags might be none the worse, since its homespun was esteemed better than the broadcloth of other sects. And there had been an everlasting preaching, too, against preaching for money: that is, against the preachers being supported by the people. It had been reiterated from the beginning that we were eighty-dollar men (not money-lovers, as some others were suspected of being), till it got to be considered that for Methodist preachers to be made comfortable would deprive them of their glorying, and tarnish the luster of their Methodistic reputation. It was all nonsense, perfect nonsense, but it was not then so considered. A strong case it was of the force of association, appropriating to immaterial and indifferent circumstances a value wholly independent of them, and belonging to a very different thing, which, by chance, had been found in connection with such circumstances. But who did not know that it was not the preacher's coat that made him preach with power, and that furnished him with strength for the battles of the Lord? But *that* power, in *that* preacher, reflected honor on his homespun coat, and caused the coat itself to be admired. Could broadcloth do more? It had never done as much for the persons concerned, and they were hearty for the homespun, homespun forever. And then, who would experiment a change when things were well enough? 'Let well enough alone.' The preacher was just as he ought to be, and the preaching just as it ought to be, and why interfere? "The best

of men were but men at the best,' and who could vouch that to change his circumstances might not change the man, so that the same man in a better coat should not preach a worse sermon? And then when such points were not presented as for an equal discussion of both sides of the question, but with the full tide and current of opinion setting one way, what might it avail for this or that individual, or even this or that society, to oppose it? Might they not expose themselves to the imputation of being unmethodistical and worldly-minded, lowering the standard of Methodism to suit their own carnal tastes?

"I remember that not long ago, when the present Trinity Church in Charleston had just been completed, happening to step into it with two or three gentlemen of friendly feelings, who were not Methodists, one of them said, as in tones of regret, shaking his head as he spoke: 'Ah, this does not look like Methodism. Too fine, too fine! Give me the old Cumberland Street blue-meeting.' And this was a gentleman of the Protestant Episcopal Church, and a pretty decided Churchman besides. He seemed to think that even a High-churchman coming to a Methodist meeting might hardly get the good of it unless he found there low, dusky walls and seats with open backs, and such like assistances of godly worship.

"But to return to my brethren of the board of stewards. It could not have been without a struggle that such men as they were, as to worldly position and circumstances, had identified themselves with the Methodists in that community at the time when they had done so. In doing this, they must have felt strongly the poverty of the world without the riches of grace, and the riches of poverty ennobled by

this heavenly bestowment. They had come into the Church, therefore, to take it as it was, and not to reform it; the rich thus consenting, perhaps rejoicing, to be made low, as the most desirable form of exaltation. And they, finding the Church to be pleased with its poverty, as if that poverty might be indispensable to its spirituality, adopted the prevailing sentiment, and were content with the poverty for the sake of the spirituality. They had not turned Methodists to spoil Methodism, but only for a share of its spiritual power. They were probably in fault, and as far as they may have been so, I too was to blame, for why did I not complain? Or if not, why did I not, for myself, put away that table and that bench, and those ungainly chairs? But the whole economy of 1818 was of a piece with this, so that the entire cost to the Church of keeping the parsonage that year was but a fraction over two hundred dollars. I might explain how it was so, if it were worth the trouble, but it is not. Of this, however, I am satisfied, that I have since occupied a parsonage in Columbia, when the table was mahogony, and the bench belonged to the piazza, and the parlor, and the dining-room, and two bed-rooms were suitably furnished for decency and comfort; and neither was I more useful, nor did I love the people nor did they love me more, than in that year of 1818. Changes of this sort require time; and woe to the man who should be so inconsiderate of the force of prejudice and the weaknesses of men as to attempt them by main strength! He shall find his end accomplished, if at all, at a fearful cost.

"Methodism was never poverty and rags, nor a clown's coat and blundering speech, nor an unfurnished, half-provisioned house, nor no house at all,

for the preacher; but it was the gospel simply believed, and faithfully followed, and earnestly (even vehemently) insisted on. It was powerful, not because it was poor, but because it was the living, breathing, active, urgent testimony of the gospel of the Son of God. It apprehended Christ's presence, and took hold on his authority to perform its work. Its every utterance was a 'Thus saith the Lord.' The Bible, the Bible was ever on its lips. Nothing but the Bible, and just as the Bible holds it, was its testimony of truth. It was all spiritual, experimental, practical, not speculative, abstracted, or metaphysical. When it preached, it was to testify of 'repentance toward God, and faith toward our Lord Jesus Christ;' and to both, and to every degree of both, for the time then present. When it exhorted, it was to enforce its preaching, as it ever saw sinners sporting on the brink of a precipice, and believers in danger of being seduced from their safety. And preaching or exhorting, its inexhaustible argument was, eternity—eternity at hand—an eternity of heaven or hell for every soul of man. Its great element was spirituality—a spirituality not to be reached by a sublimating mental process, but by a hearty entertaining of the truths of the gospel as they challenged the conscience and appealed to the heart for credence in the name of Christ crucified, whenever and wherever the gospel was preached. And this, together with a moral discipline answering to it, I understand to be Methodism still, and God forbid there should come any other in its name.

"We had a prosperous year, on the whole, with crowded congregations; and meetings for 'the fellowship of saints,' whether in class or the love-feast, were well attended."

The year following (1819) he was stationed at Savannah, Georgia. He made no objections to the appointment, but went to it not without serious apprehension on account of the sickliness of the climate. His apprehension, however, quite subsided as the sickly season approached, and he found himself in a field of labor in many respects congenial with his tastes and feelings. He very soon formed an intimate friendship with the Rev. Dr. Kollock, of the Presbyterian Church, which was continued until it was terminated by the death of the latter. He writes:

"From the beginning, my congregations in Savannah were very large; and after a short time, the church might have been filled had it been half again as large as it was. Strikingly in contrast with the church in Wilmington in 1813, there were very few negroes who attended Methodist preaching; the policy of the place allowing them separate churches, and the economy and doctrines of the Baptist Church pleasing them better than ours. There was but one side of the gallery appropriated to their use, and it was always the most thinly seated part of the church; while there were two respectably large colored churches in the city, with their pastors, and deacons, and sacraments, and discipline, all of their own. I had, therefore, little access to this portion of the people, and could do but little for them. Nevertheless, our few members were zealous for their Church, and often had controversies with their Baptist brethren in the neighborhood. Fine specimens of controversy, to be sure, they must have been; and I am tempted to give a sample for the benefit of controversialists in general.

"I was holding a love-feast for them, and Cæsar, an elderly African, spoke with great animation of a

good meeting he had had across the river, at which somebody had agreed to join the Church, and was now present for that purpose. And when he had sat down, it being time to conclude the service, I asked him if I had understood him rightly, as saying that he had brought some one to join the Church.

"'Yes, sir,' answered he, briskly, 'dat da him.'

"'But did you not say, old man, that she was a Baptist?'

"'Yes, sir, e Bapty.'

"'But why does n't she stay with her own people?'

"Here he arose, and putting himself in an oratorical posture, he proceeded thus:

"'You see, sir, ober we side de riber (river), some Bapty and some Metody. An' de Bapty, dem say de ting tan (stand) so (motioning to the left), and the Metody, we say e tan so (motioning to the right). An' so me and Brother Tom, we bin hab meetin'; and one Bapty broder bin da, and dis sister bin da. An' me talk pon um, and de Bapty broder talk pon um; and him talk and me talk long time. An' arter (after) dis sister set down da long time, an' yeddy (hear) we good fasin (fashion), e tell me say, Brother Cæsar, me tink you right. Me say, Ki, sister, you say you tink me right? Me know me right. So, sir, you see me bring um to you fuh (for) join Church. An' you know, sir, de Scripter say, de strongis dog, let um hole (hold) fas.'

"And who might have been the weaker dog where Cæsar was the stronger one? Homely work must they have made of it, but I dare say they were honest, which is more than I would say for some better-bred controvertists, who, with a fair show of speech and becoming figures, make their controversies like a dog-

fight, with a bone (or a book) for the prize, and all under warrant of Scripture, as they hold it.

"We had scarcely been made comfortable in our new quarters before I found that our infant Church was heavily in debt. And as I thought it better to clear away the rubbish at first, I immediately undertook a journey by the way of our liberal friends on Black Swamp, in Beaufort District, to Charleston, for the purpose of removing this incubus. I was gone about three weeks, when I returned with eighteen hundred dollars, which, together with an arrangement for renting part of the parsonage-house for a few years (which had been constructed with a view to something of the sort), canceled the debt, and set us at liberty. The class and public collections were ample for all our wants, and, as regarded temporal things, there was no lack. I might not say that we 'fared sumptuously every day,' but we had a comfortable sufficiency of all good things. And this was that 'forlorn-hope' which had been considered so very trying that my good Bishop would not send me to it till he had first got my consent to go.

"With respect to the more important matters of ministerial success, it was manifest that in neither of the towns where I had been was there so fair a prospect of establishing our Church as here. Dr. Kollock was right in judging that there was a large and respectable portion of the community for whom the Methodist ministry promised the most likely means of conversion. And it was this judgment of that noble-minded man which induced him to befriend us. As time passed on, it was seen that we had gained a permanent congregation, who worshiped nowhere else, but morning, afternoon, and evening were to be found

at the Methodist Church. And a more decorous congregation I have never preached to.

"An affectionate people, a kind and respectful community, crowded congregations, and our meetings for Christian fellowship well attended and profitable, made this year one to be remembered. What was thought to be the hardest appointment I could have received proved the best I ever had had. And a better no one need desire, of my pretensions and with my aims in view. Every thing went well."

He was returned to Savannah for the year 1820, and was also chosen a delegate to the General Conference to be held in Baltimore in May of that year. He attended the General Conference, and introduced the resolution, which was carried with very little opposition, instituting District Conferences for the local preachers — a measure which he subsequently regretted.

In 1821 he was appointed missionary in the South Carolina Conference, and to the Indians; and during the three following years he served as superintendent of the mission to the Creek Indians, and in addition did the work of a stationed preacher at Milledgeville, Georgia, in 1823 and 1824. In 1825 he was removed to Charleston, where, in addition to his manifold other labors, he undertook the editing of a paper called the *Wesleyan Journal*, which was, however, at the close of the next year, merged in the *Christian Advocate*, published in New York. The four succeeding years he spent on the Charleston District, in the office of presiding elder. In May, 1828, he was chosen by the General Conference held at Pittsburg as a representative of the Methodist Episcopal Church in America to that of Great Britain. In due time he met the

British Conference, and was received by them with the most marked expressions of respect and good-will. After his return from England, he immediately resumed his duties as presiding elder, and was soon strongly solicited to enter the Baltimore Conference; but believing that both his happiness and usefulness would be greater in South Carolina than in Maryland, he declined the proposal.

In 1829 three missions to the plantation slaves were originated in the South Carolina Conference; and Mr. Capers was appointed superintendent of them—an office which devolved upon him no small amount of labor, in addition to the duties of presiding elder. He had always felt a deep interest in the welfare of these people, and until the close of his life he was ever on the alert to improve and elevate their condition. In 1831 he was stationed in Columbia, where his eloquent preaching soon created the necessity for a larger church. The two following years he spent in Charleston.

The degree of Master of Arts was conferred upon him in 1818 by the South Carolina College; and the degree of Doctor of Divinity, in 1829, by Augusta College, Kentucky. In November, 1829, he was elected Professor of Moral Philosophy and *Belles-lettres* in Franklin College, Georgia. In September, 1832, he was urged to accept the presidency of La Grange College, Alabama; and subsequently that of the University of Louisiana, and also of Randolph-Macon College, Virginia; but he felt constrained to decline them all, from a conviction that his literary and scientific attainments were not adequate to such a position.

At the close of the year 1833, a serious difficulty arose in the Church at Charleston, of which Dr.

Capers had the pastoral charge, which brought the members into such fierce antagonism with each other that no efforts for an adjustment which he could put forth proved successful. Being more than willing to escape from this painful agitation, he was transferred, early in the year 1834, to the Georgia Conference, and stationed in Savannah; and in connection with this appointment he was made superintendent of the missions to the colored people, near Savannah, and on the neighboring islands. After remaining here a year, he was transferred to the South Carolina Conference, and connected with the station at Columbia, with a view especially to his taking a post in the State College, the fortunes of which had greatly waned under the administration of Dr. Cooper; but after his removal there circumstances occurred which led him to decline the professorship to which he had been appointed—namely, that of the Evidences of Christianity and Sacred Literature. In May, 1836, resolutions were passed by the General Conference held at Cincinnati authorizing the publication of a weekly religious journal at Charleston called the *Southern Christian Advocate*, and Dr. Capers was elected editor. He accepted the place, and the first number of the paper was published in June, 1837. The following paper relates to this subject:

PROSPECTUS OF THE SOUTHERN CHRISTIAN ADVOCATE.

At the late General Conference of the Methodist Episcopal Church, resolutions were passed authorizing the publication of weekly religious papers on the same footing with the *Christian Advocate and Journal* (of New York) and the *Western Christian Advocate* (Cincinnati), at Richmond, Nashville, and Charleston. At Nashville, the paper thus authorized has already been issued. The one intended for Richmond will, we doubt not, soon be put forth. And

the Georgia and South Carolina Annual Conferences, for whose districts the paper at Charleston is especially intended, have each taken measures for its early publication.

The act of the General Conference authorizing these publications was called for by the Southern delegates, on the ground of its being necessary to an equal distribution of the benefits of the Church's press to all parts of her communion, and especially in view of the peculiar political aspects of the times. Within the range contemplated for the paper at Charleston, leaving equal scope for those at Richmond and Nashville, there are about fifty thousand whites in the membership of the Church. Here, then, are probably ten thousand Methodist families, and a much greater number attached to the Methodists, who have no weekly paper published among them. This, under any circumstances, might be held a sufficient reason for the publication we propose; but considered in connection with the feeling which is known to pervade all classes of men on the subject of our domestic institutions, it not only justifies our undertaking as one that is expedient, but strongly urges it as necessary to the Church.

We propose, therefore, to publish at the city of Charleston, as soon as the subscription-lists will warrant, a weekly religious paper, to be entitled the *Southern Christian Advocate*, which shall be zealously devoted to the promotion of good morals and religion—to give expression to the views and feelings of our people, kindly but firmly, on all subjects bearing on the Church—and, in particular, to set forward the cause of Christian benevolence as embodied in the Bible, Missionary, Sunday-school, Tract, and Temperance Societies.

This paper shall be printed on an imperial sheet, of the same size and quality with that of the *Christian Advocate*, of New York, with new type (long primer), and the typography, in all respects, shall closely resemble the New York paper.

The price will be three dollars, to be paid in advance. Subscriptions paid within one month after receiving the first number, either to the publishers or an authorized agent, will be considered as in advance.

In any case of discontinuance during the year, the subscription for the year must be paid, and postage of the order to discontinue.

All communications, whether of business or matter for publication, unless remitting money or subscriptions to the amount of ten dollars, must be post-paid.

Communications involving facts or respecting persons—as, ac-

counts of revivals or religious meetings, obituary notices, biographies, etc.—must be accompanied with the writer's name.

Communications may be addressed to the Rev. William Capers, Charleston, or to either of the pastoral ministers of the Methodist Episcopal Church in this city, who are members of the Publishing Committee.

The itinerant ministers and preachers of the Methodist Episcopal Church are all authorized agents of the *Southern Christian Advocate*, to whom payments may be made.

The proceeds of this paper, as a part of the general Book Concern, will be equally divided among all the Annual Conferences, to be applied in spreading the gospel, and aiding distressed and superannuated ministers, and the widows and orphans of those who have died in the work.

William Capers, *Editor.*
Nicholas Talley,
George F. Pierce,
Bond English,
Whitefoord Smith, Jr.,
James Sewell,
John N. Davis,
James W. Welborn,
Publishing Committee.

In April, 1838, a very disastrous fire occurred at Charleston, which destroyed several churches, and among them one large Methodist church, and another that was in process of building. Dr. Capers, having temporarily resigned his editorial chair, set off on a mission through the middle and upper districts of South Carolina, to solicit aid in rebuilding the two churches; and returned in about three months with the noble sum of upward of thirteen thousand dollars.

In 1840 the territory of the Church was divided by the General Conference held at Baltimore into three missionary departments; and Dr. Capers was appointed secretary to the Southern division. The general interests of the missionary work within this district were intrusted to his oversight; and the duties

now devolved upon him were exceedingly arduous, requiring his presence at a great number of meetings, protracted absences from home, and fatiguing routes of travel. In this work he continued unremittingly for four years.

In May, 1844, the great anti-slavery agitation in the Methodist Episcopal Church came to its crisis, in the division of that body. Dr. Capers, who had taken a deep interest in the controversy from the beginning, made a speech before the General Conference, in vindication of the Southern view of the question, which showed a degree of tact and power rarely evinced in a deliberative body. From this time till the close of his life, he is identified with the Methodist Episcopal Church, South.

At the close of the year 1845, Dr. Capers was stationed at Columbia; and while here, by request of the South Carolina Conference, he revised a Catechism for the use of the negro missions which he had prepared some years before. In the spring of 1846 he attended the session of the first General Conference of the Methodist Episcopal Church, South, and on the 7th of May he and the Rev. Dr. Robert Paine were elected bishops, and on the 14th were consecrated to their office.

Bishop Capers was indefatigable in the discharge of the various duties pertaining to the episcopal office. He performed eight successive tours of visitation, traversing, in different directions, most of the Southern and South-western States, and leaving everywhere an impression that he was eminently qualified for the office to which he had been elevated.

On the 24th of January, 1855, he reached his home in Anderson, South Carolina, after a journey to Flor-

ida, to attend the Florida Conference. On the 25th, he completed his sixty-fifth year; and at midnight the final attack came. Seeing alarm depicted in the countenances of those around him, he said: "I am already cold; and now, my precious children, give me up to God. O that more of you were here! but I bless God that I have so lately seen you all." Then turning to one of his daughters, he said, "I want you to finish my minutes (of Conference) to-morrow, and send them off." After another paroxysm of pain, he asked the hour; and when the answer was given, he said: "What, only three hours since I have been suffering such torture! Only three hours! What, then, must be the voice of the bird that cries, 'Eternity! eternity!' Three hours have taken away all but my religion." The next day he suffered much, but on Sunday seemed better, and sat up nearly the whole day. Monday morning, at daylight, he said, "I feel decidedly better." Some medicine was then administered to him, and as Mrs. Capers turned away from his bed to put aside the tumbler from which he had taken a swallow of water, he breathed his last. Thus quickly had disease of the heart done its work. He died on the 29th of January, 1855.

(Autobiography of Bishop Capers and Sprague's Annals.)

CHAPTER XVI.

The servile progeny of Ham
  Seize as the purchase of thy blood;
Let all the heathen know thy name:
  From idols to the living God
The wand'ring Indian tribes convert,
And shine in every pagan heart.

(Charles Wesley.)

ON the second day of September, in 1784, Thomas Coke, doctor of civil law, was ordained by Mr. Wesley as a missionary bishop for the work in America. At the Christmas Conference of the same year, when the Methodist Episcopal Church was organized, three of the thirteen preachers elected and ordained to the order of elders were set apart for missionary labors, viz.: Freeborn Garrettson and James O. Cromwell for the work in Nova Scotia, and Jeremiah Lambert for the work in Antigua. When the independence of the United States was established by the peace of 1783, the loyalists who had borne arms in the American war, being proscribed, took refuge in Nova Scotia and other parts of British America, and received lands at the head of the coves on the coasts. During Dr. Coke's first visit to America, he was introduced to several of those who were about to emigrate to Nova Scotia, and he then made a public collection for their benefit in Baltimore; the American friends contributing fifty pounds currency, or about thirty pounds sterling, besides sixty pounds currency

for missionary purposes. On his return to England, in September, 1785, he warmly interested himself in making further collections for this and other missionary fields. After the Conference of 1786, he sailed from Gravesend in company with Messrs. Hammett and Clarke, who were sent out to cöoperate with Messrs. Garrettson and Cromwell, at Halifax, in Nova Scotia, and Mr. Warrener, who was appointed by Mr. Wesley, to the work in Antigua. It was his intention first to take Messrs. Hammett and Clarke to their station, and afterward to proceed to the Baltimore Conference, and send forward Mr. Warrener to Antigua; but adverse winds drove the vessel to Antigua, where the whole party landed and were most cordially received by Mr. Baxter and other friends. About the year 1762, Nathaniel Gilbert, Speaker of the House of Assembly, in Antigua, and possessor of two sugar plantations, went to England and attended the ministry of Mr. Wesley. The first time he heard him preach was on Kensington Common, and the sermon was made instrumental of his conviction and sound conversion. On his return from England, he relinquished his position as Speaker of the House of Assembly, and immediately fitting up a large upper room in the building where his plantation stores were kept, began to preach to the blacks. His brother, Francis Gilbert, was soon made partaker of the grace of God. He, too, began to preach, and was a workman that needed not to be ashamed. The two brothers rented a house in St. Johns, and there freely and faithfully published the glad tidings of salvation to both blacks and whites. The Lord owned his servants and greatly blessed their labors. They were not, however, long permitted to exercise their talents

in the ministry, for soon both were taken from labor to reward. The little society which they had raised were now as sheep scattered in the wilderness, but the great Shepherd and Bishop of souls did not long leave unprotected the lambs of his fold. Among a number of carpenters from Chatham dock-yards, sent out by the British Government to English Harbor, in Antigua, Mr. John Baxter, an acceptable local preacher in the London District, consented to go. On the first Sunday after his arrival, he went to St. Johns, a distance of twelve miles, and in the open air, under the shade of a large tree, he preached to the few despised disciples of Christ and to a mixed multitude of blacks and whites. Finding the work of God extending on all sides, he left his situation under the king and gave himself up wholly to the service of the sanctuary. It was not long before he required another laborer in the vineyard, and Jeremiah Lambert entered from America.

"In the year 1785," says Mr. Warrener, "I told Mr. Wesley that I was at his and the Lord's disposal, to go to America or wherever I might be wanted. At the Conference held in Bristol, the following year, I was appointed to go to Antigua, as an assistant to Mr. Baxter. My appointment was the first that had been made by the Methodist Conference to the West Indies."

Dr. Coke was intrusted by Mr. Wesley, during his life, with the chief management of the missions, in the establishment of which he had been the principal agent. After the death of Mr. Wesley, the Conference appointed him the general superintendent of their missions, and in the year 1793 for the first time permitted a general collection to be made through the

whole connection for their support. Before this the difficult task of supplying money for their use had been performed principally by his own personal and unaided endeavors. A second collection was granted by the Conference in 1796, and was afterward annually appointed till the regular organization of "The General Wesleyan Methodist Missionary Society," in 1818, of which Messrs. Bunting, Taylor, and Watson were the first secretaries. In emulation of the example of the British brethren, the preachers stationed in New York and the book agents held a meeting and resolved to form a Bible and Missionary Society of the Methodist Episcopal Church in America. In pursuance of a call made by them, a public meeting of all the members and friends of the Church who might choose to attend was held in the Forsyth Street Church, on the evening of April 5, 1819, when a constitution was adopted and officers and managers were elected. The Domestic Missionary Society of Columbia, in South Carolina, was formed the same year, and was one of the first that became auxiliary to this original society in New York. At the formation of this society, it was intended to print and circulate Bibles and Testaments gratuitously in connection with spreading the gospel by means of missionary labors, and hence its name was called the "Missionary and Bible Society of the Methodist Episcopal Church;" but being convinced, upon more mature reflection, that the American Bible Society, which was in successful operation, was fully adequate to the task of supplying the community with the sacred Scriptures, the board of managers recommended to the General Conference of 1820, whose cöoperation was contemplated from the beginning, to strike the

word Bible from the title, that it might confine itself exclusively to missionary labors; and also gave authority in the constitution itself to establish the society wherever the Book Concern might be located. The subject was duly considered by the General Conference, and their action was embodied in the following resolutions:

1. *Resolved*, That this Conference do highly approve of the institution of the Missionary Society of the Methodist Episcopal Church in the city of New York, and, on the recommendation of the managers thereof, do agree to and adopt its constitution.

2. *Resolved*, That it be, and hereby is, earnestly recommended to all the Annual Conferences to take such measures as they may deem most advisable for the establishment of branch societies auxiliary to the parent Methodist Missionary Society at New York, in all convenient and practicable places within their bounds; and that it be the duty of the general superintendents to communicate this recommendation to said Conferences, and to use their best endeavors and influence to have it carried into speedy and general effect.

3. *Resolved*, That this Conference do fully approve of education for the civilization of the Indians, required by a circular, in conformity with an act of Congress, issued from the Department of War by the Honorable John C. Calhoun, on the 3d of September, 1819, and by a supplement thereto, issued from the same department on the 29th of February last, and that they do hereby authorize the general superintendents of the Methodist Episcopal Church, and any others who, under their direction, may be engaged in establishing, organizing, or conducting such school or schools, to act in conformity therewith.

4. *Resolved*, That the superintendents be, and hereby are, requested to keep in view the selection of a suitable missionary station—westwardly or southwardly, where a person may be appointed as soon as they may deem it expedient, to have charge of the missions which are or may be in that direction, in the absence of the general superintendents.

5. *Resolved*, That a more particular and regular attention ought to be paid to the instruction of the destitute souls in our cities, towns, and country-places; and that the same be, and is hereby, earnestly urged on all our preachers who may be appointed to such

places respectively; and more especially in stations where such instructions may be given with the greatest regularity and effect; in which good cause the said preachers are advised and requested by all prudent and affectionate means to engage, as far as possible, the aid of our brethren, the local preachers.

In pursuance of the second resolution above recited, the South Carolina Conference at its next session, held in Columbia, January 11, 1821, formed the Missionary Society of the South Carolina Conference, auxiliary to the Missionary Society of the Methodist Episcopal Church, and at an early period gave information of the fact, through the Rev. William Capers, the Corresponding Secretary, to the parent society at New York.

The following is the original constitution adopted, the names of the officers elected at the organization of the society, and the annual report made at the first anniversary-meeting, held in Augusta, Georgia, February 20, 1822:

The Constitution of the Missionary Society of the South Carolina Conference, Auxiliary to the Missionary Society of the Methodist Episcopal Church.

Article 1. This Society shall be denominated "The Missionary Society of the South Carolina Conference, auxiliary to the Missionary Society of the Methodist Episcopal Church."

Art. 2. The object of this Society is to assist the several Annual Conferences more effectually to extend their missionary labors throughout the United States and elsewhere.

Art. 3. The business of this Society shall be conducted by a President, two Vice-presidents, a Recording Secretary, a Corresponding Secretary, Treasurer, and nine Managers, who shall be annually elected by the Society—all of whom shall be members of the Methodist Episcopal Church.

Art. 4. At all meetings of the Board of Managers it shall require five members to form a quorum.

Art. 5. The Board shall have authority to make by-laws for

regulating its own proceedings; and shall annually submit a report of its transactions and funds to the Society; and inform the Conference of the state of its funds.

Art. 6. The funds of this Society, after deducting the necessary incidental expenses, shall be transmitted to the Treasurer of the parent institution, for the purpose expressed in the second article of this Constitution.

Art. 7. Each subscriber, paying one dollar yearly, shall be a member of this Society, and the payment of ten dollars shall constitute a member for life.

Art. 8. The annual meeting of the Society shall be held on the day preceding the sitting of Conference, at the place appointed by the Conference.

Art. 9. The President, Vice-president, Secretaries, and Treasurer, shall be *ex officio* members of the Board of Managers.

Art. 10. At all meetings of the Society, the President, or in his absence one of the Vice-presidents, or in the absence of both Vice-presidents such member as shall be appointed by the meeting, shall preside.

Art. 11. The minutes of each meeting of the Society shall be signed by the President and the Recording Secretary.

Art. 12. This Constitution shall not be altered but by the vote of two-thirds of the Annual Conference, at the recommendation of the Board of Managers.

Officers.—Rev. Lewis Myers, President; W. M. Kennedy, First Vice-president; James Norton, Second Vice-president; William Capers, Corresponding Secretary; John Howard, Recording Secretary; W. C. Hill, Treasurer.

Managers.—Rev. Isaac Smith, James O. Andrew, Joseph Travis, Samuel K. Hodges, Henry Bass, Thomas Darley, Tilman Sneed.

The South Carolina Conference Missionary Society, Auxiliary to the Missionary Society of the Methodist Episcopal Church, in account with Whitman C. Hill, Treasurer:

Total receipts from Life and Annual Subscribers.....	$458 73¼
Expenditures for printing the Constitution.....	15 00
	$443 73¼

First Annual Report of the South Carolina Missionary Society, Auxiliary to the Missionary Society of the Methodist Episcopal Church.

In conformity to a requisition in the Constitution of the Missionary Society of the South Carolina Conference, Auxiliary to the Missionary Society of the Methodist Episcopal Church, the Board of Managers beg leave to present their first Annual Report.

In making this report, however, they have much cause to regret that so little has been done within the bounds of our Conference, during the past year, in aid of the Society's funds; yet they are not discouraged, but that the Society will meet with such patronage as will give it a distinguished rank among other missionary societies of our country; especially when we consider the glorious cause in which we have embarked.

Several branch societies have been formed in different parts of our Conference, viz.:

1. The Waynesborough Branch Society.
2. The Saluda Branch Society.
3. The Augusta Branch Society.
4. The Broad River, at Pope's Chapel, Branch Society.
5. The Abbeville Branch Society.
6. The Charleston Branch Society.
7. The Edisto District Branch Society.

When we look through the vale of years, our hopes are brightened with the cheering prospect of seeing many more, whose benevolent purpose shall coalesce with ours, in providing means to send the gospel to the destitute parts of our widely extended continent. To effect purposes thus noble, let no heart be cold or indifferent, but, with united efforts, use our best exertions to bring about the salvation of immortal souls, who without our aid may possibly descend to the grave unprepared for future happiness. And by way of stimulating our zeal, let us look around and see the multitudes of children which are growing up in vice, whilst their parents fail to give them necessary instruction. From these, let us turn our eyes to the savage tribes that roam the desert, and while we look, let us remember that we may be instrumental in converting their habitations of cruelty into the abodes of peace and security.

It is with no small pleasure that we have noticed the prosperity of the mission which has been established by the Ohio Conference, among the Wyandottes and other adjoining tribes; as also the infant establishment made by this Conference among the Creek Nation

In these two establishments, we have no doubt but the Methodist Church will realize her fondest hopes. And here the Board cannot forbear expressing their highest approbation of the conduct of our worthy brother, the Rev. William Capers, who has acted as our Conference Missionary. But, brethren, whilst we are viewing with anxious concern the aborigines of our country, let us not forget the thousands of colored people who live among us and are without the means of religious instruction. To this class of people we should look with the tenderest sympathies, and not pass them by on account of their peculiar situation.

Here the Board will take leave of those remarks which go to remind us of our duty, and proceed to give a brief statement of their proceedings.

In May last, they met in the city of Charleston, and adopted such by-laws as were deemed necessary for their government; which by-laws, with the constitution, were published, and are now before the public. Our Corresponding Secretary, at an early period, gave information to the parent society, at New York, of the formation of this society as one of her auxiliaries, and from its second annual report we perceive ourselves acknowledged as such.

On the 19th instant, the Board held its second meeting in Augusta, when the Treasurer made his annual report, to which we refer you. They then proceeded to examine the condition of the society, and are persuaded that some amendments are expedient, which were proposed and adopted. The Board, in recommending these alterations, have had a view to that of moving in unison with the system originally organized by the General Conference. And we are also persuaded that the good intended will thereby be as effectually promoted. We likewise suggest to all the branch societies the importance of conforming their constitutions to the plan laid down by the parent institution. We can but hail with emotions of joy and gratitude the establishment of the parent society. This was an hour of mercy perhaps to thousands of the benighted inhabitants of this Western World. A ray of hope now beams upon the regions of want and misery, where no gospel was heard, and where men were sunk in ignorance and carried away by the extremes of moral degradation. Happy are we to unite with our fathers in missionary exertions; exertions on which Heaven smiles with pleasure and delight. Among the distinguished friends of the missionary cause, we gratefully remember the venerable Asbury, whose ardent and pious zeal in the missionary cause should endear

him to every lover of Jesus. He now rests in silent slumbers from those toils which we, his sons, are called upon to endure. May we, like him, pass on from conquering to conquer; and like him, in death, leave the field triumphant.

The measures earnestly recommended by the General Conference in the remaining resolutions were adopted without delay by the South Carolina Conference, and at its session next following, in 1821, the Rev. William Capers was appointed missionary in the South Carolina Conference, and to the Indians, and Zachariah Williams and Barnabas Pipkin missionaries in the Mississippi Conference. Mr. Capers visited and preached in the most populous towns and villages in South Carolina and Georgia, and made collections for the establishment of the contemplated mission among the Creek Indians, who inhabited a tract of country lying within the limits of the States of Georgia and Alabama. He was received with favor by the people generally, and the proposed mission was viewed everywhere with a friendly eye. Accordingly, Mr. Capers was appointed by Bishop McKendree, in 1822, Superintendent of Indian Missions, with the charge of the collections, and Isaac Smith and Andrew Hammill were sent to Asbury and McKendree, the name given to the chosen missionary station. At the same time, Coleman Carlisle was appointed missionary to Laurens District, in South Carolina; Gideon Mason missionary to the upper counties in Georgia; and John I. Triggs missionary to Early county and the adjoining settlements.

In the month of August of this year, Mr. Capers, in company with Colonel Richard Blount, a pious and intelligent member of the Methodist Episcopal Church, arrived at the Creek Agency, on Flint River. After

witnessing some debasing scenes of amusement among the females and one of those Indian plays, which was conducted with a rude exhibition of (Indian) dexterity, he obtained an introduction to General McIntosh, the celebrated half-breed warrior, and principal man of the nation. This chief prided himself on having fought the battles of his country, as an officer in the ranks of the Indian allies, under the command of General Jackson, at New Orleans, and assuming all the etiquette of a stately prince in the reception of an embassador, refused to converse with Mr. Capers, although he perfectly understood the English language, except through the medium of an interpreter. The interview, however, resulted in an agreement between the parties for the establishment of the mission, with liberty to use so much land as should be found necessary to raise provision for the mission family, and for building the needful houses. But, notwithstanding this favorable beginning, difficulties of a formidable character soon made their appearance. Some of the chiefs, who were not present at the council when the above agreement was ratified, raised objections, and created so many jarring sentiments in the nation that the enterprise for a time was seriously imperiled. The school was allowed to be opened, but the missionary was forbidden, through the influence of the opposing chiefs, to preach the gospel to the adult Indians. It was strongly suspected that the United States agent lent the weight of his influence against the mission, though an investigation of his conduct resulted in his justification by the government. The officers generally took a lively interest in the objects of the mission. The Secretary of War, the Honorable John C. Calhoun, in letters of instruction to Colonel

Crowell, the Indian agent, says: "The President takes a deep interest in the success of every effort the object of which is to improve the condition of the Indians, and desires that every aid be furnished by the Indian agents in advancing so important an object; and he trusts your conduct will be such as to avoid the possibility of complaint on the part of those who are engaged in this benevolent work. You will give a decided countenance and support to the Methodist mission as well as to any other society that may choose to direct its efforts to improve the condition of the Creek Indians. It is not conceived that they can have any just cause of apprehension against the privilege of preaching the gospel among them, and you will use a decided influence with them to reconcile them to its exercise on the part of the mission. The department feels confident that, by proper efforts on your part, you may secure the mission the right of preaching among the Indians, which is deemed to be so essentially connected with the objects of the society."

In addition to the barriers thrown in the way of the missionaries by the hostile chiefs and their partisans, new troubles arose out of the treaty made by McIntosh and his party, by which the lands included in the chartered limits of Georgia were ceded to the United States for the benefit of Georgia, for the consideration of the sum of four hundred thousand dollars. This gave great offense to the majority of the nation, and they rose against him with violence and massacred him and some others under circumstances of great barbarity. This threw the nation into great confusion, and exerted a most deleterious influence upon the interests of the mission. The school, however, was continued under all these discouragements, and by

judicious management acquired the confidence and respect of all who made it an object of inquiry. And the restraints against preaching being removed in 1826, chiefly through the intervention of the United States Government, the mission presented a more flattering prospect, so that in 1829 there were reported seventy-one members at the Asbury station, and the school consisted of fifty scholars. Under this state of things the friends of the cause began to grow hopeful, but such were the increasing difficulties thrown in the way, and so earnest was the call for help in other fields, that, in 1830, it was thought best to discontinue the mission. The labor in this field, however, was not lost, since many of the Indians, who, after their removal beyond the Mississippi River, were gathered into the fold of Christ, traced their religious impressions to the faithful instructions of Father Smith and his pious associates and successors, Messrs. Andrew Hammill, Daniel G. McDaniel, Matthew Raiford, Whitman C. Hill, Nathaniel A. Rhodes, and Robert Rogers.

In 1820 the territory of Florida was ceded to the United States as an indemnity for the spoliations committed by Spanish cruisers, and in 1823 Joshua N. Glenn was sent as a missionary to St. Augustine, the oldest town in North America, and raised in one year, amidst the opposing influence of the Spanish Catholics, a society of twelve whites and forty colored. The Chattahoochee mission, in the bounds of the Florida territory, was served the same year by John I. Triggs and John Slade, who, by zealous and persevering labor, notwithstanding the newness of the country and the scattered state of the population, were able to report a membership of two hundred and

two whites and sixty-four colored. The Rev. Alexander Talley was appointed in 1819 a missionary to Pensacola, Mobile, and Blakely, and Mark Moore to New Orleans; and though no immediate fruit of their labors was seen, yet they opened the way for the large success of those who came after them. In 1825 Josiah Evans was appointed presiding elder of the Tallahassee District, which became the germ of the Florida Conference.

Two years before the Asbury mission among the Indians was discontinued, increased interest began to be felt in the religious improvement of the blacks, and inviting fields opened for missionary labors among them. In 1828 George W. Moore, who was in charge of Orangeburg Circuit, extending from above Orangeburg Court-house to Saltketcher bridge in the neighborhood of the large rice plantations on the Combahee River, preached by invitation to the negroes on Mr. Charles Baring's plantation. He was treated with great kindness and consideration by Mrs. Baring, a most estimable and intelligent Christian lady, in the providential absence of her husband at this first visit; and he was particularly requested by her to make regular appointments for preaching at that place. This he readily consented to do, and accordingly Mr. Moore and his colleague, Samuel W. Capers, then in the first year of his itinerant life, continued to preach on this plantation as a part of the circuit until the session of the ensuing Conference. The appointment was greatly blessed to both whites and blacks. Mr. and Mrs. Baring attended the service in person, and on one occasion Mr. Moore had the honor of preaching to Sir Isaac Coffin, a British Admiral, who happened to be on a visit to the family, and who seemed to take great

interest in the religious instruction of the negroes. Mr. Baring was so well pleased with the results of this experiment, that he joined with Colonel Lewis Morris in making application to the South Carolina Conference for missionaries to be sent to their plantations, and they both became the fast friends and liberal supporters of the Missionary Society. In the autumn of the same year, the Hon. Charles C. Pinckney, feeling a warm interest in the religious welfare of the colored people, invoked the aid of Rev. William Capers, who still held the position of Superintendent of Missions, in procuring the services of a Methodist exhorter in the relation of overseer for his plantation on Santee River. His attention was called to the object and aim of the Missionary Society, and he therefore made application also for a missionary. At the Conference of 1829 the following appointments were made: Mission to the people of color south of Ashley River, John Honour; mission to the people of color on Santee and Pedee rivers, John H. Massey; mission to the people of color on Savannah and Broad rivers, James Dannelly. The operations of these faithful laborers on these three missions, gathered, the first year, six hundred and fifty-seven Church-members; the second year (1830), one thousand and seventy-seven; the third year (1831), twelve hundred and thirty-five; and at the anniversary of the Missionary Society, on the 28th of January, 1832, the board of managers submitted the following report, viz:

The cause of missions is one of wide and growing interest, and the success which has hitherto marked the enterprise, proves that God has sanctioned it, and offers a cheering argument in favor of ultimate triumph, and a strong inducement for increased exertion. We rejoice in the general prosperity of this cause; and in directing the attention of the society to the particular department of the work

in which we are engaged, the board feel themselves called on, for a special acknowledgment of thanks to God for his protection and blessing during the past year. Situated as our missions to the blacks are, in circumstances of peculiar delicacy and difficulty—requiring a most prudent and wakeful regard, it is a matter of great gratulation that the work has not been arrested or impeded; and it offers a strong inducement for enlarged interest and effort, that compassed with danger as that work has been during the past year, it has flourished and improved.

We consider it important that the friends and enemies (if enemies there be) to the missions among our slave population, should alike understand the principles which actuate us in this arduous undertaking, and the policy which guides our efforts. And indeed we regard it a sufficient vindication, and an irrefutable argument, just to state this policy and these principles.

The slave, degraded as may be his condition, dark and untutored as may be his mind, is still a man, possessed of a soul, and gifted with the high capacities of a moral nature. Religion of some kind he must and will have. And his religion must be either the simple, mighty, and purifying influences of the grace of the gospel (which can alone be secured by a system of plain and efficient religious instruction), or it will be a ruinous spirit of superstition, alike degrading to the subject of it, and fearful in its aspect to society. Now the object contemplated in your missions is both to crush and expel all improper teaching, to banish from among our slave population all false and superstitious instructors, and to substitute a system of plain and catechetical instruction, and of direct awakening preaching, from responsible teachers. And withal, our design looks to the maintenance of a strict moral discipline among the slaves. The missionary enters in person into the field of his labor. He sits him down amidst groups of little negroes, and teaches them the simple but affecting truths which make up the first principles of religious instruction. He collects around him on the Sabbath, or at night, the negroes of the plantation, and presents in terms that all can understand the important realities connected with their present and eternal happiness. He lifts his hands in supplication to the God "whose tender mercies are over all his works," and along with him and led by his example, "Ethiopia stretches out her hands unto God!" Mingling thus with them, and entering into the peculiarities of their feelings and circumstances, walking in the footsteps of "Jesus of Nazareth, who went about doing good," the mis-

sionary acquires a commanding influence over them, and is able to maintain a watchful oversight with respect to their moral conduct. The negro perceives that his preacher is interested in his welfare, and his heart is won; there is a cord of deep and latent feeling touched in his untutored soul; and what authority could not accomplish, what the threat of the overseer and the driver's whip could not bring about, is effected through the instrumentality of a higher agency, through the energy of a more affecting power.

Your Board of Managers feel happy in saying that their appeal is not to any theory, however well arranged in its principles, or plausible in its probabilities, but to plain and notorious matters of fact. The theory has been carried to the field of experiment, and its efficiency has been tested upon the slave population of our country, and the cheering result has been proclaimed by "living epistles, known and read of all men." The board have now before them, from a highly talented and influential gentleman of this State, who has kindly interested himself in the cause of our missions, and has witnessed on a large plantation of his own their successful results, a communication earnestly repeating a solicitation made last year, in behalf of a number of his friends in Beaufort District, that missionaries be sent to them. There is likewise a great and effectual door opening before us among the slaves on Pedee and Black rivers. And we cannot but advert to the fact that a large and respectable meeting of gentlemen was lately held in St. Luke's Parish on the subject of the religious instruction of the blacks, where the missionary system was advocated and adopted. This affords a high evidence of the confidence with which the principles we advocate are received in South Carolina, and is a cheering harbinger of final success to the cause of missions among the blacks.

The three missions under the immediate supervision of the Conference, are reported as follows: The mission on Santee numbers upward of three hundred members of the Church, in regular and good standing. A considerable number of the slaves have been baptized during the past year. There is an evident improvement among the negroes, both as regards the number who attend upon the means of grace and as to the serious deportment and the solemn attention given to the word preached.

The negroes served in the Savannah River mission, being found convenient to meeting-houses, it has been judged expedient to throw that mission into the regular work of the circuit.

The mission on Combahee, Pon Pon, and Wappahoola, has had

an increase the last year of two hundred and thirty members, making the aggregate number of members six hundred and seventy. Upward of one hundred little negroes receive catechetical instruction; one hundred and twenty-eight have been baptized; and the missionary expresses his conviction that the religious experience of the blacks is deeper and more interesting, and their deportment more serious and becoming, every year.

Thus after years of delay on our part, the debt of justice due to Africa's sons has begun to be considered. Guided by experience, and cheered by success, we come to bind ourselves afresh to this holy work, and to renew the solemn obligations which the enterprise of negro instruction and salvation imposes on us. Into this long-neglected field of danger, reproach, and toil, we again go forth, bearing the precious seed of salvation. And to the protection and blessing of the God of missions our cause is confidently and devoutly commended.

In the tenth year of its operations, the missionary ground of the society extended from Wackamaw Neck and Pedee River on the east to the Savannah River on the west, and embraced two hundred and thirty-four plantations. These plantations were served by seventeen missionaries, under the general supervision of three superintendents. These missionaries preached at ninety-seven appointments, and had under their regular pastoral charge five thousand five hundred and fifty-six Church-members, to whom they furnished the preaching and administered the sacraments and discipline of the Christian Church. And further, they had under regular catechetical instruction two thousand five hundred and twenty-five negro children; while letters of approval and encouragement had from time to time been sent to the society from gentlemen of the highest character in South Carolina.

In December, 1845, the report of the Committee on the Work of Evangelizing the People of Color was adopted by the South Carolina Conference, as follows:

The committee to whom it was referred to consider of and report

a plan for the more general prosecution of the work of evangelizing the people of color within our bounds offer the following report:

1. That deeply impressed with the importance of the subject referred to them, and the greatness of the interests involved, your committee have not deemed it expedient to adventure on any scheme which might suggest itself as a plausible experiment, but recommend the adoption of such items only as have been indicated by experience, and which admit of no doubt as to their suitableness for the promotion of the great object we have so much at heart. The sum of what we propose for your present action is: To pass a resolution defining what should constitute any field missionary ground, as distinguished from the circuits; to point out the service which ought to be performed by the circuit preachers, and the local preachers, and exhorters generally; to engage the care of the Quarterly Conferences; and to arrange for the prevention of any possible difficulties concerning members or preaching-places, or respecting the employment of some particular preacher at some one place, when it may be thought to subtract unduly from the work in general.

2. You thus perceive that your committee have no plan to propose for the internal regulation of the missions apart from the circuits; but what they have to propose is a plan for the general enlistment of our whole ministry (including local preachers and exhorters) in the work before us. With regard to the missions as a distinct department, we deem it sufficient, for the present time, to repeat an expression of your sense of the importance of catechetical instruction, both for adults and children; and to fix a minimum for the proportion of time which a missionary ought to employ in active labors among his people.

3. But your committee consider that the duty of our ministry toward the colored people cannot be discharged by the detachment of any number of ministers as missionaries in particular districts, whilst there exists among the same class in other parts of the work a crying deficiency of ministerial service. No diligence of the missionaries can supply this deficiency, nor atone for the least remissness on the part of those who minister in the circuits and stations. The duty to be done is binding on all, according to their ability; and it is binding on all, as they are severally able, with the same force of indispensable obligation.

4. Enough has been done to demonstrate the utility of our labors, and to prove that being instructed in the principles of Christianity, and believing with all his heart that the Holy Scriptures

form the only rule of faith and practice, the product will be the same in all men, whether bond or free, black or white. And if it has been complained that the religion of the black man is apt to be a passion, wanting of principle and consistent fruits, the complaint, as far as it has had any foundation in truth, might have been retorted on the complainants, who have looked for fruits without needful cultivation, and required the religion of the Bible of those who were not furnished with a knowledge of its doctrines. This knowledge, so indispensable to all, we are bound to communicate as extensively as we can. To do so is the very burden of our calling. It is preaching the gospel to the poor with emphasis. And if we may suppose a difference to exist at all between man and man, as regards the stress of our obligation to minister to all men, we must suppose it is in favor of him who is without the Bible.

With these views, your committee recommend the adoption of the following resolutions, to wit:

I. *Resolved*, That we are more than ever convinced of our bounden duty, and feel it deeply at heart, to preach the gospel to the slaves throughout our country, and in doing so to adapt our ministrations to their peculiar wants, that we labor not in vain. And we exhort the missionaries, who stand foremost in this godly work, to take courage, to be diligent, using plain language (but never what is mean and broken) as well in their sermons and exhortations, as in their ordinary intercourse with their people, teaching them patiently and with great pains the way of life. And in view of the greatness and difficulty of this work, we repeat to them the expression of our decided judgment, that too much of their time can hardly be devoted to catechetical instruction, both to adults and children; and we add, that this, in connection with preaching and visiting the sick, must make it necessary for a missionary to be employed not less than four or five days in every week continually, if not all his time.

II. *Resolved*, That, as a general rule for our circuits and stations, we deem it best to include the colored people in the same pastoral charge with the whites, and to preach to both classes in one congregation, as our practice has been. The gospel is the same for all men, and to enjoy its privileges in common promotes good-will. Nor is it a valid objection that the colored people are illiterate. Preaching ought to be plain, that it may be "*in demonstration of the Spirit and of power.*" And least of all might we make allowance for that vile abuse of preaching which affects "excellency of speech" with a jargon of high-sounding nonsense.

III. *Resolved*, That at all preaching-places where galleries or other suitable sittings have not been provided for the colored people, or where the galleries or other sittings provided for them are insufficient, we consider it the duty of our brethren and friends to provide the necessary accommodation, that none may make such a neglect a plea for absenting themselves from public worship. And we desire the preachers to use their influence to induce our brethren and friends to fulfill their duty herein; and also to exhort the colored people at every place to attend public worship at the meeting-houses with the whites.

IV. *Resolved*, That while it is due to public decency to seat the colored people by themselves, apart from the whites, it is, nevertheless, our duty to hold forth on all occasions the one only Saviour, and the one only way of life, with equal directness to all alike, and to afford, as far as in us lies, equal facilities of Christian edification to both classes of our hearers. And we, therefore, advise that at our camp-meetings such accommodations be furnished at the back of the stand or pulpit as shall be convenient for prayer-meetings with the colored people after preaching, as is usual with the whites in front of the stand; and that one or more of the preachers be appointed from time to time by the presiding minister to conduct such prayer-meetings, with the assistance of the colored leaders.

V. *Resolved*, That in view of the present position and circumstances of the Church and the country, requiring more to be done than the itinerant ministers can possibly do for the evangelization of the colored people, we deem it of the greatest importance to enlist the zealous coöperation of our brethren, the local preachers and exhorters, in some plan which shall engage more generally and efficiently than heretofore the efforts of our entire ministry in this great work. And that our efforts may be the more successful, and to prevent any derangement or want of harmony in the prosecution of the work, we propose to be governed by the following regulations, to wit:

Item 1. That those parts of the country only shall be occupied by missionaries, to be supported by the missionary funds, which are not within reach of our stations and circuit appointments; and that if in the progress of the work the preaching-places of any mission and circuit or station shall approximate so near together as that the people might be served by either, such place, or places, shall be yielded to the circuit or station, unless the Quarterly Conference judge otherwise.

2. At all our Sunday appointments in the circuits where there are

many slaves, or where any considerable number can be induced to attend, and whether the preacher for the day be itinerant or local, we advise that a meeting be held chiefly for the purpose of catechetical instruction, both for adults and children; and that those who have been admitted on trial in the Church be especially required to attend, that they may learn to answer understandingly the questions to be propounded to them at baptism, and come to some competent knowledge of Christian doctrine before they shall be taken into full connection.

3. At the first quarterly-meeting in each of the circuits, if not sooner, and from year to year, the preacher in charge shall arrange with the local preachers and exhorters of the circuit a plan of Sabbath appointments for the year, and report it to the Quarterly Conference, so as to secure as many Sunday appointments as possible at those places where the colored population is numerous and the traveling preachers have their appointments on week-days.

4. At those preaching-places where local preachers attend on Sabbath-days and the circuit preachers in the week, the preacher in charge of the circuit shall engage some one of them to act in his stead in the admission and trial of colored members of the Church; and such local preacher shall inform the preacher in charge from time to time of all that is done, that it may be reported to the Quarterly Conference, as the Discipline directs. And we advise, moreover, that wherever a suitable person, who is zealous for God, can be obtained, a white leader be appointed to superintend the colored classes, with the assistance of the colored leaders, at every place.

5. In neighborhoods where the blacks are very numerous, if individual proprietors, owning many slaves, are not satisfied that enough can be done for them at the circuit appointments, and choose to employ some local preacher to serve them at their plantations, it may be done with the consent of the Quarterly Conference. But in all cases we advise that any special service thus rendered at plantations in the neighborhood of our circuit preaching-places be not suffered to interfere in any way with the regular public service, but that it be performed before public service, or after the people have returned home.

And your committee further recommend that so much of the above report as you shall judge proper to adopt be forwarded by your secretary to the ensuing General Conference, with a request, as from you, for that body to consider the whole subject, in order to

such action as shall be deemed proper in view of the wants of the work in all parts of the connection. And that the same be also published with the minutes of this Conference, and in the *Southern Christian Advocate.*

All of which is respectfully submitted.

W. CAPERS,
W. M. WIGHTMAN,
A. M. FORSTER,
HENRY BASS,
SAMUEL DUNWODY,
Committee.

In November, 1854, a few months before the death of James Dannelly and of Bishop Capers, the board of managers gave the following *résumé* of the history of the operations of the society from the beginning, the principles by which it was governed, and the gratifying results which had been reached:

The Board of Managers of the South Carolina Conference Missionary Society beg to present the following as their Report for the year 1854:

Twenty-six years ago, the South Carolina Conference began a system of regular ecclesiastical operations among the plantation negroes of the low-country, by establishing two missions, lying, one of them south of Ashley River, and the other on Santee and Pedee rivers. Bishop McKendree, of revered memory, appointed from among the ministers of the Conference, two missionaries for this work—then an untried experiment. During the first year, about $300 were raised throughout the Conference for the cause of missions. The labors of these pioneer missionaries, during the same period, resulted in the gathering of four hundred and seventeen Church-members. One of these good men died in September, of billious fever, taken from exposure in the swamps of his field of operations. The very outset of the enterprise cost the life of a missionary. But this sacrifice furnished proof that the heroic spirit of the ancient faith was not yet extinct in the Church; and that Methodist preachers knew how to die at their posts, though these might lie among the rice-fields and negro-quarters.

Nearly a generation has passed away since that day, and it is an interesting matter of inquiry, how far the small beginning, just

mentioned, has advanced in a quarter of a century; what practical results have grown out of it; what aspect the field now wears; and what we may safely count upon for the future.

That there has been a large development, the statistics which this Society has published year by year will fully prove. In 1883, two additional missionary stations were established. In 1834 they numbered six; in 1835, eight; in 1836, nine; in 1837, ten; and ten years afterward, viz., in 1847, there were seventeen missions, served by twenty-five efficient preachers of the Conference. At present there are twenty-six missionary stations, on which are employed thirty-two ministers, who are supported by the Society. The number of Church-members is 11,546, including 1,175 whites. The missionary revenue has risen from $300 to $25,000. These are the material results, so far as statistics are concerned. They call for devout acknowledgments to God, who has put honor upon this department of our work, and given us abundant favor in the sight of the community in carrying on a line of operations confessedly difficult and delicate.

If we look a little beyond mere statistics, several important results will fix our attention.

And first, we are warranted in affirming that public opinion in South Carolina is decidedly in favor of the religious instruction of the negroes, both as a dictate of duty and a matter of policy. In slave-holding communities, public opinion, in all that concerns the established relation of master and servant, must be regarded as an element of highest potency. That the religious sentiment of the country should be directed, clearly and strongly, in favor of furnishing the colored population, particularly the plantation negroes, with the means of hearing the "gospel of their salvation," and of learning their duty to God, and their accountability in a future life, is a cheering evidence that the labors of this Society—the pioneer in direct and well-sustained missionary efforts among the blacks—have not been fruitless. The case might have been otherwise. Had slave-holders in the South been the merciless despots which Northern fanatics, of high and low degree, unite in representing them to be—had they sternly bidden away from their plantations the approach of the missionaries, and closed up all access to their people—had they justified the wretched and false calumnies, which it is the fashion of the Northern American press to heap upon them, by showing that they either hated or feared the spread of religious influence among their slaves, and set their faces against all

efforts made for their instruction in the knowledge of salvation by faith in Jesus Christ—your Society would have been compelled, years ago to abandon in hopeless despair, a field that now flourishes, and brings forth fruit to the glory of God. But far different has been the actual result. Your preachers have been welcomed; chapels have been built; liberal contributions have been furnished year by year to your funds by the planters; a deep interest has been awakened on the subject; master and servant worship together; the spirit of Christian light and love has reacted upon the one while it has directly benefitted the other; and in proportion to the spread of religious truth and influence among the blacks is the satisfaction felt by thousands of masters. Are we wrong in considering this as one of the most cheering aspects of the whole subject?

2. The influence of Christianity upon the negro population served by the missionaries of this Society demands our notice. The gospel is a message intended for *all* men. It takes up in its grand generalizations the bond as well as the free. Its offer of salvation is meant to be irrespective of all outward conditions. That it should be preached to all classes of men is the distinct and clearly revealed will of God, and therefore matter of duty and obligation to the Church. Now, if nothing more had been accomplished than the meeting of this solemn responsibility, *that* would have been doing much. Success is with God; duty is for us. And so too it were matter of special thankfulness with every right-minded master that in the peculiar relation sustained by him to his slaves it had been in his power to welcome and aid the Christian minister in preaching Jesus and the resurrection to his dependents, even though no visible fruit of holiness appeared as the result. But beyond all this, it is confidently believed that Christian influence has made itself felt in the conscience, conversation, and life of thousands of the blacks. A vast deal of ignorance has been in the way, on the part of the old negroes; many superstitious notions, many fixed habits of immorality, have opposed barriers to the entrance of God's word to the inner man; the improvement on the part of the younger generation has not been as extensive as their opportunities of instruction. *Where*, indeed, shall we go to find, as yet, the universal sway of Christianity? and where is that community in which it has been allowed to cure all the evils of man's nature? While, however, we do not claim that any very extraordinary success in the conversion of the blacks has followed the ministrations of your mis-

sionaries, we yet confidently believe that in a great number of instances, and on all the missionary stations, the force of Christian truth, and the power of Christian motives, and the renewing influences of the Holy Ghost, have been felt. It is obvious that much of the instruction given in the ministrations of the missionaries must, of necessity, deal in the first principles of Christianity; must be to a large extent adapted to a humble grade of intellect and a limited extent of information; and must make its impression by constant and patient reïteration. This is precisely what is doing all the time. No romance surrounds such a field of labor; it lacks all the elements which stir the enthusiasm of lofty minds; it is in the highest degree a work of faith, demanding the patience of hope, and the labor of love. Your missionaries are occasionally cheered by some death-bed scene, in some lowly cabin of a negro-quarter. Instead of the stupid indifference of a semi-brutal nature, or the frantic moanings of a terrified superstition, they witness the calm confidence of a faith which leans on the bosom of Jesus—the Man of sorrows, the Son of God—and trusts in his merits for salvation in a crisis which baffles the proudest reason, and prostrates the loftiest imagination.

But thirdly, it is worthy of notice that the missionary work, as it is carried on in South Carolina, embraces, in addition to the regular preaching of divine truth, the constant catechetical instruction of the young negroes. This is uniformly done orally. These "little children" are brought to Christ. Is it saying too much to affirm that of many such is the kingdom of heaven? Christian nurture thus grows with their growth. Correct ideas of God, of duty, of the relations of time and eternity, of human accountability, the foundation principles of Christian character and life, are laid in the earliest years of these catechumens. All true and trustworthy morality, in all classes of society, and particularly in the class now specially referred to, springs from these principles incorporated into the inner life. We begin with the nascent growth of the intellect, and the system has demonstrated the entire practicability of the moral improvement of the slave. The lessons imprinted on the mind of childhood may be neglected and their authority spurned in after life, as in the case of others, in different circumstances, but they can never be forgotten. They cling to the memory, they haunt the conscience, they whisper in the still small voice; they work valuable restraints, they furnish salutary directions; they inspire hopes connected with the soul's best interests; they form a life-long testi-

mony for God and goodness, and against sin and its fearful retributions in the life to come.

Now, it would be singular indeed, if this implantation of moral elements and forces, fitted to act directly upon the formation of character and to mold the moral nature, should lead to no observable good results upon the general deportment and every-day conduct of the negro plantation. It is granted that to look for moral results in the absence of moral causes—for honesty, fidelity, industry, sobriety, kindliness, and self-restraint, where no moral instruction has been imparted—would be as absurd as to expect to reap where we have not sown. But we are not proceeding on the basis of any such absurdity. We do not sever the tree from the root, and then look for the bloom and fragrance of spring and the fruits of summer. We give the moral nurture, correct the rising vices of these children, train their hopes and fears by the solemn considerations of a hereafter, and we have a right to expect results salutary to the individual and the entire plantation community.

Success, to a large degree, has crowned these exertions. The testimony of masters and missionaries goes to show that a wholesome effect has been produced upon the character of the negro population generally. A change for the better is visible everywhere, when the present generation is contrasted with the past; and in how many cases the gospel has proved the power of God to salvation, and presented before the throne the spirits of these children of Ham redeemed and washed by "the blood of sprinkling," and fitted for an abode in heaven, the revelations of the last day will disclose. Results such as these lie, of course, beyond the track of mortal observation; but if your missionaries have indeed been instrumental in developing and directing aright the sentiment of religion, the capability of understanding and knowing God so as to fear him; of guiding to peace and virtue, and at last to heaven, any number of these docile and lowly, but yet immortal beings, for whom Christ died, their achievements deserve to be reckoned among the noblest triumphs of missionary patience and zeal; none the less important that they lie *at home*, nor the less noteworthy in contrast with the turbulent, malign, and desolating frenzy at the North, which, making the civil and social relations of this class of our population the pretext, has carried politics into the pulpit, and is now pushing the miners and sappers to the very foundations of the Federal Union.

It affords the board of managers pleasure to call attention to the

fact that, at the instance of the late General Conference, the College of Bishops, in their distribution of episcopal visitations, has made provision to embrace hereafter these missions to the blacks in their regular visitations. Bishop Capers, it is understood, will make a tour through them next spring. Such an arrangement will be regarded as eminently due to the importance of this department of our ecclesiastical work, and will, we doubt not, be alike agreeable to our honorable patrons and their dependents.

In 1859 the South Carolina Conference adopted the following resolution:

Resolved, That we recommend to all our people and to our preachers, especially those who are stationed in towns and cities, that they appropriate Sunday afternoon, as far as practicable, to the religious instruction of the colored people.

In 1866 a Board of Domestic Missions was constituted by the South Carolina Conference; and in 1867 the Missionary Board made the following report:

In other days we were accustomed to come to our missionary anniversary as to a feast of harvest, rejoicing as we came, and bringing our sheaves with us. Then we blessed God that the wilderness was made glad, and the desert rejoiced and blossomed as the rose. Now we are saddened by the fact that fields once waving with ripening fruit are fast changing to a howling waste. By a mysterious providence we have been called from the fields of our former operations, and for two years have been waiting the call of the Master to cultivate Immanuel's land. We trust that neither the spirit nor power of missionary work has been lost by the Church, but that this is only a pause to discover the appropriate field. The stillness of the Church upon this subject might indicate the loss of one or the other of these elements of religious strength, but as genuine piety has survived the fearful crisis of the past two years, we feel assured that the missionary spirit of our Conference is "not dead, but sleepeth," and only waits the voice and touch of the Saviour, when it shall be endued with power from on high to join in the blessed ministrations of the household of faith. It is in the winter's gloom that the trees of the forest have their downward growth, and not in spreading foliage; but faith, schooled by experience, teaches us to look forward to the coming spring, when tree, and shrub, and

flower will bend with the blessed harbingers of a glorious harvest, and we too must wait for their signs of a blessed revival of missionary life, labor, and liberality.

The sudden suspension of work in any department of the Church subjects us to temptation, which often results in serious demoralization. The faculties employed in such enterprise must either seek new fields of operation or become paralyzed and useless. If the first be the result, then the danger is that these faculties may be enlisted in worldly employment, and wealth become the God of the Church; but if the latter, then the gracious development of the love of God is repressed, and Christian benevolence is restrained. In the first case, we should have a Church weakened by effeminate indulgence; in the other, a Church sunk into lifeless formality. The old but true maxim of Methodism is that "it is better to wear out than to rust out." A higher authority enjoins upon us to be "instant in season and out of season." "Preach the gospel to every creature," is the command of the great Head of the Church. In this command of Christ is the unchanging constitution of missionary operations. But how shall they preach except they be sent? The obligation, therefore, to give the benefits of a living ministry to all the world is divinely imposed. No circumstances of life, no changes of fortune, no failures in the past, nor discouragement of the future, can shift the responsibility from the followers of the Lord. Some are under command to preach, and some are under command to sustain the preachers. Who shall perform the latter task? It is generally admitted that civil governments would not be suitable agents, even if they were willing. Charitable institutions have enough to do in relieving the physical wants of the poor. Worldliness will not turn aside from secular gains to enter a work demanding so much sacrifice of ease and money. To whom, then, is this task assigned? The solemn conviction must rest on the enlightened conscience of every disciple of Jesus that missionary work must be performed until the nations of the earth shall have the gospel of the grace of God.

The question now is, Do the circumstances surrounding the part of the Church which we represent release us from this general obligation? The servant who had but one talent and buried it was condemned for not improving his lord's money. The gospel principle is, "A man is accepted according to that he hath, and not according to that he hath not." If the widow's mite received a higher commendation than the gifts of the rich and great, may not

the "trial of affliction" and "the deep poverty" of the Southern Methodist Church be the opportunity in which the highest commendation for liberality may be secured for us and our children? In reviewing the efforts of the year, who feels that he has done his duty fully? Has the flock of Christ been faithfully taught to follow his example of love to man? or have we allowed the financial depression of the country to seal our lips and cool our ardor for souls? Let a faithful answer be given, and if delinquency be noted by conscience, let honest repentance stand up with its confession, and say, "Lord, what wilt thou have me to do?"

While the list of missions in our Conference is small, there is an increasing demand for effort in this department of our work. Two new missions have been recommended by the Board, while we fear there will not be means at our own command to establish either one or the other. Here in the territory of the South Carolina Conference are fields now white to the harvest. Shall we pray the Lord of the harvest to send forth more laborers into the harvest, and not prepare to sustain them in toil? Let every member of the Conference take these facts to the people of his charge; repeat this from the mountain to the sea-board; teach its meaning to the children at home and in the Sunday-school; let it swell above the din of the work-shop and noise of the mill; shout it to the plowman in the field and student in the library; sound it along the highway of trade, until child, and artisan, and plowman, and student, and merchant, shall make their later profits and hoarded treasures yield a full supply for holy work. Can the Church pause in this work any longer? Will the fields be let alone by licentiousness and infidelity? Will not the storms waste the harvest if not early gathered? The corn is breast-high, and waits the reaper's sickle. A crown is at stake, and the victor only shall wear it.

In the Christian's field of battle,
In the bivouac of life,
Be not like dumb, driven cattle;
Be a hero in the strife.
Then be ready, up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait.

The Conference the same year adopted the following resolutions on the religious interests of the colored people:

1. *Resolved,* That we will continue to serve, as heretofore, the colored people who have remained under our care, and those who may return to their former Church relations.

2. That where they so desire, and the numbers justify it, we will serve them separately in place or time.

3. That in accordance with the regulations of the last General Conference, we will license suitable colored persons to preach and serve colored charges by appointing preachers, white or colored, as may be judged proper by the appointing power.

4. That we are ready to render them any service, even in their new Church relations, which may be desired, and which may consist with other claims upon us.

CHAPTER XVII.

We are defrauded of great numbers by the pains that are taken to keep the blacks from us; their masters are afraid of the influence of our principles. Would not an *amelioration* in the condition and treatment of slaves have produced more practical good to the poor Africans than any attempt at their *emancipation?* The state of society, unhappily, does not admit of this; besides, the blacks are deprived of the means of instruction; who will take the pains to lead them into the way of salvation, and watch over them that they may not stray, but the Methodists? Well, now their masters will not let them come to hear us. What is the personal liberty of the African, which he may abuse, to the salvation of his soul; how may it be compared?

(Francis Asbury.)

THE beginning of slavery may be dated from the remotest period of which we have any account in history. It prevailed particularly among the Jews, the Greeks, the Romans, and the ancient Germans, and was transmitted by them to the various kingdoms and states which arose out of the Roman Empire. African slavery took its rise from the Portuguese, who, to supply the Spaniards with men to cultivate their new possessions in America, procured negroes from Africa whom they sold for slaves to the American Spaniards. This began in the year 1508, when they imported the first negroes into Hispaniola. It was about 1551 that the English began trading to Guinea; at first for gold and elephants' teeth, but

soon after for men. In 1556 Sir John Hawkins sailed with two ships to Africa, and having captured a sufficient number of negroes, proceeded to the West Indies and sold them. From Barbadoes, Sir John Yeamans, in 1671, introduced African slaves into South Carolina. Thus the institution of negro slavery is coeval with the first plantations on Ashley River, and so rapidly was the race multiplied by importations that in a few years the blacks were to the whites in the proportion of twenty-two to twelve. Every one of the colonies received slaves from Africa within its borders, but South Carolina alone was from its cradle essentially a planting State with slave labor. The American Methodists, as early as 1780, began to legislate on the subject of negro slavery by the adoption of the following minute:

Question 16. Ought this Conference to require those traveling preachers who hold slaves to give promises to set them free?

Answer. Yes.

Ques. 17. Does this Conference acknowledge that slavery is contrary to the laws of God, man, and nature, and hurtful to society; contrary to the dictates of conscience and pure religion, and doing that which we would not others should do to us and ours? Do we pass our disapprobation on all our friends who keep slaves and advise their freedom?

Ans. Yes.

Ques. 25. Ought not the assistant to meet the colored people himself, and appoint as helpers in his absence proper white persons, and not suffer them to stay late and meet by themselves?

Ans. Yes.

In 1783 the following:

Ques. 10. What shall be done with our local preachers who hold slaves contrary to the laws which authorize their freedom in any of the United States?

Ans. We will try them another year. In the mean time let every assistant deal faithfully and plainly with every one and report to the next Conference. It may then be necessary to suspend them.

In 1784 the following:

Ques. 12. What shall we do with our friends that will buy and sell slaves?

Ans. If they buy with no other design than to hold them as slaves, and have been previously warned, they shall be expelled and permitted to sell on no consideration.

Ques. 13. What shall we do with our local preachers who will not emancipate their slaves in the States where the laws admit it?

Ans. Try those in Virginia another year, and suspend the preachers in Maryland, Delaware, Pennsylvania, and New Jersey.

The following rules were adopted at the Christmas Conference in 1784:

Ques. 41. Are there any directions to be given concerning the negroes?

Ans. Let every preacher, as often as possible, meet them in class. And let the assistant always appoint a proper white person as their leader. Let the assistants also make a regular return to the Conference of the number of negroes in society in their respective circuits.

Ques. 42. What methods can we take to extirpate slavery?

Ans. We are deeply conscious of the impropriety of making new terms of communion for a religious society already established, excepting on the most pressing occasion; and such we esteem the practice of holding our fellow-creatures in slavery. We view it as contrary to the golden law of God on which hang all the law and the prophets, and the unalienable rights of mankind, as well as every principle of the revolution, to hold in the deepest debasement, in a more abject slavery than is perhaps to be found in any part of the world except America, so many souls that are all capable of the image of God.

We therefore think it our most bounden duty to take immediately some effectual method to extirpate this abomination from among us, and for that purpose we add the following to the rules of our society, viz.:

1. Every member of our society who has slaves in his possession, shall, within twelve months after notice given to him by the assistant (which notice the assistants are required immediately, and without any delay, to give in their respective circuits), legally execute and record an instrument, whereby he emancipates and sets free

every slave in his possession who is between the ages of forty and forty-five immediately, or at farthest when they arrive at the age of forty-five.

And every slave who is between the ages of twenty-five and forty immediately, or at farthest at the expiration of five years from the date of the said instrument.

And every slave who is between the ages of twenty and twenty-five immediately, or at farthest when they arrive at the age of thirty.

And every slave under the age of twenty, as soon as they arrive at the age of twenty-five at farthest.

And every infant born in slavery after the above-mentioned rules are complied with, immediately on its birth.

2. Every assistant shall keep a journal, in which he shall regularly minute down the names and ages of all the slaves belonging to all the masters in his respective circuit, and also the date of every instrument executed and recorded for the manumission of the slaves, with the name of the court, book, and folio, in which the said instruments respectively shall have been recorded; which journal shall be handed down in each circuit to the succeeding assistants.

3. In consideration that these rules form a new term of communion, every person concerned, who will not comply with them, shall have liberty quietly to withdraw himself from our society within the twelve months succeeding the notice given as aforesaid; otherwise the assistant shall exclude him from the society.

4. No person so voluntarily withdrawn, or so excluded, shall ever partake of the Supper of the Lord with the Methodists, till he complies with the above requisitions.

5. No person holding slaves shall, in future, be admitted into society, or to the Lord's Supper, till he previously complies with these rules concerning slavery.

N. B.—These rules are to affect the members of our society no farther than as they are consistent with the laws of the States in which they reside.

And respecting our brethren in Virginia that are concerned, and after due consideration of their peculiar circumstances, we allow them two years from the notice given, to consider the expedience of compliance or non-compliance with these rules.

Ques. 43. What shall be done with those who buy or sell slaves, or give them away?

Ans. They are immediately to be expelled—unless they buy them on purpose to free them.

Not more than six months had elapsed after the adoption of these last rules before it was thought necessary to suspend them. Accordingly, in the Annual Minutes for 1785, the following notice was inserted:

It is recommended to all our brethren to suspend the execution of the minute on slavery till the deliberation of a future Conference, and that an equal space of time be allowed all our members for consideration, when the minute shall be put in force.

N. B.—We do hold in the deepest abhorrence the practice of slavery, and shall not cease to seek its destruction by all wise and prudent means.

This note does not seem to refer to Question 43 (1784), as it, with the same answer, was retained in the Discipline of 1786. In the Annual Minutes for 1787 we find the following:

Ques. 17. What directions shall we give for the promotion of the spiritual welfare of the colored people?

Ans. We conjure all our ministers and preachers by the love of God and the salvation of souls, and do require them by all the authority that is invested in us to leave nothing undone for the spiritual benefit and salvation of them within their respective circuits and districts, and for this purpose to embrace every opportunity of inquiring into the state of their souls, and to unite in society those who appear to have a real desire of fleeing from the wrath to come; to meet such in class, and to exercise the whole Methodist discipline among them.

From this till 1796 no mention was made of the subject except in the General Rules. There is nothing on the subject of slavery in the General Rules of Mr. Wesley, but we find the following in 1789:

The buying or selling the bodies and souls of men, women, or children, with an intention to enslave them.

In 1792 it reads:

The buying or selling of men, women, or children, with an intention to enslave them.

In 1808 it takes this final form:

The buying and selling of men, women, and children, with an intention to enslave them.

"Articles of Agreement amongst the preachers" were signed at the several Conferences held for 1795, of which no account was published in the Minutes, since the action was not regarded as Conference business, and was only binding on those who signed, but of which Bishop Asbury makes the following record:

The preachers almost unanimously entered into an agreement and resolution not to hold slaves in any State where the law will allow them to manumit them, on pain of forfeiture of their honor and their place in the itinerant connection, and in any State where the law will not admit of manumission they agreed to pay them the worth of their labor, and when they die to leave them to some person or persons, or the society in trust, to bring about their liberty.

1796. The following section was introduced on the subject:

Ques. What regulations shall be made for the extirpation of the crying evil of African slavery?

Ans. 1. We declare that we are more than ever convinced of the great evil of the African slavery which still exists in these United States, and do most earnestly recommend to the yearly Conferences, quarterly-meetings, and to those who have the oversight of districts and circuits, to be exceedingly cautious what persons they admit to official stations in our Church, and in the case of future admission to official stations to require such security of those who hold slaves, for the emancipation of them, immediately or gradually, as the laws of the States respectively and the circumstances of the case will admit; and we do fully authorize all the yearly Conferences to make whatever regulations they judge proper, in the present case, respecting the admission of persons to official stations in our Church.

2. No slave-holder shall be received into society till the preacher who has the oversight of the circuit has spoken to him freely and faithfully on the subject of slavery.

3. Every member of the society who sells a slave shall immediately, after full proof, be excluded the society. And if any member of our society purchase a slave, the ensuing quarterly-meeting shall determine on the number of years in which the slave so pur-

chased would work out the price of his purchase. And the person so purchasing shall, immediately after such determination, execute a legal instrument for the manumission of such slave, at the expiration of the term determined by the quarterly-meeting. And in default of his executing such instrument of manumission, or on his refusal to submit his case to the judgment of the quarterly-meeting, such member shall be excluded the society. *Provided, also,* that in the case of a female slave, it shall be inserted in the aforesaid instrument of manumission that all her children who shall be born during the years of her servitude shall be free at the following times, namely: Every female child at the age of twenty-one, and every male child at the age of twenty-five. *Nevertheless,* if the member of our society, executing the said instrument of manumission, judge it proper, he may fix the times of manumission of the children of the female slaves before mentioned at an earlier age than that which is prescribed above.

4. The preachers and other members of our society are requested to consider the subject of negro slavery with deep attention till the ensuing General Conference, and that they impart to the General Conference, through the medium of the yearly Conferences, or otherwise, any important thoughts upon the subject, that the Conference may have full light in order to take further steps toward the eradicating this enormous evil from that part of the Church of God to which they are united. [It may be worthy of remark that this is almost the only section upon which the bishops make no notes.]

1800. The following new paragraphs were inserted:

2. When any traveling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our Church, unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the State in which he lives.

6. The Annual Conferences are directed to draw up addresses for the gradual emancipation of the slaves to the Legislatures of those States in which no general laws have been passed for that purpose. These addresses shall urge, in the most respectful but pointed manner, the necessity of a law for the gradual emancipation of the slaves; proper committees shall be appointed by the Annual Conferences, out of the most respectable of our friends, for the conducting of the business; and the presiding elders, elders, deacons, and traveling preachers, shall procure as many proper signatures as possible to the addresses, and give all the assistance in their power

in every respect to aid the committees, and to further this blessed undertaking. Let this be continued from year to year, till the desired end be accomplished.

1804. The following alterations were made:

The question reads: "What shall be done for the extirpation of the evil of slavery?

In paragraph 1 (1796) instead of "more than ever convinced," we have, "as much as ever convinced;" and instead of "the African slavery which still exists in these United States," we have "slavery."

In paragraph 4 (3 of 1796), respecting the selling of a slave, before the words "shall immediately," the following clause is inserted: "except at the request of the slave, in cases of mercy and humanity, agreeably to the judgment of a committee of the male members of the society, appointed by the preacher who has the charge of the circuit."

The following new proviso was inserted in this paragraph: "*Provided, also,* that if a member of our society shall buy a slave with a certificate of future emancipation, the terms of emancipation shall, notwithstanding, be subject to the decision of the quarterly-meeting Conference." All after "*nevertheless*" was struck out and the following substituted: "The members of our societies in the States of North Carolina, South Carolina, Georgia, and Tennessee, shall be exempted from the operation of the above rules." The paragraphs about considering the subject of slavery and petitions to Legislatures (namely, No. 4 of 1796, and No. 6 of 1800), were struck out, and the following added:

"5. Let our preachers, from time to time, as occasion serves, admonish and exhort all slaves to render due respect and obedience to the commands and interests of their respective masters."

1808. All that related to slave-holding among private members (see 2 and 3 of 1796) struck out, and the following substituted:

"3. The General Conference authorizes each Annual Conference to form their own regulations relative to buying and selling slaves."

Paragraph 5 of 1804 was also struck out.

Moved from the chair (Bishop Asbury or Bishop McKendree) that there be one thousand forms of Discipline prepared for the use of the South Carolina Conference in which the section and rule on slavery be left out. Carried.

1812. Paragraph 3 of 1808 was altered so as to read:

"3. Whereas the laws of some of the States do not admit of emancipating of slaves without a special act of the Legislature, the

General Conference authorizes each Annual Conference to form their own regulations relative to buying and selling slaves."

1816. Paragraph 1 (see 1796) was altered so as to read:

"1. We declare that we are as much as ever convinced of the great evil of slavery; therefore, no slave-holder shall be eligible to any official station in our Church hereafter, where the laws of the State in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom."

1820. Paragraph 3 (see 1812), leaving it to the Annual Conferences "to form their own regulations about buying and selling slaves," was struck out.

1824. The following paragraphs added:

"3. All our preachers shall prudently enforce upon our members the necessity of teaching their slaves to read the word of God, and to allow them time to attend upon the public worship of God on our regular days of divine service.

"4. Our colored preachers and official members shall have all the privileges which are usual to others in the District and Quarterly Conferences, where the usages of the country do not forbid it. And the presiding elder may hold for them a separate District Conference, where the number of colored local preachers will justify it.

"5. The Annual Conferences may employ colored preachers to travel and preach where their services are judged necessary, provided that no one shall be so employed without having been recommended according to the form of Discipline."

In 1836 the following preamble and resolutions on the subject of Abolitionism were adopted:

Whereas great excitement has prevailed in this country on the subject of modern Abolitionism, which is reported to have been increased in this city (Cincinnati) recently by the unjustifiable conduct of two members of the General Conference, in lecturing upon and in favor of that agitating topic; and whereas such a course on the part of any of its members is calculated to bring upon this body the suspicions and distrust of the community, and misrepresent its sentiments in regard to the point at issue; and whereas in this aspect of the case, a due regard for its own character, as well as a just concern for the interests of the Church confided to its care, demand a full, decided, and unequivocal expression of the views of the General Conference in the premises. Therefore,

1. *Resolved, by the delegates of the Annual Conferences in General*

Conference assembled, That they disapprove in the most unqualified sense the conduct of two members of the General Conference who are reported to have lectured in this city recently upon and in favor of modern Abolitionism.

2. *Resolved*, That they are decidedly opposed to modern Abolitionism, and wholly disclaim any right, wish, or intention to interfere in the civil and political relation between master and slave as it exists in the slave-holding States of this Union.

3. *Resolved*, That the foregoing preamble and resolutions be published in our periodicals.

The same General Conference (1836) adopted the report of the Committee on Slavery as follows:

The committee to whom were referred sundry memorials from the North, praying that certain rules on the subject of slavery which formerly existed in our book of Discipline should be restored, and that the General Conference take such measures as they may deem proper to free the Church from the evil of slavery, beg leave to report that they have had the subject under serious consideration, and are of opinion that the prayers of the memorialists cannot be granted, believing that it would be highly improper for the General Conference to take any action that would alter or change our rules on the subject of slavery. Your committee, therefore, respectfully submit the following resolution:

Resolved, by the delegates of the Annual Conferences in General Conference assembled, That it is inexpedient to make any change in our book of Discipline respecting slavery, and that we deem it improper further to agitate the subject in the General Conference at present.

All which is respectfully submitted.

Accordingly, at the end of a tortuous and inconsistent legislation, we find in 1840 in the book of Discipline, Part II., Section X.:

OF SLAVERY.

Question. What shall be done for the extirpation of the evil of slavery?

Answer 1. We declare that we are as much as ever convinced of the great evil of slavery; therefore, no slave-holder shall be eligible to any official station in our Church hereafter, where the laws of the

State in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom.

2. When any traveling preacher becomes an owner of a slave or slaves, by any means, he shall forfeit his ministerial character in our Church, unless he execute, if it be practicable, a legal emancipation of such slaves, conformably to the laws of the State in which he lives.

3. All our preachers shall prudently enforce upon our members the necessity of teaching their slaves to read the word of God, and to allow them time to attend upon the public worship of God on our regular days of divine service.

4. Our colored preachers and official members shall have all the privileges which are usual to others in the District and Quarterly Conferences, where the usages of the country do not forbid it. And the presiding elder may hold for them a separate District Conference, where the number of colored local preachers will justify it.

5. The Annual Conferences may employ colored preachers to travel and preach where their services are judged necessary; provided that no one shall be so employed without having been recommended according to the form of Discipline.

In formal interpretation of this section the same General Conference (1840) adopted the following resolution, viz.:

Resolved, by the delegates of the several Annual Conferences in General Conference assembled, That under the provisional exception of the general rule of the Church on the subject of slavery, the simple holding of slaves, or mere ownership of slave property, in States or Territories where the laws do not admit of emancipation and permit the liberated slave to enjoy freedom, constitutes no legal barrier to the election or ordination of ministers to the various grades of office known in the ministry of the Methodist Episcopal Church, and cannot, therefore, be considered as operating any forfeiture of right in view of such election and ordination.

The address of this same General Conference (1840) in response to the address of the British Conference says:

Of these United States (to the government and laws of which,

according to the division of power made to them by the Constitution of the Union and the constitutions of the several States, we owe and delight to render a sincere and patriotic loyalty) there are several which do not allow of slavery. There are others in which it is allowed, and there are slaves; but the tendency of the laws and the minds of the majority of the people are in favor of emancipation. But there are others in which slavery exists so universally, and is so closely interwoven with their civil institutions, that both do the laws disallow of emancipation and the great body of the people (the source of law with us) hold it to be treasonable to set forth any thing, by word or deed, tending that way. Each one of all these States is independent of the rest, and sovereign with respect to its internal government (as much so as if there existed no confederation among them for ends of common interest), and therefore it is impossible to frame a rule on slavery proper for our people in all the States alike. But our Church is extended through all the States, and as it would be wrong and unscriptural to enact a rule of discipline in opposition to the constitution and laws of the State, so also would it not be equitable or scriptural to confound the positions of our ministers and people (so different as they are in different States) with respect to the moral question which slavery involves. Under the administration of the venerable Dr. Coke, this plain distinction was once overlooked, and it was attempted to urge emancipation in *all* the States; but the attempt proved almost ruinous, and was soon abandoned by the Doctor himself. While therefore the Church has encouraged emancipation in those States where the laws permit it, and allowed the freedman to enjoy freedom, we have refrained, for conscience' sake, from all intermeddling with the subject in those other States where the laws make it criminal. And such a course we think agreeable to the Scriptures, and indicated by St. Paul's inspired instructions to servants in his First Epistle to the Corinthians, chapter vii., verses 20, 21. For if servants were not to care for their servitude when they *might not* be free, though if they might be free they should use it *rather;* so neither should masters be condemned for not setting them free when they *might not* do so, though *if* they *might* they should do so *rather*. The question of the evil of slavery, abstractly cousidered, you will readily perceive, brethren, is a very different matter from a principle or rule of Church discipline, to be executed contrary to, and in defiance of, the law of the land. Methodism has always been (except perhaps in the single instance above) eminently loyal and promotive of good order; and

so we desire it may ever continue to be, both in Europe and America. With this sentiment we conclude the subject, adding the corroborating language of your noble Missionary Society, by the revered and lamented Watson, in their intructions to missionaries, published in the report of 1833 as follows: As in the Colonies in which you are called to labor a great proportion of the inhabitants are in a state of slavery, the committee most strongly call to your remembrance what was so fully stated to you when you were accepted as a missionary to the West Indies, that your only business is to promote the moral and religious improvement of the slaves to whom you may have access, without in the least degree, in public or private, interfering with their civil condition.

In the General Conference of 1844 the following preamble and resolution were offered:

Whereas the Discipline of our Church forbids the doing any thing calculated to destroy our itinerant general superintendency, and whereas Bishop Andrew has become connected with slavery by marriage and otherwise, and this act having drawn after it circumstances which in the estimation of the General Conference will greatly embarrass the exercise of his office as an itinerant general superintendent, if not in some places entirely prevent it; therefore,

Resolved, That it is the sense of this General Conference that he desist from the exercise of this office so long as this impediment remains.

On this resolution Dr. Capers made the following speech:

Mr. President: At no previous General Conference have the conflicting opinions of the North and South in relation to slavery and abolition been so fully and strongly set before us and the community as at present. I wish it may prove for the better; though I can hardly hope it will not for the worse. In what I have now on my mind to utter, I wish to call attention first to the unity of the Church, as it seems to me it ought to affect this question, independently of all sectional views in any quarter.

Perhaps it has always been felt since the Church has been extended over the whole country, North and South, that brethren who have occupied positions far North and South have been opposed to each other in their views of this subject. Possibly they have been

too far apart, in local position, to understand well each other's principles; and the action has been as if a medical man should bestow all his care on a particular limb to cure a disease of the general system. Now, sir, if I know my heart, I approach this subject with an ardent and sincere desire to contribute something—if ever so little—to the conservation of the whole Church. However wide a difference there may be—and I apprehend there is indeed a wide difference—between my views of slavery, as it exists among the Methodists in South Carolina, and the views of brethren of the North and East, I thank God to know and to feel that this difference of our views has never awakened in me, for one moment, a disposition to inflict the slightest injury on any brother. If I have ever said aught against any one's good name, as a Christian or Christian minister, on account of this difference of opinion, or have cherished in my heart any other than Christian feelings toward any one for a cause which I deem so foreign from the true ground of faith and fellowship, I am not conscious of it. I have considered, sir, that our Church is one, and our ministry one, in spite of these opinions.

My honored brother (Dr. Durbin) deprecates involving the North in a connection with slavery; and assumes that such must be the result, if Bishop Andrew is continued in the general superintendency. But I hold, that if the North might be involved in the evil they so much deprecate, for the cause alleged, they are already involved by another cause. They are involved by the unity of the Church and the unity of our ministry. I thank God for this unity; a unity which stands not in the episcopacy only, but pervades the entire of our ecclesiastical constitution. We have not one episcopacy only, but one ministry, one doctrine, one Discipline—every usage and every principle one for the North and the South. And in this view of the matter, I cannot but express my surprise that it should be said (and it has been said by more than one brother on this floor) that if the present measure should not pass it will extend the evil of slavery over the North. It has been declared (and I thank brethren for the declaration) that it is not the purpose of any to oppress the South; but they insist much and gravely on their duty to protect the North. It is easy to err in the application of abstract principles to practice; and I must confess that in the present instance the application appears to my mind to be not only erroneous, but preposterous. What, sir, extend the evil of slavery over the North by a failure to carry the resolution on your table! What is slavery? What new slave would such a failure make?

What slave, now a slave, would it make more a bondman? Or who that is not now a slave-holder might be made a slave-holder? Not one more slave, nor one more slave-holder, can be made by the failure of the measure; and yet brethren are bound to carry it, not that they may oppress the South, but merely that they may prevent an extension of slavery over the North. It is, they say, a mere matter of self-preservation. As if for the cause that Bishop Andrew was made a slave-holder without his consent, by the will of the old lady who died in Augusta some years ago, all these brethren, and all they represent, were about to be involved, or were already involved, in the same predicament with the bishop, whether they will or no. The phrase "*connected with slavery,*" has been complained of as extremely indefinite; but I could not have thought that it was so indefinite as this hypothesis proceeds to make it. Bishop Andrew's "connection with slavery," brethren assure us, will carry the defilement to hundreds of thousands who are now clean, unless they prevent it by the passage of that resolution! I cannot trace this line of connection; I cannot fix its figure; I cannot conceive of it as an actual verity. Mesmerism itself should not be more impalpable. But I am free to declare, sir, that I have no desire for the extension of slavery. I could wish no freeman to be made a slave. I could rather wish that slaves were freemen. I certainly could not wish my brethren who are served by freemen to be taxed with such incumbrances as some of us are who have slaves to serve us.

Sir, I consider our circumstances in this debate quite too serious for extreme speculations on either side; but if brethren will indulge that way, they will allow me the benefit of inferences fairly deducible from their own mode of reasoning. And I claim the inferences as fair from their argument on this point, that if they are involved, or likely to be involved, in the evil of slavery by their relation to Bishop Andrew, they are already involved, inextricably involved, unless they break up the Church, by the fact that they are akin to *me.* Yes, sir, they and I are brethren, whether they will or no. The same holy hands have been laid upon their heads and upon my head. The same vows which they have taken I have taken. At the same altar where they minister do I minister; and with the same words mutually on our tongues. We are the same ministry, of the same Church. Not *like,* but *identical.* Are they elders? So am I. Spell the word. There is not a letter in it which they dare deny me. Take their measure. I am just as high as they are, and they as low as I am. We are not one ministry for the North, and

another ministry for the South; but one, and one only, for the whole Church. And I cannot pass from this point without thanking Brother Green for his remarks, so fitly made with respect to this matter; the force of which, I am persuaded, cannot possibly be thrown off from this great question. Is the episcopacy for the whole Church? So is the ministry. And if the fact that a bishop is connected with slavery in the South, requires him to be suspended because he cannot, while so connected, exercise his functions acceptably at the North, the same must be concluded of the ministry; which, as one for the whole Church, and having equal constitutional competency for the North or the South indifferently, must, in the same involvement as the bishop, become subject to like disability. Nor does the interference stop here, but it extends to the privileges of the membership of the Church, as well as the ministry. The wound inflicted by this thrust at the bishop goes through the entire Church. We are everywhere one Church—one communion. And may you refuse the sacrament of the Lord's Supper, or admission to a love-feast, to a member of the Church in Charleston, whose business may carry him to Boston, because in Boston you will have no connection with slavery? Admit, then, the principle assumed on the other side, and to what confusion will it not lead you? First, the bishop must surcease his functions. He may not be allowed to exercise them even in the slave-holding States! Next, the ministry in the South must be declared incompetent to go North. Next, they may not be allowed to minister *at all*, for fear of contaminating the immaculate North by their ministry as Methodists among the defilements of the South. And next (and by the easiest gradation), our people may be told that communicants at the South may not be communicants at the North, and cannot be received as such.

It has been said that the course of aggression from the beginning has been from the South toward the North, and not from the North toward the South.

(Dr. Durbin interposed: "Dr. Capers misapprehends me. I said the course of concession, not aggression, had been from the North to the South, and not from the South to the North.")

Dr. C. I understood the idea to be, that in the conflict on the subject of slavery, the North has been giving up to the South, and the South encroaching on the North.

(Dr. D. "My words were, that the history of the legislation was a constant concession from the North to the South. That was all I said, and all I wished to say.")

Dr. C. I am glad to take the expression in the mildest form. And in what I have to answer, I must beg indulgence with respect to dates. I will thank any brother to supply the date for any fact that I may mention.

This being a question, then, of North and South, we must first settle what the terms mean. What is North and what is South in this controversy? I now understand my brother to have said that the course of concession has been from the North to the South; and I think he also said that these concessions have been made while the power in the Church was passing from the slave-holding to the non-slave-holding States. He carried his dates back to the beginning, and gave us North and South as far back as 1784. But what region was North, and what South, at that time? Our brother says the majority was South; and where was the South in which that majority dwelt? Was it in the States of Louisiana, Mississippi, Arkansas, Alabama, Georgia or South Carolina? Where was the South of which the brother speaks, at the date he gives? A few years later, we find two or three missionaries sent into South Carolina and Georgia, but the very name of Methodism had not reached there in 1784. Our first missionary was sent into Mississippi from South Carolina in 1802, and into Alabama in 1808. But we had Maryland and Virginia for the South. Maryland and Virginia! What, the very center of the system South? And if Maryland and Virginia were the South, where was the North? Was New York the North? What, a slave State North? As for New England, the bright morning of her birth had not yet dawned. There were no Methodists there. Is it not plain then that our brother found the power of the majority of the Church to have been in the South before there was any South? and the North to have conceded to the South before there was either North or South? What concessions had one slave-holding State to make to another slave-holding State? Did ever Virginia ask concessions of Carolina, or Carolina of Virginia? It is contrary to the nature of the case that they should. And until New York became a free State, what concessions had she to make to Maryland or Virginia? No, sir, this question of North and South belonged not to those days; and the "legislation" (as my brother calls it) of those times, and times still later (whether wise or unwise), is to be accounted for on very different grounds from what he has supposed. In those times, slavery existed by general consent, and even the atrocious slave-trade was carried on both by men of old England and New England. There was no jealousy in

the State Legislatures of any interference of a hurtful or insurrectionary tendency; and it was not deemed necessary to enact laws to limit the right or privilege of the master to manumit his slaves at will. In these circumstances our rules about slavery were commenced. Rules, of the character or tendency of which it is not my purpose to speak; but which, whether good or bad, lax or severe, were not begun, or for many years continued in a struggle between South and North, slave States and free, but out of a common benevolence, in States similarly circumstanced, and without contravention of the laws. I cannot give date for the rise of our question of North and South, but I will say again, that it must date later than the time when the Northern slave-holding States were gradually and profitably disposing of their slaves; and the Southern slave-holding States, not yet apprehensive of the antagonistic interests that were to arise between Northern free States and Southern slave States, were comparatively indifferent about the course of things. The action of the Church was not a Southern or a Northern action, but such as was deemed admissible in the state of the laws where the Church existed.

It has been urged that Mr. Wesley was an Abolitionist.

(Dr. Durbin: "I take the liberty to say that I never said that of Mr. Wesley.")

Dr. Capers: I presume you would not; and I do not think any one could, on mature reflection. Mr. Wesley wrote strong things against slavery. But he wrote equally strong things against republicanism and the revolution. And yet, when these United States had achieved their independence, who acted more kindly, or taught more loyal lessons toward our government than Mr. Wesley? And I must say here that I am in possession of a piece of information about his anti-slavery principles which perhaps other brethren do not possess. The gentleman mentioned yesterday by Dr. Durbin (I mean Mr. Hammett) was for some time my school-master. My father was one of his first and firmest firiends and patrons, and a leading member of his society, first in Charleston, and afterward in Georgetown, where for awhile I was his pupil. Owing to this, I suppose, at the death of his only son, not many years ago, I was given his correspondence with Mr. Wesley, during his residence as a Wesleyan missionary in the West Indies, and afterward in Charleston, till Mr. Wesley's death. The handwriting of Mr. Wesley is unquestionable, and I state on the authority of this correspondence that Mr. Wesley gave Mr. Hammett his decided countenance and

blessing while he was in Charleston, no less than when he was at St. Kitts. Here in South Carolina, then, Mr. Hammett formed a religious society in the South proper, and in the South exclusively, with Mr. Wesley's sanction, and for the avowed purpose of being more Wesleyan than what was called Mr. Asbury's Connection was thought to be; and what rule did he adopt on slavery? Why, no rule at all. My information is completely satisfactory to my own mind on this point; and I say, on the authority of that correspondence, and the testimony of my honored father, who lived till after I was myself a minister, that when Mr. Hammett, with Mr. Wesley's sanction, raised societies in South Carolina, neither did Mr. Hammett enjoin on those societies any rule respecting slavery, neither did Mr. Wesley direct or advise any such rule. And why not? Can any one be at a loss to account for it? The reason plainly was the same which prevented Mr. Wesley, and after him the Wesleyan English Conference, from ever enjoining any rule respecting slavery for the missions in the West Indies, except that the missionaries should wholly refrain from intermeddling with the subject. The reason is found in the loyalty of Methodism and religion; a principle which no man knew better how to appreciate than Mr. Wesley. He knew not how to make rules against the law of the land; and no example can be adduced in the history of British Methodism of disciplinary rules, on the subject of slavery, for any country, in advance of the civil law. This is the ground on which the South now stands; and will the North take opposite ground? If they do, they may neither plead the authority of Mr. Wesley, the British Connection, or Mr. Asbury for it. For myself, I must utterly abjure all right or pretension on the part of the Church to interfere with the State. Neither can I put myself, neither can I suffer myself to be put, in contact with the law of the land.

I was glad to hear my brother say for the North that they have no intention to contravene the laws in our Southern States. I thank him for saying so, and I adjure them not to attempt to do that thing. I was glad to hear him say also that in the case of the appeal of Harding there was not a brother who voted to sustain the action of the Baltimore Conference who did not do so under a full persuasion that he could have emancipated the slaves lawfully if he would. (Though I confess I cannot but fear that popular opinion was too much honored in that matter.) But this question of North and South, as it presents itself in the case before us, appears to me to involve the Church in a peculiar way. In a case like that

of Harding, he and his triers, for all I know, may have belonged to the State of Maryland, whose laws were concerned, and may all have been reached by the officers of the law if they were deemed to be offenders. But in the case of Bishop Andrew, a citizen of the State of Georgia, whose laws are displeasing, say, to the people of New Hampshire or the North, is arrested by a General Conference composed (for two-thirds of it) of Northern men on an allegation that he (the citizen of Georgia) conforms himself to the laws and institutions of Georgia against the prejudices of the Northern people; and for this it is proposed to suspend him. It is as though you had reached forth a long arm from New Hampshire to Georgia to bring a citizen of the latter State to be punished by the prejudices of the former for his loyalty to the State to which he belongs. Such a proceeding cannot be right; and yet, I repeat, it appears to me that the present is very like such a proceeding. If our ecclesiastical jurisdiction extends to citizens of all the States, it must respect the laws of all alike, and oppose itself to none. What should it avail to admit the obligation of inferior officers and judicatures of the Church—such as deacons and elders, and Quarterly and Annual Conferences—to respect the laws of their several States, while your highest officers and supreme judicature—your bishops and General Conference—should be withheld from their control, or even be allowed to censure or oppose them according to your prejudices? Patriotism and religion both require that we should bow to the supremacy of the laws, and to the supremacy of the laws of all the States alike. Those of the North, acting in this General Conference for the whole Church in all the States, have no more right to run counter to the constitution and laws of the State of Georgia than we of the South should have to oppose the laws of any of the Northern States. And can it have to come to such a pass with us that one is of the South because he respects the laws and constitutions of Southern States, and another is of the North because he respects them not? South or North, the authority of the laws is the same, and the obligations of the Christian citizen to observe the laws must be acknowledged the same.

It has been urged that a bishop is only an officer of the General Conference, and that his election, and not his consecration, gives him his authority as bishop. And to prove this position, my respected brother (Dr. Durbin) referred for testimony to Dr. Coke, Mr. Asbury, and Mr. Dickens. But I could not but think there was one small particular wanting in the testimony, the lack of which

spoiled it altogether for the use intended. The references of my brother were full enough, and to the point, if he had only meant to prove that a bishop is amenable to the General Conference, and that the General Conference has full power to put him out of office. But to reduce a bishop to a mere General Conference officer it was necessary to prove that that body had a right to displace him at will, with or without some crime alleged. And for this his authorities were lacking. No authority of Mr. Asbury, Dr. Coke, Mr. Dickens, or anybody else—before this case of Bishop Andrew caused it to be asserted on this floor—can be adduced for any such doctrine. If a bishop is no more than an officer of the General Conference, wherefore is he consecrated? Shall we be told also that elders and deacons are only officers of the Annual Conferences? What would be thought of a bishop by election, who, without consecration, should assume the functions of the episcopacy as if he had been ordained? Who could consent to such a usurpation? A bishop an officer of the General Conference only! And is it in such a capacity that he ordains and stations the preachers at the Annual Conferences? An officer of the General Conference only! Then were it both untrue and blasphemous to invest him with the office, with those holy words of the consecration service, "Receive the Holy Ghost for the office and work of a bishop in the Church of God, now committed to thee by the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost." But we are assured that a bishop must be considered as no more than an officer of the General Conference, or else we shall incur the imputation of Puseyism. And in a desperate effort to fulfill our purposes on Bishop Andrew, shall we strip the Church of every thing sacred, and reduce it to the level of a mere human association? Is there no position for the Church above that of a Free-mason's lodge, unless we hoist it on the stilts of the High-church conceit, to the pitch of Puseyism?

Much has been said in this debate about the constitution as authorizing the measure which brethren propose to take with respect to Bishop Andrew, and I must beg to call attention to what appears to me the true ground with respect to that question. I am opposed to this measure in every aspect of it, and for many reasons, but its unconstitutionality forms, to my mind, its chief objection.

But what is the constitution? and how should we interpret it?

It is either the supreme disciplinary law of the whole Church, or it is that law of the Church by which the governing power is limited. In the first sense, it is the embodiment of those principles

which are deemed fundamental to the great object for which the Church, as a Christian community, was constituted. And in the second sense, it is that application of these principles to the governing power (the General Conference in the present instance) which confines its action within the limits necessary to promote, and not hinder, the attainment of that same great object. And the interpretation of the constitution in either respect should always be such as conforms to the grand object of the Church's organization. This object is declared to be "*the spreading of scriptural holiness over these lands*," and whatever militates against this object must, therefore, be contrary to the constitution. As it respects the Church at large the constitution is contained in the Articles of Religion, and the General Rules; as it applies to the General Conference, the Restrictive Rules are technically the constitution. Now, whatever else may be said about this constitution, it will not be denied that,

It must be Christian—agreeing with the principles of the Old and New Testament.

It must be Protestant—maintaining the Holy Scriptures as the only rule of faith and practice.

And it must be consistent with the great object for which we have all along steadfastly held it to be our belief that God has raised us up. It must consist with our calling of God "to spread scriptural holiness over these lands."

But in all these respects I must call in question the constitutionality of the measure before us. Bishop Andrew is to be required to emancipate certain negroes, and to remove them from Georgia to some free State that he may be enabled to do so. This is not affirmed in so many words in the resolution on your table, but it is the deed which that resolution seeks to effect, the only contingency known in the resolution being the emancipation of the negroes, which can be effected in no other way but by their removal. No question is asked, or care taken, as to the age and infirmities of any of these negroes whom he is thus to take into a strange land and climate for emancipation, nor what may be the wants of childhood among them, nor what ties of kindred are to be sundered, but the deed must be done, and he must make haste to do it, for nothing else can restore him to his functions as a bishop. Now, this is unconstitutional, for it is unchristian. Whatever odium may attach to slavery, many a slave would curse you for freedom thus procured, and Bishop Andrew, as a Christian man, not to say a Christian bishop, might not dare to sin against the law of love in the way you would require.

And it is unconstitutional because it is not Protestant. Our fifth article says: "The Holy Scriptures contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." And the twenty-third article says: "The president, the congress, the general assemblies, the governors, and the councils of state, as the delegates of the people are the rulers of the United States of America, according to the division of power made to them *by the Constitution of the United States*, AND BY THE CONSTITUTIONS OF THEIR RESPECTIVE STATES." Now, there is no injunction of the Holy Scriptures more positive than that which respects submission to the civil power; this power is recognized in our twenty-third article as existing in the general assemblies, etc., according to the constitutions of the respective States, and yet the resolution before us sets aside the injunction of the Scriptures, and the authority of the constitution and laws of Georgia, and makes your *ipse dixit*, uttered by the force of Northern prejudices, the supreme rule for the bishop's conduct—a rule which he must observe with or without his conscience, and for or against humanity and religion, or be laid aside from the holy duties of his sacred office because you arbitrarily demand it from your chair of ecclesiastical supremacy. I say this is not Protestant, and that it is unconstitutional because it is contrary to Protestantism.

And it is unconstitutional, yet again, because it is inconsistent with the great object for which the Church has been constituted, as it must impede and hinder the course of our ministry in many of the States, and debar our access altogether to large portions of the colored population.

I beseech brethren to allow due weight to the considerations which have been so kindly and ably urged by others on this branch of the subject. I contemplate it, I confess, with a bleeding heart. Never, never have I suffered as in view of the evil which this measure threatens against the South. The agitation has already begun there, and I tell you that though our hearts were to be torn out of our bodies it could avail nothing when once you have awakened the feeling that we cannot be trusted among the slaves. Once you have done this thing, you have effectually destroyed us. I could wish to die sooner than live to see such a day. As sure as you live, brethren, there are tens of thousands, nay, hundreds of thousands, whose destiny may be periled by your decision on this

case. When we tell you that we preach to a hundred thousand slaves in our missionary field, we only announce the beginning of our work—the beginning openings of the door of access to the most numerous masses of slaves in the South. When we add that there are two hundred thousand now within our reach who have no gospel unless we give it to them, it is still but the same announcement of the beginnings of the opening of that wide and effectual door which was so long closed and so lately has begun to be opened for the preaching of the gospel by our ministry to a numerous and destitute portion of the people. O close not this door! Shut us not out from this great work, to which we have been so signally called of God. Consider our position. I pray you, I beseech you, by every sacred consideration, pause in this matter. Do not talk about concessions to the South. We ask for no concessions—no compromises. Do with us as you please, but spare the souls for whom Jesus died. If you deem our toils too light, and that after all there is more of rhetoric than cross-bearing in our labors, come down and take a part with us. Let this be the compromise if we have any. I could almost promise my vote to make the elder a bishop who should give such a proof as this of his devotion to—I will not say the emancipation of the negro race, but what is better—what is more constitutional and more Christian—the salvation of the souls of the negroes on our great Southern plantations. Concessions! We ask for none. So far from it, we are ready to make any in our power to you. We come to you not for ourselves, but for perishing souls, and we entreat you, for Christ's sake, not to take away from them the bread of life which we are just now beginning to carry them. We beg for this—I must repeat it—with bleeding hearts. Yes, I feel intensely on this subject. The stone of stumbling and rock of offense of former times, when George Dougherty, a Southern man and a Southern minister, and one of the wisest and best that ever graced our ministry, was dragged to the pump in Charleston, and his life rescued by a sword in a woman's hand—the offense of the anti-slavery measures of that day has but lately begun to subside. I cannot, I say, forget past times, and the evil of them, when in those parts of my own State of South Carolina, where slaves are most numerous, there was little more charity for Methodist preachers than if they had been Mormons, and their access to the negroes was looked upon as dangerous to the public peace. Bring not back upon us the evil of those bitter days. I cannot forget how I felt when, thirty-three years ago, Riddlespurger, who kept a shop and sold rum and calico

on the Dorchester road, some twelve miles from Charleston, asked us to preach at his house, and told us of hundreds of negroes in the neighborhood who had never heard preaching, who would come to hear. And though he was a rum-seller, and I suspected his object —and hateful as it seemed to be associated with one whose business was a nuisance to the neighborhood—the man of rum—to Riddlespurger's I went, and preached to the negroes at the risk of the duck-pond, where it was threatened to bate my zeal, till, finding that the preaching sold no more grog, or possibly being scared, the poor man begged us to desist from coming to preach—when my venerable colleague on this floor (Mr. Dunwody) left the city in the afternoon to go a distance in another direction to meet an assembly of negroes late at night by the light of the moon on the side of a swamp, to preach and administer the sacraments in the wild woods as if it had been a thing the daylight might not look upon, or Christian people countenance at their dwellings. Yes, sir, and I think he was at it all night there in the woods, in the season and region of pestilence, and baptized and administered the holy eucharist to some three hundred persons.

Am I not correct (turning to Mr. Dunwody)—did you not baptize three hundred?

(Mr. Dunwody: "I don't remember how many, but there were a great many.")

I said, sir, that we ask for no concessions. We ask nothing for ourselves. We fear nothing for ourselves. But we ask, and we demand, that you embarrass not the gospel by the measure now proposed. Throw us back, if you will, to those evil times. But we demand that when you shall have caused us to be esteemed a sort of land pirates, and we have to preach again at such places as Riddlespurger's and Rantoule Swamp, you see to it that we find there the souls who are now confided to our care as pastors of the flock of Christ. Yes, throw us back again to those evil times, but see that you make them evil to none but ourselves. Throw us back, but make it possible for us to fulfill our calling, and by the grace of God we will endure and overcome, and still ask no concessions of you. But if you cannot do this, if you cannot vex us without scattering the sheep and making them a prey to the wolf of hell, then do we sternly forbid the deed. You may not, and you dare not do it. I say again, if by this measure the evil to be done were only to involve the ministry, without harm or peril to the souls we serve, we might bow to the stroke without despair, if not in submissive

silence. We know the work as a cross-bearing service, and as such we love to accomplish it. It pleased God to take the life of the first missionary sent to the negroes, but his successor was instantly at hand. And in the name of the men who are now in the work, or ready to enter it, I pledge for a brave and unflinching perseverance. This is not braggardism. No, it is an honest expression of a most honest feeling. Life or death, we will never desert that Christian work to which we know that God has called us. We ask to be spared no trial, but that the way of trials may be kept open for us. We ask to be spared no labor, but that we may be permitted to labor on, and still more abundantly. Add, if you please, to the amount of our toils. Pile labor on labor more and more. Demand of us still more brick, or even the full tale of brick without straw or stubble, but cut us not off from the clay also. Cut us not off from access to the slaves of the South when (to say nothing of "concessions to the South") you shall have finished the measure of your demands for the North.

The resolution was adopted by yeas 111, nays 69. Dr. Capers then introduced the following resolutions, which opened the way to the plan of separation which was finally adopted:

Be it resolved, by the delegates of all the Annual Conferences in General Conference assembled, That we recommend to the Annual Conferences to suspend the constitutional restrictions which limit the powers of the General Conference so far, and so far only, as to allow of the following alterations in the government of the Church, viz.:

1. That the Methodist Episcopal Church in these United States and Territories, and the republic of Texas, shall constitute two General Conferences, to meet quadrennially, the one at some place *South* and the other *North* of the line which now divides between the States commonly designated as free States and those in which slavery exists.

2. That each one of the two General Conferences thus constituted shall have full powers, under the limitations and restrictions which are now of force and binding on the General Conference, to make rules and regulations for the Church within their territorial limits, respectively, and to elect bishops for the same.

3. That the two General Conferences aforesaid shall severally

have jurisdiction as follows: The Southern General Conference shall comprehend the States of Virginia, Kentucky, and Missouri, and the States and territories lying southerly thereto, and also the republic of Texas, to be known and designated by the title of the "Southern General Conference of the Methodist Episcopal Church in the United States." And the Northern General Conference to comprehend all those States lying North of the States of Virginia, Kentucky, and Missouri, as above, to be known and designated by the title of the "Northern General Conference of the Methodist Episcopal Church in the United States."

4. *And, be it further resolved,* That as soon as three-fourths of all the members of all the Annual Conferences shall have voted on these resolutions, and shall approve the same, the said Southern and Northern General Conferences shall be deemed as having been constituted by such approval, and it shall be competent for the Southern Annual Conferences to elect delegates to said Southern General Conference, to meet in the city of Nashville, Tennessee, on the first of May, 1848, or sooner if a majority of two-thirds of the members of the Annual Conferences comprising that General Conference shall desire the same.

5. *And be it further resolved, as aforesaid,* That the book concerns at New York and Cincinnati shall be held and conducted as the property and for the benefit of all the Annual Conferences as heretofore—the editors and agents to be elected once in four years at the time of the session of the Northern General Conference, and the votes of the Southern General Conference to be cast by delegates of that Conference attending the Northern for that purpose.

6. *And be it further resolved,* That our Church organization for foreign missions shall be maintained and conducted jointly between the two General Conferences as one Church, in such manner as shall be agreed upon from time to time between the two great branches of the Church as represented in the said two Conferences.

In December, 1844, the Committee on Division reported to the South Carolina Conference as follows:

The committee to whom was referred the general subject of the difficulties growing out of the action of the late General Conference on the cases of Bishop Andrew and Brother Harding, and, in particular, the report of the select committee on the declaration of the Southern and South-western delegates of the General Conference, as

adopted by the Conference, and the proceedings of numerous Quarterly Conferences and other meetings in all parts of our Annual Conference district, respectfully offer the following report:

It appears to your committee, on the evidence of numerous documents, and the testimony of the preachers in open Conference, that in all the circuits and stations of this Conference district the people have expressed their minds with respect to the action of the General Conference, and the measures proper to be adopted in consequence of that action. Resolutions to that effect have been adopted by the Quarterly Conferences of all the circuits and stations without any exception, and in many, perhaps in most of them, by other meetings also, which have been called expressly for the purpose, and in some of them by meetings held at every preaching-place where there was a society. And on all these occasions there has been but one voice uttered—one opinion expressed—from the sea-board to the mountains, as to the unconstitutionality and injurious character of the action in the cases above-named; the necessity which that action imposes for a separation of the Southern from the Northern Conferences, and the expediency and propriety of holding a convention at Louisville, Ky., and of your sending delegates to it, agreeably to the proposition of the Southern and South-western delegates of the late General Conference.

Your committee also have made diligent inquiry both out of Conference and by calling openly in Conference for information from the preachers as to the number, if any, of local preachers or other official members, or members of some standing among us, who should have expressed, in the meetings or in private, a different opinion from that which the meetings have proclaimed. And the result of this inquiry has been that, in the whole field of our Conference district, one individual only has been heard to express himself doubtfully as to the expediency of a separate jurisdiction for the Southern and South-western Conferences; not even one as to the character of the General Conference action. Nor does it appear that this unanimity of the people has been brought about by popular harangues, or any schismatic efforts of any of the preachers or other influential persons, but that it has been as spontaneous as universal, and from the time that the final action of the General Conference became known at every place. Your committee state this fact thus formally that it may correct certain libelous imputations which have been cast on some of our senior ministers in the *Christian Advocate and Journal*, as well as for the evidence which it

furnishes of the necessity of the measures which are in progress for the relief of the Church in the South and South-west.

Your committee also consider it due to state that it does not appear that the action of the General Conference in the cases of the bishop and of Brother Harding proceeded of ill-will, as of purpose to oppress us, nor of any intended disregard of the authority of the Scriptures or of the Discipline, as if to effect the designs of a politico-religious faction, without warrant of the Scriptures, and against the Discipline and the peace of the Church. But they consider that action as having been produced out of causes which had their origin in the financial abolitionism of Garrison and others, and which being suffered to enter and agitate the Church, first in New England and afterward generally at the North, worked up such a revival of the anti-slavery spirit as had grown too strong for the restraints of either Scripture or Discipline, and too general through the Eastern, Northern, and North-western Conferences to be resisted any longer by the easy, good-natured prudence of the brethren representing those Conferences in the late General Conference. Pressed beyond their strength, whether little or much, they had to give way, and reduced (by the force of principles which, whether by their own fault or not, had obtained a controlling power) to the alternative of breaking up the Churches of their own Conference districts, or of adopting measures which they might hardly persuade themselves could be endured by the South and South-west, they determined on the latter. The best of men may have their judgments perverted, and it is not wonderful that under such stress of circumstances the majority should have adopted a new construction of both Scripture and Discipline, and persuaded themselves that in pacifying the abolitionists they were not unjust to their Southern brethren. Such, however, is unquestionably the character of the measures they adopted, and which the Southern Churches cannot possibly submit to, unless the majority who enacted them could also have brought us to a conviction that we ought to be bound by their judgment against our consciences, and calling of God, and the warrant of Scripture, and the provisions of the Discipline. But while we believe that our paramount duty in our calling of God positively forbids our yielding the gospel in the Southern States to the pacification of abolitionism in the Northern, and the conviction is strong and clear in our own minds that we have both the warrant of Scripture and the plain provisions of the Discipline to sustain us, we see no room to entertain any proposition for com-

promise under the late action in the cases of Bishop Andrew and Brother Harding, and the principles avowed for the maintenance of that action short of what has been shadowed forth in the report of the select committee which we have had under consideration, and the measures recommended by the Southern and South-western delegates at their meeting after the General Conference had closed its session.

Your committee do therefore recommend the adoption of the following resolutions:

1. *Resolved*, That it is necessary for the Annual Conferences in the slave-holding States and territories, and in Texas, to unite in a distinct ecclesiastical connection, agreeably to the provisions of the report of the select committee of nine of the late General Conference, adopted on the 8th day of June last.

2. *Resolved*, That we consider and esteem the adoption of the report of the aforesaid committee of nine by the General Conference (and the more for the unanimity with which it was adopted) as involving the most solemn pledge which could have been given by the majority to the minority and the Churches represented by them, for the full and faithful execution of all the particulars specified and intended in that report.

3. *Resolved*, That we approve of the recommendation of the Southern delegates to hold a convention in Louisville on the 1st day of May next, and will elect delegates to the same on the ratio recommended in the address of the delegates to their constituents.

4. *Resolved*, That we earnestly request the bishops, one and all, to attend the said convention.

5. *Resolved*, That while we do not consider the proposed convention competent to make any change or changes in the rules of discipline, they may, nevertheless, indicate what changes, if any, are deemed necessary under a separate jurisdiction of the Southern and South-western Conferences. And that *it is necessary* for the convention to resolve on and provide for a separate organization of these Conferences under a General Conference to be constituted and empowered in all respects *for the government of these Conferences*, as the General Conference hitherto has been with respect to *all* the Annual Conferences—according to the provisions and intention of the late General Conference.

6. *Resolved*, That as, in common with all our brethren of this Conference district, we have deeply sympathized with Bishop Andrew in his afflictions, and believe him to have been blameless in

the matter for which he has suffered, so, with them, we affectionately assure him of our approbation of his course, and receive him as not the less worthy, or less to be honored in his episcopal character for the action which has been had in his case.

7. *Resolved*, That we recognize in the wisdom and prudence, the firmness and discretion exhibited in the course of Bishop Soule, during the General Conference—as well as in former instances wherein he has proved his devotion to the great principles of constitutional right in our Church—nothing more than was to be expected from the bosom friend of Asbury and McKendree.

8. *Resolved*, That, in common with the whole body of our people, we approve of the conduct of our delegates, both during the General Conference and subsequently.

9. *Resolved*, That we concur in the recommendation of the late General Conference for the change of the sixth article of the Restrictive Rules in the book of Discipline so as to allow an equitable *pro rata* division of the Book Concern.

W. Capers,
N. Talley,
S. Dunwody,
W. Smith,
C. Betts,
H. A. C. Walker,
H. Bass,
S. W. Capers,
R. J. Boyd.

As early as February, 1836, in view of the general aspect of the times and the excitement which had sprung up, threatening alike the public peace and the successful prosecution of the spiritual work of their faithful and laborious missionaries, the South Carolina Conference felt called upon to declare frankly and without reserve its opinions on the subject of Abolitionism:

1. We regard the question of the abolition of slavery as *a civil one*, belonging to the State, and not at all *a religious one*, or appropriate to the Church. Though we do hold that abuses, which may sometimes happen, such as excessive labor, extreme punishment, withholding necessary food and clothing, neglect in sickness or old

age, and the like, are immoralities to be prevented or punished by all proper means, both of Church discipline and the civil law—each in its sphere.

2. We denounce the principles and opinions of the abolitionists *in toto*, and do solemnly declare our conviction and belief that, whether they were originated, as some business men have thought, as *a money speculation*, or, as some politicians think, for *party electioneering purposes*, or, as we are inclined to believe, in *a false philosophy, overreaching or setting aside the Scriptures through a vain conceit of a higher moral refinement*, they are utterly erroneous, and altogether hurtful.

3. We consider and believe that the Holy Scriptures, so far from giving any countenance to this delusion, do unequivocally authorize the relation of master and slave: (1) By holding masters and their slaves alike as believers, brethren, and beloved; (2) by enjoining on each the duties proper toward the other; (3) by grounding their obligations for the fulfillment of these duties, as of all others, on their relation to God. Masters could never have had their duty enforced by the consideration, "*Your MASTER also is in heaven*," if barely the being a master involved in itself any thing immoral.

Our missionaries inculcate the duties of servants to their masters as we find those duties stated in the Scriptures. They inculcate the performance of them as indispensably important. We hold that a Christian slave must be submissive, faithful, and obedient, for reasons of the same authority with those which oblige husbands, wives, fathers, mothers, brothers, sisters, to fulfill the duties of these relations. We would employ no one in the work who might hesitate to teach thus, nor can such a one be found in the whole number of the preachers of this Conference.

In November, 1865, the last deliverance on this subject was made in the Pastoral Letter of the South Carolina Conference:

Dearly Beloved Brethren:—Cherishing at all times a tender solicitude for the welfare of the flock over which the Holy Ghost has made us overseers, we find special reasons, as a body of Christian ministers, to avail ourselves of the occasion of our coming together in Annual Conference, to address to you a few words of salutary counsel and admonition.

The close of the war, which during the last four years convulsed our entire country, and spread wasting and destruction within our

borders unequaled in the history of civilized nations, has left you not only politically and socially in greatly altered circumstances, but also, as members of the Methodist Episcopal Church, South, in several new and untried relations, out of which must grow corresponding obligations and duties of the gravest import.

It is proper, first, to remind you, although the fact is too obvious to be readily overlooked, that for the adjudication of all questions relating to faith and morals, you are to look solely to the revealed will of God as contained in the canonical books of the Old and New Testament Scriptures. Hence, it is contained in the fifth article of our religion that "the Holy Scriptures contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary for salvation."

Notwithstanding this recognized standard of doctrine and of duty, there is a strange proclivity in the human mind to judge of the soundness of religious faith and practice, not by viewing them in the light of God's word, but in relation to his providences. Thus, in patriarchal times, Job was adjudged by his condoling friends to be guilty of enormous crimes, because extraordinary calamities were permitted to befall him. But God rebuked the presumption and corrected the error of this Arabian theology. "The Lord said to Eliphaz the Temanite, My wrath is kindled against thee and against thy two friends; for ye have not spoken of me the thing that is right as my servant Job hath." Thus, when the blessed Saviour sojourned upon earth, and went about doing good, his disciples, on the occasion of his imparting sight to a man who was blind from his birth, "asked him, saying, Master, who did sin, this man or his parents, that he was born blind?" Detecting the false causes to which men are apt to refer the judgments of God, and repudiating the opinion on which the inquiry of his disciples was obviously founded, viz., that God's love and hatred are written upon his providential dealings, "Jesus answered, Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him." Thus, also, in the Middle Ages whole nations sought the judgment of God through an appeal to the ordeal of fire and water, the trial by single combat, or walking blindfold over red-hot shovels or bars of iron. But the innocent were found to suffer equally with the guilty, and men were confounded and began at length to abandon their folly. Now the appeal to Heaven is taken by nations upon

some great principle, and multitudes suppose that the question at issue is divinely settled by the events of war.

They who arrogate to themselves an apostolic spirit, and claim the right to dictate in religion, and think they see through the intricacies of Divine Providence, but who nevertheless have the same infirmities and weakness of understanding with other men, and are blessed with no greater supernatural helps and revelations, should beware, lest joining confidence with weakness they pervert God's dealings with man, and distribute blessings and curses at random—often blessing whom God curses, and cursing whom he blesses, thus repeating the error of the barbarians mentioned in the Acts of the Apostles, who, when they saw the venomous beast hang on Paul's hand after he had escaped shipwreck, said among themselves, with the air of men who looked upon themselves as no ordinary persons in judging of such things, "No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live." Howbeit, when he shook off the beast into the fire and felt no harm, they changed their minds, and said he was a god. If prosperity or adversity, if success or failure in enterprise, constitute the rule by which you are to decide what is true or erroneous in faith, and right or wrong in practice, then you are lost in an endless labyrinth of perplexity and confusion, since there is no shade of religious belief, and no variety of human conduct which has not been accredited by some success, and discredited also by some reverse in the history of God's permissive providence. *Non eventu rerum, sed fide verborum stamus*—"You are to stand to the truth of God's word, not to the event of things"—is therefore a wise theological maxim. The history of every age and nation has furnished an example of an afflicted truth, or a prevailing sin. To be innocent and to be oppressed are the body and soul of Christianity. For, although in the law of Moses, God made with his people a covenant of temporal prosperity, and "his saints did bind the kings of the Amorites and the Philistines in chains, and their nobles with links of iron, and then that was the honor which all his saints had;" yet in Christ Jesus he has made a covenant of suffering. All his doctrines and precepts expressly and by consequence enjoin and support sufferings. His very promises are sufferings; his beatitudes are sufferings; his rewards and his arguments to invite men to follow him are only taken from sufferings in this life, and the rewards of sufferings in the life to come. So that if you will serve the King of sufferings, whose crown was of thorns, whose scepter was a reed of scorn, whose im-

perial robe was a scarlet of mockery, and whose throne was the cross, you must serve him in sufferings, in poverty of spirit, in humility and mortification, and for your reward have persecution and all its blessed consequences.

Of all his apostles not one died a natural death but St. John only, and he escaped by a miracle the caldron of scalding lead and oil before the Port Latin, in Rome, only to live long in banishment, and to die at length an exile in Patmos, full of days and full of suffering. When St. Paul was taken into the apostolate, his commission was signed in these words of suffering: "I will show unto him how great things he must suffer for my name;" and "I die daily," was the motto of his ever-afflicted life. For three hundred years together the Church was nourished by the blood of her own children. Thirty-three bishops of Rome in succession were put to violent and unnatural deaths, and all the Churches in the East and West were "baptized into the death of Christ." Their very profession and institution was to live like him, and when he required it to die for him—this was the very formality and essence of Christianity, insomuch that when Ignatius was newly tied in a chain to be led forth to his martyrdom he cried out, *Nunc incipio esse Christianus*—"Now I begin to be a Christian." Of prosperous vice, on the other hand, the record is voluminous. The thirty-seventh and the seventy-third Psalms give a large description of the success and pride of bad men, many of whom spend their lives and end their days prosperously. "The prosperity of bad men, and the miseries and afflictions of the good were in those days a great difficulty in providence, and were so to the psalmist himself, and therefore it is certain that whatever he says of the righteousness of God, and his care of righteous men, and his abhorrence of all wickedness and injustice, cannot signify that God will always defend men in their just rights—that he will always prosper a righteous cause and righteous men—for this was against plain matter of fact, and we cannot suppose the psalmist so inconsistent with himself as in the same breath to complain that wicked men were prosperous and good men afflicted, and to affirm that the just and righteous Judge of the world would always punish unjust oppressors and protect the innocent. Nay, indeed, the very nature of the thing proves the contrary, for there can be no unjust oppressors if nobody can be oppressed in their just rights; and therefore it is certain the Divine Providence does, at least for a time, suffer some men to be very prosperous in their oppressions, and does not always defend a just

and innocent cause, for if he did there could be no innocent oppressed man to be relieved, nor any oppressor to be punished. And if it be consistent with the justice and righteousness of Providence to permit such things for some time, we must conclude that it is at the discretion of Providence how long good men shall be oppressed and the oppressor go unpunished." And there are very many cases of war, concerning which God may declare nothing; and although in such cases they that yield and quit their title, rather than their charity and the care of so many lives, are the wisest and best men, yet if neither party will do this, let none decree judgments from Heaven and thunder from their tribunals where no voice from God has declared the sentence. But in cases of evident tyranny and injustice do like the good Samaritan, who dressed the wounded man but never pursued the thief; do works of charity to the afflicted, and bear your wrongs with nobleness of soul, looking up to Jesus, who endured the cross, despising the shame; and never take upon you the office of God, who will judge the nations righteously, and when he has delivered up your bodies will rescue your souls from the hands of unrighteous oppressors. If he raises up the Assyrians to punish the Israelites, and the Egyptians to destroy the Assyrians, and the Ethiopians to scourge the Egyptians—at the last his own hand shall sever the good from the bad in the day when he makes up his jewels.

Let no Christian man, therefore, make any judgment concerning his condition or his cause by the external event of things, but by the word of God. Let none distrust the Almighty or charge God foolishly because in the on-goings of his plan for the government of the world results are often evolved which fail to harmonize with the suggestions of finite wisdom: rather let all render a loving obedience to the will of Him who is just, and wise, and holy, and good, and cheerfully acquiesce in every dispensation of His providence as constituting a part of that great disciplinary process by which the just are taught to live by faith and not by sight, and by which they are purified and strengthened for final victory. "Look not back upon him that strikes thee, but upward to God who supports thee; and then consider if the loss of thy estate hath taught thee to despise the world; whether thy poor fortune hath made thee poor in spirit, and if thy uneasy prison sets thy soul at liberty and knocks off the fetters of a worse captivity. For then the rod of suffering turns into crowns and scepters, when every suffering is a precept, and every change of condition produces a holy resolution;

and the state of sorrows makes the resolution actual and habitual, permanent and persevering. For as the silk-worm eateth itself out of a seed to become a little worm, and then feeding on the leaves of mulberries, it grows till its coat be off, and then works itself into a house of silk, then casting its pearly seeds for the young to breed, it leaveth its silk for man, and dies all white and winged in the shape of a flying creature—so is the progress of souls. When they are regenerated and have cast off their first stains and the skein of worldly vanities by feeding on the leaves of Scripture and the fruits of the vine and the joys of the sacrament, they encircle themselves in the rich garments of holy and virtuous habits, then by leaving their blood, which is the Church's seed to raise up a new generation to God, they leave a blessed memory and fair example, and are themselves turned into angels, whose felicity is to do the will of God, as their employment was in this world to suffer."

But while the fifth article of our religion fixes for you an infallible standard of Christian doctrine and morals, the twenty-third article defines with great accuracy the political duties which you owe to the government which under the providence of God has been established over you. "The President, the Congress, the General Assemblies, the Governors, and the Councils of State, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States and by the constitutions of their respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

"As far as it respects civil affairs, we believe it the duty of Christians, and especially of all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be, and therefore it is expected that all our preachers and people who may be under the British or any other government will behave themselves as peaceable and orderly subjects."

Nowhere do we learn the qualifications of civil rulers or the duties of subjects as we learn them from the Bible; nor should we find these instructions there embodied if civil government were not ordained of God. The doctrine of the New Testament is, that "there is no power but of God;" that "the powers that be are ordained of God." God announces in his word: "By me kings reign, and princes decree justice." All government in all the varied social relations rests upon the same basis. It is of divine right.

Nor is it difficult to perceive that the only safe principle for a conscientious man to adopt in order to acknowledge the supremacy of the laws is that they are the laws of the existing government. The perplexity would be endless if, in order to secure his allegiance, he must institute and decide the inquiry, Who possesses *de jure* the civil power? The fact is that almost all the governments that now exist, or of which there remains any record in history, were originally founded in usurpation or conquest. There never was in any one family any long, regular succession in the Roman Empire. Their line of princes was continually broken, either by private assassinations or public rebellions. John the Baptist recognized the authority of a usurper when he said to the soldiers of Augustus: "Do violence to no man, neither accuse any falsely, and be content with your wages." The Saviour recognized the authority of a usurper when he said of the tribute-money of Tiberius: "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." The Apostle Paul, in writing to the Christians at Rome, and then under the government of one of the most arbitrary and cruel tyrants, uses such language as the following: "Let every soul be subject to the higher powers; whoso resisteth the power, resisteth the ordinance of God. Therefore, ye must needs be subject, not only for truth, but for conscience' sake." The language of the Bible to Christians everywhere is, "Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme or unto governors." The Bible, however, nowhere advocates the doctrine of "passive obedience and non-resistance" to such an extent as to forbid all hope of relief from a wicked and tyrannical government, or to condemn the efforts of an intelligent and oppressed people in rising in their majesty to shake off a tyrannical yoke. The fact that the Bible establishes the authority of a government when thus revolutionized recognizes the right of revolution. There are rights of the people which are superior to the rights of their rulers, and which, when abused, justify the people in throwing themselves back upon those principles of self-preservation which underlie all human laws, which are written deep and indelibly on the fleshly tables of the human heart, and are inseparably intertwined with the bone and sinew of an oppressed and injured community. Yet this unquestionable right of the people ought to be exercised with great prudence and discretion. It was a weighty remark of Fox, then the first nobleman of the British Empire, that "the doctrine of resistance is a principle which we

should wish kings never to forget, and their subjects seldom to remember." The gratuitous charge that the division of the Methodist Episcopal Church in 1844 was designed by the Southern members to impair the integrity of the American Union by inviting to a corresponding political division, fabricated by designing persons to render the Methodist Episcopal Church, South, an object of distrust to the General Government, never obtained credit proportionate to the zeal with which it was circulated, and signally failed of accomplishing its object. The Methodist Episcopal Church, South, was from the beginning, and is now, loyal to the existing government, in conformity with her twenty-third article of religion. The solemn declaration of the Louisville Convention at the organization of the Church must be taken as an honest statement of political sentiment and motive as far as they had influence in that important movement. After pointing out the way in which such effect had been produced, it is declared that "the assumed conservative power of the Methodist Episcopal Church with regard to the civil union of the States is, to a great extent, destroyed, and we are compelled to believe that it is to the interest and becomes the duty of the Church in the South to seek to exert such conservative influence in some other form; and after the most mature deliberation and careful examination of the whole subject, we know of nothing so likely to effect the object as the jurisdictional separation of the great Church parties unfortunately involved in a religious and ecclesiastical controversy about an affair of State, a question of civil policy over which the Church has no control, and with which it is believed she has no right to interfere. Among the nearly five hundred thousand ministers and members of the Conferences represented in this convention, we do not know one not deeply and intensely interested in the safety and perpetuity of the National Union, nor can we for a moment hesitate to pledge them all against any course of action or policy not calculated, in their judgment, to render that Union as immortal as the hopes of patriotism would have it to be.

The question of a reunion of the Southern and Northern Methodist Churches, which has been obtruded on your notice since the close of the war, can be most readily and satisfactorily determined, in the light of a history, of course, of the prominent facts relating to the separation, abridged from the records of the Church, and taken in connection at the same time with the spirit that has declared the policy regularly pursued by the Methodist Episcopal Church, North,

against the Methodist Episcopal Church, South, since the period of division. The struggle that led to the separation was brought on by Southern defense against Northern invasion of the Discipline.

By a law of the Church, made in 1840, it was declared that "the simple holding of slaves or mere ownership of slave property in States or Territories where the laws do not admit of emancipation and permit the liberated slave to enjoy freedom, constitutes no legal barrier to the election or ordination of ministers to the various grades of office known in the ministry of the Methodist Episcopal Church, and cannot, therefore, be considered as operating any forfeiture of right in view of such election and ordination." Although under the direct protection of this law, which in substance has been in existence in the Discipline of the Church since 1816, Bishop Andrew, of unimpeachable name, was deposed from the episcopacy, and the Rev. F. A. Harding, of unblemished character, was divested of his credentials by a majority of the General Conference of 1844. In review of this extraordinary transaction, it was remarked by one of the ablest jurists of our country that "in the whole history of jurisprudence, in its actual administration throughout the civilized world, where duty is inculcated by law and rights are protected by law, this is as clear and palpable an infraction of law as is to be found disgracing any of the pages of the books which illustrate the utter regardlessness of law in the early and dark and tyrannous ages of English jurisprudence." This palpable violation of the Discipline and consequent invasion of the rights of the ministry guaranteed to them by the law of the Church was a prominent cause which impelled the Southern Conferences to the separation. The institution of slavery was the *occasion*, not the *cause*, of this unfortunate event, by developing a dangerous principle of action on the part of the majority of the General Conference of 1844, which might as well have manifested itself in connection with some other affair of State about which the Church essayed to legislate in opposition to the law of the land, but which, as carried out in the case actually occurring, did, in fact, place the Southern Conferences of the Methodist Episcopal Church in a position directly antagonistic, on a question of civil policy, to the authorities of State in contravention of the twenty-third article of religion, and of the New Testament Scriptures.

Among the many weighty reasons, also, which influenced the Southern Conferences in seeking to be released from the jurisdiction of the General Conference of the Methodist Episcopal Church, as

then constituted, were the novel and dangerous doctrines practically avowed and indorsed by that body, and the Northern portion of the Church generally, with regard to the Constitution of the Church, and the constitutional rights and powers respectively of the episcopacy and the General Conference. In relation to the first, it was confidently, although most unaccountably, maintained that the six short restrictive rules which were adopted in 1808, and first became obligatory as an amendment to the Constitution in 1812, were in fact the true and only Constitution of the Church. This theory assumes the self-refuted absurdity that the General Conference is, in fact, the government of the Church, if not the Church itself. With no other constitution than these mere restrictions upon the powers and rights of the General Conference, the government and discipline of the Methodist Episcopal Church, as a system of organized laws and well-adjusted instrumentalities for the spread of the gospel and the diffusion of piety, and whose strong principles of energy and action have so long commanded the admiration of the world, would soon cease even to exist. The startling assumption that a bishop of the Methodist Episcopal Church, instead of holding office under the constitution and by tenure of law, and the faithful performance of duty, is nothing in his character of bishop, but a mere officer at will of the General Conference, and may accordingly be deposed at any time with or without cause, accusation, proof, or form of trial, as a dominant majority may capriciously elect, or party interest suggest, and that the General Conference may do by right whatever is not prohibited by the restrictive rules, and with this single exception possess power supreme and all-controlling; and this in all possible forms of its manifestation, legislative, judicial, and executive, the same men claiming to be at the same time both the fountain and functionaries of all the powers of government, which powers, thus merged and concentrated into a common force, may at any time be employed at the prompting of their own interest, caprice, or ambition. Such wild and revolutionary assumptions, so unlike the faith and discipline of Methodism, as they had been taught them, the Southern Conferences were compelled to regard as fraught with mischief and ruin to the best interests of the Church, and as furnishing a strong additional reason why they should avail themselves of the warrant they then had, but might never again obtain from the General Conference, to establish an ecclesiastical connection, embracing only the Annual Conferences in the slave-holding States. The whole constitutional argument, and indeed all the rea-

sons impelling to the separation, are equally potent against the reunion of the Church. No possible advantages to be gained by a jurisdictional union in one General Conference can compensate for the evils that must necessarily result to the Southern Conferences from the action of a Northern majority clothed with the extraordinary powers still claimed for that body on questions in which the vital interests of the Southern Church are still directly involved. The spirit, moreover, that dictated the policy regularly pursued by the Northern Church against the Methodist Episcopal Church, South, since the period of separation, is not such as irresistibly to invite the Southern Conferences to return to the arms of an ecclesiastical body with which, twenty years ago, they so anxiously struggled to make terms, and from which they at length obtained, under Providence, an honorable and happy release. When the struggle came, in 1844, the Southern delegates, as they had often done before, manifested a most earnest desire, and did all in their power, to maintain jurisdictional union with the North, without sacrificing the interests of the South; when this was found impracticable, a connectional union was proposed, and the rejection of this by the North led to the projection and adoption of the General Conference plan of separation. Every overture of compromise, every plan of reconciliation and adjustment regarded as at all eligible or likely to succeed, was offered by the South, and rejected by the North. All subsequent attempts at compromise failed in like manner, and when thus compelled to take their position upon the ground assigned them by the General Conference of 1844, as a distinct ecclesiastical connection, the Annual Conferences in the South, in view of still adjusting the difficulties of this controversy upon terms and principles that might be safe and satisfactory to both parties, passed, in convention, this parting resolution:

Resolved, That while we cannot abandon or compromise the principles of action upon which we proceed to a separate organization in the South, nevertheless, cherishing a sincere desire to maintain Christian union and fraternal intercourse with the Church, North, we shall always be ready kindly and respectfully to entertain, and duly and carefully consider, any proposition or plan having for its object the union of the two great bodies in the North and South, whether such proposed union be jurisdictional or connectional.

This valedictory overture of adjustment was met by an abrogation of the plan of separation, and writing us down in their books as schismatics. This parting invitation to open up fraternal intercourse

with us was met by a rejection of our messenger, and proclaiming us heretics. This last call to look upon us at least as Christians, and the subsequent request to deal with us in commutative justice, and to restore to us our own, was met by a more tenacious grasp of our property, and treating us as outlaws. They have waged an unceasing ecclesiastical war against us, all the more relentless as they have wronged us so deeply. They have followed in the rear of military expeditions and taken possession of our churches. They have made haste and delayed not to organize Annual Conferences within the limits of our jurisdiction. But the authorized judicatories of our country have erased from the records the charge of schism and heresy against us; recognized us as under the protection of law, and restored to us our property. And now, after a twenty years ecclesiastical war upon us, the suggestion of reunion with the Methodist Episcopal Church, North, urged by assurances of advantage to the Methodist Episcopal Church, South, coëvil with her, and in all respects coëqual, falls on cautious ears. *Timeo Danaos, et dona ferentes*—"We fear the Greeks, even when they offer presents."

As a distinct and separate organization, the Methodist Episcopal Church, South, has a great mission to fulfill, and if faithful to her trust under God is secure for all time to come. Like one of those rocking stones reared by the Druids, which the finger of a child might vibrate to its center, yet the might of an army could not move from its place, our system is so nicely poised and balanced that it seems to sway with every breath of opinion, yet so firmly rooted in the heart and affections of our people that the wildest storms of opposing fanaticism must break over it in vain.

The peculiar circumstances of the times render it necessary to urge upon your attention the claims of the ministry upon your sympathy and support. The results of the late war have deprived many of them of the means which they formerly possessed, and which they cheerfully employed in the great and godly work to which they had devoted themselves. Some of those who for many years have labored in your service, and helped you greatly in your heavenward pilgrimage, are now left utterly destitute and wholly dependent upon God and the sympathies of the Church, while the widows and orphans of those who have lived and died in the Master's vineyard turn their eyes to you in this hour of their sorest need. The present affords, perhaps, the noblest opportunity you have ever had of illustrating the Christian law of love and benevolence, and laying up for yourselves treasure in heaven. The provi

dence of God has recently shown you how insecure and uncertain are all earthly riches, and admonished you to use the goods intrusted to you as STEWARDS of our Lord, making "to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations."

It is in seasons of trial like the present, and when our own necessities seem to demand all our efforts and our care, that Faith enacts its brightest deeds and records its sublimest triumphs. So was it with the widow of Sarepta when she used her last handful of meal to make the prophet's bread. So was it when another widow cast her mites into the treasury of the Lord and gave all the living which she had. So was it with the disciples at Antioch during the famine in the days of Claudius Cæsar, when every man, according to his ability, sent relief to the brethren which dwelt in Judea. So was it with the Churches of Macedonia, of whom St. Paul bore witness "how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." So was it with the Philippians, whose generous remembrance of St. Paul prompted them to send to the relief of his necessities once and again at Thessalonica, and afterward to Rome, by the hands of Epaphroditus. Surely if they have sown unto you spiritual things, you should gladly minister to them your carnal things.

We should not fully perform our duty in this Address, beloved brethren, if we did not exhort you to maintain with all diligence the integrity and purity of your Christian character in the midst of the severe ordeal through which the providence of God is calling you to pass, and so to use the afflictions of these times "that they may work out for you a far more exceeding and eternal weight of glory." "We have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy." "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." It is the old lesson of our Christianity, that through much tribulation we must enter into the kingdom of God. Poverty and sufferings have been the lot of the faithful in all ages, and these have developed the stern and manly virtues of the Christian character. The shaking of kingdoms, the confusion of human plans, and the turbulent agitation of human passions, are only preparatory to the establishment of that kingdom which shall never be shaken—to the order and harmony of that system which shall never be changed—and to the introduction of that perfect

spiritual tranquillity which shall never be disturbed. So far from being unsettled in our faith by all these things, we should rather feel that the word of God is made more sure, for the Scriptures have taught us that these things must needs be before the end come. And surely these earthly disorders and losses should excite in us the more ardent desire for those immutable and everlasting joys which await us in the life to come. "Set then your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is your life, shall appear, then shall ye also appear with him in glory." Happy are they whose earthly losses are thus made to turn to their heavenly gain.

It is in times of darkness like the present, when the ways of Providence are intricate and mysterious, and his designs are to human minds utterly unaccountable, when Reason is baffled in all her efforts to comprehend the plans and ends of Infinite Wisdom, that Faith reposes in sublime composure upon the eternal word of truth, and awaits with patience the solution of the problem, under the firm and unalterable conviction that "the Lord God omnipotent reigneth." Soon shall the elemental storm subside, and our ark, which has been tossed upon the waves of this deluge, shall rest in calm security upon the celestial Ararat, and we shall walk out amid the glories of the new heaven and the new earth, delivered from all fears of future convulsion or revolution, beholding the beautiful ensign of our safety in the "rainbow round about the throne."

The duties growing out of the new relation which you are called to sustain to the negroes of the South, in so far as they affect their religious condition and spiritual welfare, are not essentially different from those which have always commended themselves heretofore to your Christian judgment, and which have received at your hands a faithful and zealous performance. While under your provident management and kind treatment, this portion of our population was made to surpass in the enjoyment of all the physical comforts of life the corresponding classes of society in every nation of the globe, at the same time, through the active instrumentalities which your Christian liberality cherished and employed for their religious rescue, thousands have been brought from "darkness to light," and transferred from the kingdom of Satan to the kingdom of God. It can hardly be supposed that within the limits of a Conference whose Church-members have furnished, in their annual contributions, more than thirty thousand dollars to extend the privileges of

the gospel to the negroes, any Christian man can be found willing to forego the laudable effort to elevate the race in the scale of intellectual, moral, and religious improvement. The same system of instrumentalities, with slight changes to adapt it to the new circumstances in which they are placed, may be employed for their spiritual welfare, and we bespeak your continued and active coöperation to render it effective. Continue, as heretofore, your arrangements for their accommodation in all the churches, that, frequenting the schools of catechetical instruction, and occupying their accustomed places in the house of God, they may receive from the lips of a pure and spiritual ministry the messages of the gospel, and rejoice with you in the participation of the benefits of a common salvation.

Wherefore, beloved brethren, dwelling in the communion of a Church enjoying, as at present constituted, great unity and peace, looking to the word of God as an infallible standard of Christian and political ethics, in conformity with the articles of our holy religion, with a firm trust and confidence in Almighty God, and a cheerful acquiescence in all the dispensations of his providence, address yourselves with renewed ardor and zeal to every private, domestic, and public duty as Christian men and Christian patriots. Cherish an ardent affection for the Church of your fathers, and strive to make yourselves worthy members of the same by diligently reading God's holy word, reverently keeping all his commandments, and punctually attending on all the ordinances of his house, that thereby all our people, becoming holy in their lives and godly in their conversations, may be an ornament to their profession, and make the Methodist Episcopal Church, South, a praise in the land.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

The Lord bless you, and keep you. The Lord make his face shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you peace.

CHAPTER XVIII.

But for such proof as the nature of the thing allows, I appeal to my manner of life which hath been from the beginning. Ye who have seen it (and not with a friendly eye), have ye ever seen any thing like the love of gain therein? Ye of Savannah and Frederica, among whom God afterward proved me, and showed me what was in my heart, what gain did I seek among you? Of whom did I take any thing? Or whose food or apparel did I covet (for silver or gold had ye none, no more than I myself for many months), even when I was in hunger and nakedness? Ye yourselves and the God and Father of our Lord Jesus Christ know that I lie not. But suppose the balance on the other side—let me ask you one plain question: For what gain (setting conscience aside) will you be obliged to act thus? to live exactly as I do? For what price will you preach (and that with all your might—not in an easy, indolent, fashionable way) eighteen or nineteen times every week; and this throughout the year? What shall I give you to travel seven or eight hundred miles, in all weathers, every two or three months? For what salary will you abstain from all other diversions than the doing good and the praising God? I am mistaken if you would not prefer strangling to such a life, even with thousands of gold and silver?

(John Wesley.)

THE second American Conference, in 1774, agreed to the following particulars:

1. Every preacher who is received into full connection is to have the use and property of his horse, which any of the circuits may furnish him with.

2. Every preacher to be allowed six pounds Pennsylvania currency (sixteen dollars) per quarter, and his traveling charges besides (sixty-four dollars per year).

3. For every assistant to make a general collection at Easter, in

the circuits where they labor, to be applied to the sinking of the debts on the houses, and relieving the preachers in want.

4. Wherever Thomas Rankin (general assistant) spends his time, he is to be assisted by those circuits.

In 1779:

Question 7. Shall any preacher receive quarterage who is able to travel and does not?

Answer. No.

Question 8. In what light shall we view those preachers who receive money by subscription?

Answer. As excluded from the Methodist Connection.

In 1780:

Question 14. What provision shall we make for the wives of married preachers?

Answer. They shall receive an equivalent with their husbands in quarterage, if they stand in need. [The allowance made absolute in 1796.]

In 1782:

Question 12. What shall be done to get a regular and impartial supply for the maintenance of the preachers?

Answer. Let every thing they receive, either in money or clothing, be valued by the preachers and stewards at quarterly-meeting, and an account of the deficiency given in to the Conference, that they may be supplied by the profits arising from the books and the Conference collections.

In 1784:

Question 39. How is this (amount necessary for the salaries of preachers and their wives) to be provided?

Answer. By the circuits proportionably.

Question 40. What shall be allowed the married preachers for the support of their children?

Answer. For each of their children under the age of six years let them be allowed six pounds Pennsylvania currency [sixteen dollars]; and for each child of the age of six and under the age of eleven, eight pounds [twenty-one and one-third dollars].

In 1787:

Question. Are not many of our preachers and people dissatis-

fied with the salaries allowed our married preachers who have children?

Answer. They are. Therefore, for the future, no married preacher shall demand more than forty-eight pounds Pennsylvania currency. [One hundred and twenty-eight dollars.]

In 1789 was added the following:

Nota Bene: That no ministers or preachers, traveling or local, shall receive any support, either in money or other provision, for their services, without the knowledge of the stewards of the circuits, and its being properly entered quarterly on the books.

In 1792:

Question 3. What plan shall we pursue in appropriating the money received by our traveling ministers for marriage-fees?

Answer. In all the circuits where the preachers do not receive their full quarterage, let all such money be given into the hands of the stewards, and be equally divided between the traveling preachers of the circuit. In all other cases, the money shall be disposed of at the discretion of the District Conference.

The *Nota Bene* (1789) was also modified so as to read:

No minister or preacher whatsoever shall receive any money for deficiencies, or on any other account, out of any of our funds or collections, without first giving an exact account of all the money, clothes, and other presents of every kind, which he has received the preceding year.

In 1800:

1. The annual salary of the traveling preachers shall be eighty dollars and their traveling expenses.

2. The annual allowance of the wives of traveling preachers shall be eighty dollars.

3. Each child of a traveling preacher shall be allowed sixteen dollars annually to the age of seven years, and twenty-four dollars annually from the age of seven to fourteen years; *nevertheless*, this rule shall not apply to the children of preachers whose families are provided for by other means in their circuits respectively.

4. The salary of the superannuated, worn-out, and supernumerary preachers shall be eighty dollars annually.

5. The annual allowance of the wives of superannuated, worn-out, and supernumerary preachers shall be eighty dollars.

6. The annual allowance of the widows of traveling, superannuated, worn-out, and supernumerary preachers shall be eighty dollars.

7. The orphans of traveling, superannuated, worn-out, and supernumerary preachers shall be allowed by the Annual Conferences, if possible, by such means as they can devise, sixteen dollars annually.

In 1804 the following was inserted in clause 3 (1800) before *nevertheless:*

And those preachers whose wives are dead shall be allowed for each child annually a sum sufficient to pay the board of such child or children during the above term of years.

In 1816 the allowance of all preachers and their wives was raised to one hundred dollars.

In 1824, under clause 2 (1800), it was added

But this provision shall not apply to the wives of those preachers who were single when they were received on trial, and marry under four years, until the expiration of said four years.

In 1828, clause 7 (1800) was altered so as to read as follows:

The orphans of traveling, supernumerary, superannuated, and worn-out preachers shall be allowed by the Annual Conferences the same sums respectively which are allowed to the children of living preachers. And on the death of a preacher leaving a child or children without so much of worldly goods as should be necessary to his, her, or their support, the Annual Conference of which he was a member shall raise, in such manner as may be deemed best, a yearly sum for the subsistence and education of such orphan child or children, until he, she, or they shall have arrived at fourteen years of age; the amount of which yearly sum shall be fixed by a committee of the Conference at each session in advance.

In 1832 the following new clause was inserted:

8. The more effectually to raise the amount necessary to meet the above-mentioned allowances, let there be made weekly class collections in all our societies where it is practicable; and also for the support of missions and missionary schools under our care.

In 1836 the regulation respecting "those who marry

under four years" was stricken out, and the bishops mentioned by name as standing on the same footing with other traveling preachers. The clauses 1, 2, 4, and 5 (1800), were thrown into two, as follows:

1. The annual allowance of the married traveling, supernumerary, and superannuated preachers, and the bishops, shall be two hundred dollars and their traveling expenses.

2. The annual allowance of the unmarried traveling, supernumerary, and superannuated preachers, and bishops, shall be one hundred dollars and their traveling expenses.

South Carolina Conference Institutions.

The Minutes of 1831 say:

Much has been said of late respecting the support of the itinerant ministers. Some have seemed to be alarmed at their "Funds," and with as little information as brotherly kindness have labored to expose them to the world as a set of mercenary men. Others better informed, and whose feelings were as kind as their information was accurate, have both vindicated their character and proved that there was need of "Funds" to secure them, in many cases, from extreme distress. Without argument on the subject either way in the present place, we submit the constitutions of the several societies and trusts instituted by the South Carolina Conference. On any subject facts form the best ground of appeal; and by reference to these it may be seen that, for the support of itinerant ministers regularly in the work, we ask no more, and would have no more, than the amounts stipulated by the Discipline, viz.: To each preacher, one hundred dollars; to each wife of a preacher, one hundred dollars; to each child over seven and under fourteen years old, twenty-four dollars; to each child under seven years old, sixteen dollars. And where there is a family, such an additional allowance for table expenses and fuel as may be judged necessary by a committee of the Quarterly Conference (not ministers) of the circuit or station where the minister belongs.

This last-mentioned allowance has not been extended to the superannuated or worn-out preachers and their families. And when it is considered that they have worn out their strength in the service of the Church, under circumstances utterly forbidding of their lay-

ing up money for their after support, who would forbid the little (alas, too little!) pains we take to procure them some assistance? And especially in the view of the notorious fact that, insufficient as the allowance of one hundred dollars must be to furnish them with such things as are absolutely needful, the moneys at the disposal of the Conference for this use, from year to year, have always fallen short of making up even that small amount.

We reckon the widows and orphans of preachers who have died in the work as deserving a place in this *first* class of beneficiaries. And to support this claim we need only refer to that peculiarity of the Methodist economy which requires unconditionally of every preacher to go wherever he may be sent—whether among the healthy mountains or the sickly swamps. Let the reader pause and answer whether the Church ought not to provide at least a moiety toward the subsistence of the widows and orphans of those who have thus both lived and died for the work's sake.

Beyond these objects there is a third, and no more (as far as the members of the Conference are concerned), for which we judge some provision ought to be made—namely, the education of the children of the preachers. The expense of this we are unable to meet by any means derived from the Church; and few of us are able to meet it by other means. Judge ye, brethren, from what you know of us, whether a society for such a purpose formed within the Conference, ought not to receive your kind encouragement.

Besides "the trust for the relief of the superannuated or worn-out preachers, and the widows and orphans of preachers," and "the society of the South Carolina Conference for the relief of the children of its members," there is under the control of the Conference a trust for the relief of cases of *extraordinary* distress of the widows and orphans of either traveling or local preachers; and of preachers themselves, whether itinerant or local, who may be in pressing want from "long family sickness, loss of crops, burning of houses," etc. This is usually denominated "the fund of special relief," and was instituted, at the recommendation of Bishop Asbury, in the year 1807. The amount now vested in this fund, since the late division of the Conference district, is three thousand and six hundred dollars—the interest of which is annually applied to such objects as are contemplated by its constitution. The two former institutions are of late origin. Some steps were taken toward the formation of the society for the education of our children, at the Conference of 1823; and subsequently to that period the preachers have contrib-

uted among themselves to this object from year to year, but with little or no assistance from other persons. At our late Conference the society received its present organization. And at the same time the trust for the relief of the superannuated or worn-out preachers was instituted.

The Trust for the relief of the superannuated or worn-out preachers and the widows and orphans of preachers.

CONSTITUTION.

Whereas there is no certain provision made for the support of the superannuated or worn-out preachers and their families, or for the widows and orphans of preachers who have died in the work, beyond the annual allowance of one hundred dollars to each superannuated preacher, or wife or widow of a preacher, and sixteen or twenty-four dollars, as the case may be, to each one of their children—and this insufficient annuity is not usually made up to them—the South Carolina Conference deems it proper to constitute within itself a society for the purpose exclusively of raising moneys and applying them toward the relief of persons of the descriptions above mentioned, belonging to this Conference; *provided*, that in all cases the sums appropriated to an individual or family shall not be more than so much as, in addition to the sum or sums received by him, her, or them from the Conference, shall raise his, her, or their whole allowance to the amount of a fair average of the whole allowance of the members of the Conference, and their families, on the circuits and stations generally.

And in order to the accomplishment of these objects, the following regulations are adopted:

1. The Conference shall elect seven of its members, who, under the title of Trustees of the Superannuated Preachers' Fund, shall receive the contributions of the preachers and other benevolent persons aiding this interest; and shall have the management of all moneys and other effects given or bequeathed to the Conference for the relief of such persons as are herein contemplated; *provided*, that no superannuated preacher shall be a trustee; and that as often as there shall be a vacancy in the board, by death or otherwise, the Conference shall fill such vacancy by election, as at first.

2. The Board of Trustees shall have regular meetings, either on a day shortly previous to the session of Conference, or early in the session; and shall report to Conference fully every year the amount of money or other means in its possession; how such moneys shall

have been employed, and on what security; and what appropriations, agreeably to the purport of this trust, shall have been made.

3. A part of all moneys given to this trust (not forbidden by the giver), and a part of the interest of all moneys at interest, shall be annually divided among the superannuated or worn-out preachers and their families, and the widows and orphans of deceased preachers. But the whole amount, either of moneys contributed or of the annual interest of the trust, shall not be so divided and applied unless, in the judgment of the Conference expressed by vote, the capital of the trust shall have been increased to a sufficient amount to secure to the persons intended to be served an allowance equal to that of the efficient members of the Conference generally, and their wives and children. Beyond which amount the Conference is pledged not to suffer it to be increased.

The Society of the South Carolina Conference for the relief of the children of its members.

CONSTITUTION.

The sole objects of the institution of this society, the designation of which shall be "The Society of the South Carolina Conference for the relief of the children of its members," are the education and comfortable subsistence of the children of living or deceased ministers of the South Carolina Conference of the Methodist Episcopal Church. Which objects the society hopes to accomplish, to some considerable extent, not only by the yearly or life subscriptions of its members, but also by the contributions of pious friends; there being provided in this society, as we trust, a suitable medium for the communication of their charities.

And for the preservation inviolate of the design of the society, and the exact appropriation of all its means in conformity to this design as above expressed, the good faith of the members of the society and its Board of Managers stands solemnly pledged, by their individually signing this instrument, with the Articles following:

ARTICLE 1. There shall be an annual meeting of the society, coincident with the meeting of the Conference, and on a day not later than the fourth after its commencement (the particular day to be fixed previously, and made known by the Board of Managers), at which annual meeting the board shall present a minute account of its transactions, and especially the receipts and expenditures of the past year.

ART. 2. The Board of Managers shall consist of the President,

Vice-president, Secretary, Treasurer, and not fewer than three nor more than seven other members of the society, to be elected at each annual meeting. Which board shall be intrusted with the entire management of the affairs of the society during its recess, and be charged with making such regulations, subject to inspection and amendment by the society, as shall secure the faithful performance of the duties and trusts of its officers, particularly the Treasurer.

Art. 3. Two-thirds of the yearly interest of the funds of the society, and a part of all donations or legacies in money, at the discretion of the Board of Managers, shall be applied to the immediate relief of such children as shall be selected by the board, except as provided in Article 5.

Art. 4. Any person subscribing the preamble and articles forming this instrument (which is intended and received as the Constitution of the society), and paying two dollars yearly, or twenty dollars at one time, shall be a member of the society.

Art. 5. Any person making a donation or bequest to this society with the intention of benefiting some particular child or children of the description it proposes to serve, and designating such child or children, shall have the amount of such donation or bequest strictly appropriated to such child or children only.

Art. 6. These Articles shall not be liable to alteration or change unless on the recommendation of the Board of Managers at an annual meeting of the society, and by a vote of two-thirds of the members composing such meeting.

By-laws.

1. The President of the society (or in his absence the Vice-president) when present in the board shall act as its President. And in like manner the Secretary of the society shall be *ex officio* Secretary of the Board of Managers.

2. The Treasurer shall have the care of all moneys, papers, or other available effects of the society; shall be the organ of the board in putting out the moneys of the society on interest, and collecting the same; and shall keep a regular account, in a book provided for that purpose, of all contracts, receipts, and expenditures of the board.

3. The Board of Managers may meet at any time during the recess of the Conference, either at the call of the President or by previous adjournment; but the annual meeting of the board, preparatory to the annual meeting of the society, shall be on the even-

ing of the first day of the session of Conference, and at the place of its session.

4. The board shall make an annual exhibit, both to the society and to the Conference, of the full amount of its funds; in what they are invested and on what securities; and of the amount of interest and of donations or legacies obtained during the year.

5. The board shall present annually to the society and to the Conference a list of the children who shall have been assisted, and the sums granted for each child during the year, and shall cause the same to be published previously to the adjournment of the Conference.

The Fund of Special Relief.

CONSTITUTION.

Whereas there are a number of widows and orphans, both of itinerant and local ministers, in very indigent circumstances; and among both these classes of ministers there do also often occur cases of pressing pecuniary need; and whereas there has been no provision made by the General Conference for the relief of such cases; now, therefore, it has seemed advisable to the South Carolina Conference, with the advice of the venerable Bishop Asbury, to institute, and it does hereby institute, a trust for that special purpose, under the regulations following, to wit:

1. The Conference shall elect seven of its members for this trust, who shall be designated by the title of the Board of Trustees of the Fund of Special Relief; and as often as there shall occur a vacancy in the board, by death, resignation, or otherwise, such vacancy shall be filled by the Conference, so as to keep up the number of seven trustees perpetually.

2. The Board of Trustees shall have authority to receive contributions of any kind for this trust, and to invest, under full security, on interest whatever they receive.

3. The board shall not appropriate any thing from this fund till it shall have amounted to a sum yielding an interest of one hundred dollars or more annually. It shall then be its duty to call for information in the Conference yearly concerning the most necessitous widows and orphans of either traveling or local preachers within the Conference district; and such preachers, of either class, as shall have fallen into circumstances calling specially for relief, as by sickness, loss of crops, burning of houses, arrest for debt, and such like; and according to the interest of the fund, excepting two per cent. to increase the capital, such cases shall be relieved. The board may

also extend relief to needy parents of preachers; and, on the recommendation of a bishop, may make a donation to the necessitous of other Conferences; *provided*, nevertheless, that no appropriation or gift by the board shall be made without the consent of the Annual Conference.

4. The Board of Trustees shall report to the Conference, from year to year, the amounts received for this fund, the amount of the interest it affords, the amount appropriated, and the persons to whom appropriations shall have been made, and on what accounts they each have been assisted, all which shall be published under its direction.

Report of the board to the Conference February 1, 1831:

The Board of Trustees of the Fund of Special Relief respectfully report that the whole amount of interest arising from the fund for the year past, after deducting two per cent. to be added to the capital, is $153.80. This amount the board has concluded to distribute among the following persons, and in the proportion of the sums annexed.

Here follow the names of five widows—three of traveling and two of local preachers—and of two superannuated and two local preachers.

These constitutions were regularly published in the Minutes till 1838, when the following resolutions were adopted by the Conference without any dissent:

Whereas it is manifest that unless the members of this Conference do all take a deep interest in the establishment of the institutions of the Church within our bounds they must fail of support, and it is most desirable for us to act harmoniously, promptly, and zealously for their maintenance; therefore,

1. *Resolved*, That by the publication of the constitutions and by-laws of the fund of special relief, the trust for the superannuated preachers, and the society of the South Carolina Conference for the education and subsistence of children of its members, in connection with the Minutes of Conference, it is not intended, and they ought not to be used, to make direct applications to our people for contributions to these objects; but the intention solely is to keep our friends informed of the existence of these charities, their character and objects, that as they may deem good they may contribute for their support.

2. *Resolved*, That, at the present juncture, it is of the greatest consequence to procure a house and lot in Charleston by purchase for the use of the *Southern Christian Advocate* and the book-store to be established with it; and we pledge ourselves to use our best endeavors in our circuits and stations this year to raise money for the same, and particularly to speak favorably of the object in every society in our circuits, showing how important it is, and inviting subscriptions.

3. *Resolved*, That on being furnished with a circular by the publishing committee, we will each use the same as a subscription paper, and offer it as extensively as we can.

In 1849 a Joint Board of Finance was organized, and at the session of the Conference for 1850 a new financial plan was adopted as follows:

A Joint Board of Finance having been organized by the last Annual Conference, they have, after due deliberation, agreed to present to this Conference the following *Plan* to raise the amount necessary to meet the current claims of the Conference:

1. It shall be the duty of the board, after ascertaining the whole amount of claim against them, annually to apportion the same to the several circuits and stations in the Conference district, and each preacher having charge of a circuit or station shall furnish his successor with the amount apportioned to his charge.

2. Each preacher shall make all necessary efforts to collect the amount apportioned to his charge by the board.

3. The preacher in charge of each circuit shall (at the close of the Conference-year) fix the first appointment for his successor at the church nearest the parsonage (or place of boarding), and shall allow him thereafter at least one week to arrange for the year, during which time (the day to be fixed the preceding year by the preacher and stewards) the stewards shall hold the first meeting at the parsonage or place of boarding, at which it shall be the duty of each steward to attend.

4. Each board of stewards, respectively, shall ascertain the whole claim against the circuit for the current year, both for quarterage and traveling expenses, as definitely as possible; they shall then make an estimate of the family expenses of the preacher or preachers of the circuit, including servant's hire and house rent (if a house be rented), and the *entire claim* against the circuit for the cur-

rent year shall be apportioned to the several congregations composing the circuit forthwith—each congregation being notified immediately of the amount it is expected to collect.

5. The stewards shall divide the congregations composing the circuit among themselves, and shall make all necessary efforts to collect the amounts apportioned to them.

6. It shall be the duty of the stewards to open subscription books in each congregation to meet the current claims—and shall also cause public collections to be taken up, if they deem it necessary, for the same purpose.

7. The stewards *shall settle with the preachers quarterly*, and to this end the subscriptions shall be taken in quarterly installments.

8. The Conference collections for the support of our bishops and superannuated preachers, widows and orphans of preachers—and to meet deficiencies in quarterage claims—shall be taken up in each congregation as early in the year as practicable.

9. The board of district stewards shall be a standing board for four years; provided, nevertheless, should any vacancy occur in the board, such vacancy shall be supplied by the Quarterly Conference, and the district steward shall be charged with collecting the amount apportioned to the circuit or station where he resides.

10. The board of district stewards shall be charged with the work of supplying the district parsonage with suitable furniture, and shall be authorized to take up collections in their respective charges for that object.

11. Each member of this joint board, and more especially the chairman thereof, shall feel it his duty to be active in endeavoring to improve the financial condition of the Church by written correspondence, or otherwise, with the stewards and other leading brethren of the several circuits and stations—and by public addresses to the Church at suitable times and occasions.

12. That the circuit stewards shall make arrangements early in the year, if they deem it necessary, to receive from the congregations assigned to them respectively such provisions as they may be able to give for the support of the preacher's family, which shall be delivered at the parsonage, at market prices, and shall be placed to the credit of the circuit as family expenses.

In 1869, by order of the Conference, this financial plan was subjected to revision, and the committee appointed for that purpose made the following report:

The committee charged with the revision of the financial plan of the Conference have given the whole subject mature deliberation, feeling profoundly impressed with a sense of its vital, if not paramount, importance to the sacred and immortal interests of the Church, for the time to come.

With impressions such as these, entertained, it is hoped, in the fear of God, changes have been made to accommodate the plan, as far as possible, to the conflicting opinions which are found to exist in the body of the Conference. And these changes have been made in a spirit of Christian conciliation, with the fact abundantly demonstrated by the practical results, as embodied in the returns of collections from about one-fourth of the charges, of the entire practicability, we might say the easy practicability, of the plan. In some of the charges it has been executed to the letter—every claim having been fully met with comparative ease, and greatly to the relief and satisfaction of the stewardship and all members of the Church who feel an interest in the matter.

These changes, then, having been thus made, and your committee being also impressed with a conception of the difficulty which is found in bringing any plan into general and harmonious operation, and feeling at the same time that this is essentially necessary to success, urgently and affectionately entreat unity of sentiment and concurrence of action upon the plan which shall be herewith agreed upon.

Plan of Operations.

1. That as soon as the preacher arrives, it shall be the duty of the respective boards of stewards to meet and determine the whole amount to be raised for the support of the Church for the Conference-year—the Conference collections excepted. That at the first Church-meeting, or convenient time thereafter, this matter shall be brought by the stewards, or steward (whether station or circuit), before the membership, and provision made for raising the amount required, either by assessments upon all the members of the Church, previously agreed upon by the board, and reported and assented to at this first meeting, or by the assumption of entirely voluntary obligations on the part of the members, in response to the call of the stewards, to the full amount needed.

2. That on the stations collections be made by the stewards monthly. That these collections be reported to a monthly meeting of the stewards, which meeting shall aggregate and order the disbursement, through the secretary and treasurer of the board, to the

pastor, presiding elder, etc.; the financial result of each month's operations to be reported (the amount each member has paid being read out) to the monthly Church-meetings.

3. That on the circuits collections shall be made by the stewards quarterly, the assessments or voluntary obligations having been made or taken to be thus paid, whether in provisions or money. That these collections shall be reported to quarterly-meetings of the boards of stewards, which meetings shall aggregate and disburse as provided for in section 2 in regard to stations, and in like manner report the result to quarterly-meetings of the members of each church.

4. That in order to further the interests of collections for the support of the preachers, presiding elders, etc., it shall be the duty of the stewards to bring the matter, if necessary, constantly before the membership, on all suitable occasions, both individually and in congregation assembled; and that the performance of this solemn and sacred duty is most earnestly and affectionately enjoined, its observance to be regarded a test of proper qualifications for the stewardship.

5. That the collections ordered by the Conference be divided and presented to the Church, in congregation assembled or otherwise: so much for the superannuated preachers and the widows and orphans of preachers, so much for the bishops, so much for educational purposes, and so much for missions; and that these claims be presented by the preachers, assisted and supported by the stewards, beginning early in the year, and continued from time to time, if necessary, until the full amount called for shall have been realized.

6. That the aggregate collections ordered by the Conference be put down at twenty-six thousand dollars, to be apportioned as follows: For bishops, one thousand five hundred dollars; superannuated preachers, etc., nine thousand five hundred dollars; for education, eight thousand dollars; and for missions, eight thousand dollars.

7. That the whole amount (twenty-six thousand dollars) be apportioned among the several presiding elder's districts of the Conference, according to their respective ability, by the Joint Board of Finance; and the amount so apportioned to each district shall be distributed for collection among the several charges thereof by the presiding elder.

8. That the presiding elder, having thus divided and apportioned, present these several claims at the first Quarterly Conference,

with the urgent injunction that they be not neglected, and that the full amount is expected.

At the expiration of three years (1872), the Joint Board of Finance report progress as follows:

The Joint Board of Finance respectfully present their report of the Conference collection appropriated to the superannuated preachers, the widows and orphans of the deceased members of the Conference. The amount collected was four thousand seven hundred and fifty-two dollars and five cents, an advance on the last year of five hundred and two dollars and twenty-four cents. The amount required this year to meet the full claim of sixty-three claimants is seven thousand two hundred and fifty dollars. The appropriation was made at sixty-five and one-half per cent., an advance on last year of six and one-half per cent.

The assessment on the Conference of eight hundred and seventy-five dollars for the bishops was collected. The board report that seven thousand dollars will be required to meet the Conference claims for the ensuing year, with an assessment of eight hundred and seventy-five dollars for the support of the bishops.

The Conference collection has slowly and steadily advanced during the past twenty years. In 1851 a membership of about thirty-five thousand contributed about two thousand six hundred dollars on an assessment of six thousand dollars, which allowed an appropriation of forty-six per cent. In 1869 ten thousand members were transferred to the North Carolina Conference, thereby reducing the membership of the South Carolina Conference to what it was in 1851; yet the Conference collection of the year following was three thousand eight hundred dollars, an advance of two thousand dollars on the twenty years. During this period the average assessment was seven thousand dollars, and the average collection four thousand dollars, giving an average appropriation during the twenty years of sixty per cent. Covering this period the number of claimants rose from about thirty to seventy. In 1871 a Conference membership of about thirty-five thousand was assessed seven thousand dollars to meet appropriations for seventy-one claimants. About four thousand dollars were collected, which allowed an appropriation last year of fifty-nine per cent.

The board review these *data* with a profound sense of gratitude to the Giver of all good that, though during the last twenty years the Church has passed through "fiery trials," yet her liberality has

abounded more and more even in her deep poverty. The board call upon the members of the Conference still to encourage a more enlarged benevolence to meet the full claims of those committed to our care. There is no probability that the membership of the Church will so rapidly expand as to warrant the expectation that the Conference collection will suddenly swell to its due proportion. The Conference must continue to foster "the care of this ministry to the saints" by earnest and regular appeals year by year.

The board feel a deep sense of gratification in making these appropriations to our beloved and venerable brethren, to the widows and orphans committed to the Church, and in behalf of the Conference send to them an affectionate remembrance, committing them to the grace of our Lord Jesus Christ.

The report and the accompanying appropriations are respectfully submitted.

In 1850 "The South Carolina Annual Conference" became the trustee of the various institutions or trusts by obtaining from the Legislature of South Carolina the following "Act of Incorporation:"

Be it enacted, by the Honorable the Senate and House of Representatives, now met and sitting in General Assembly, and by authority of the same, That W. M. Wightman, Whitefoord Smith, H. A. C. Walker, J. H. Wheeler, J. Stacy, N. Talley, C. Betts, W. Martin, S. W. Capers, W. A. Gamewell, R. J. Boyd, and D. Derrick, with such others as they may associate with themselves and their successors, be, and they are hereby declared to be, a body corporate, in deed and in law, by the name of the South Carolina Annual Conference, and by the said name shall have perpetual succession of officers and members, and a common seal, with power to purchase, have, hold, receive, and enjoy, in perpetuity, or for any term of years, any estate, lands, tenements, or hereditaments, not exceeding twenty thousand dollars in net annual produce, of what kind soever, and to sell, alien, remise, and change the same, or any part thereof, as it shall think proper; and by its said name to sue and be sued, plead and be impleaded, answer and be answered unto, in any court of law or equity in this State; and to make such rules and by-laws (not repugnant to the law of the land) for the regulation, benefit, and advantage of the said corporation; and the same to change and alter, as shall from time to time be agreed upon by a majority of the members of the said corporation.

The said corporation may take and hold to itself and its successors forever, any gifts, or devises, or bequests, or lands, personal and estate, and choses in action, and may appropriate the same for the benefit of the said corporation, in such manner as may be determined by a majority of the members thereof; and the said corporation may become trustee for any religious or charitable use.

The said corporation shall, with the consent of a majority of the members of the unincorporated body now known as the "South Carolina Conference of the Methodist Episcopal Church, South," be vested with all the rights and property belonging to the unincorporated body, heretofore known in South Carolina as the "South Carolina Annual Conference of the Methodist Episcopal Church," and the said corporation is hereby empowered to elect or appoint any one or more officers, and the same to change at pleasure, who shall have full authority to receive from any person the possession of any property or moneys belonging to either of the said unincorporated bodies; or in which they, or either of them, have any use, right, or claim; and the same to sue for and recover, and the release of the said officer or officers of the corporation shall be a full and sufficient discharge to any person paying over or delivering up any such sum of money or property.

That this Act shall be deemed and taken as a Public Act in all the courts of justice, and elsewhere, in this State, and shall be given in evidence without special pleading.

BY-LAWS.

1. The corporation shall meet annually at the place of holding the sessions of the unincorporated body known as the South Carolina Conference of the Methodist Episcopal Church, South, and during the sessions of that body, at such time as shall be designated by the President, or in his absence, one of the Vice-presidents.

2. The members of the unincorporated body known as the South Carolina Conference, now in connection with the Methodist Episcopal Church, South, shall be eligible to membership in this body, by a majority of the votes of this corporation; *provided*, that whenever any such minister shall locate, or be transferred to another Annual Conference, or in any way cease to be a member of the unincorporated Conference, his membership in this corporation shall terminate. Five laymen may also, by a majority of votes, be elected members of this corporation, to serve as managers; but their membership shall terminate whenever they fail o be elected on

the Board of Managers. From among these five laymen to be so elected, one shall be the Treasurer of this Conference.

3. At the death of any clerical member, his widow and children shall be allowed such appropriation from the funds of this corporation from time to time as shall be declared by the Board of Managers, and approved by this body.

4. The officers of this Conference shall be a President, four Vice-presidents, a Secretary, and a Treasurer, and also a Board of Managers, consisting of the officers above named and the laymen who shall have been elected members of the corporation. These officers shall be elected at each annual meeting of the body, by a majority of the votes of the members present (except the Treasurer, for whose election provision is hereinafter made); *provided*, that in the event of an annual meeting not being held, or no election of officers taking place, then the officers last elected shall serve until the next election.

5. It shall be the duty of the President to preside at all meetings of this corporation, and to call meetings of the Board of Managers whenever, in his judgment, they are necessary. He shall be *ex officio* President of the Board of Managers.

6. The Vice-presidents shall also be *ex officio* members of the Board of Managers. In the absence, or in case of the death or removal from the Conference, of the President, the First Vice-president shall take his place, and fulfill all the duties of the President. In his absence, the Second Vice-president shall take the place.

7. The Secretary shall attend all meetings of this Board, and of the Board of Managers, of which he shall be also *ex officio* member, and shall keep a journal of all the proceedings, both of the Conference and of the board, to be signed by the President, and countersigned by himself.

8. The Treasurer of this Conference shall be elected by the Board of Managers from among the lay members of this corporation. Before entering upon the discharge of his duties, he shall give security in the sum of ten thousand dollars, to be approved by the Board of Managers. It shall be his duty to take charge of all the funds and securities belonging to this corporation, and to hold the same for its use. He shall invest no money except under direction of the Board of Managers. He shall be authorized to receive all income, dividends, or interest accruing to this corporation, and to give proper releases for the same. He shall be allowed a commission of three and one-half per cent. on all moneys received, and

two and one-half per cent. on all moneys expended by him; but this commission is only intended to apply to the income, dividends, and interests accruing upon the capital. He shall make an annual report to this corporation of all its financial interests. The Board of Managers may at any time require of him an exhibit of the finances of the Conference.

9. The Board of Managers shall meet at the call of the President, seven of whom shall constitute a quorum. They shall be authorized to manage and conduct all the financial concerns of the corporation, and to give direction for the receipt, disbursing, and investment of all its funds, to appoint proper agents for the receipt or recovery of any funds or property to which it may become entitled, and to execute by the President, or any other agent or officer whom they may appoint, any deeds or instruments of writing which may become necessary in the conduct of the business of the corporation.

10. The Board of Managers shall recommend from year to year such appropriations from the net annual income of the Conference, for charitable purposes, as they shall deem most advisable, in conformity with the original intention of the various institutions or trusts for which this corporation shall be made the trustee; but such recommendations shall be submitted to the corporation, who shall approve, alter, or reject them; *provided, nevertheless*, that no appropriation shall be made, either by the recommendation of the board or the action of the Conference, which will diminish its capital.

11. These By-laws shall not be altered or amended except at the annual meeting of this corporation, and by a vote of two-thirds of the members present.

The Tract Society of the South Carolina Conference was formed in 1854. The Constitution and Report of the Board of Managers for 1856 are as follows:

CONSTITUTION.

ARTICLE 1. This society shall be known as "The Tract Society of the South Carolina Conference."

ART. 2. It shall be auxiliary to the Tract Society of the Methodist Episcopal Church, South, whose purposes it shall promote by aiding its funds, and by colportage or otherwise, circulating the publications which receive its sanction.

Art. 3. Any person may become a member of this society by the payment of $1 per annum, or a member for life by the payment of $10 at any one time. Life-members shall be entitled to receive tracts at any one time to the amount of one-half the sum paid by them.

Art. 4. The business of the society shall be conducted by a President, Vice-president, Secretary, Treasurer, and twelve Directors —ministers and laymen—who shall constitute a Board of Managers, any five of whom shall be a quorum.

Art. 5. The board shall meet on a day not later than the second of the session of the Conference to fix the time and place, and to make other arrangements for the annual meeting.

Art. 6. At the annual meeting of the society the annual report of the Board of Directors shall be submitted; also that of the treasurer or agent, duly certified. Annual subscriptions shall be renewed, and officers elected for the ensuing year.

Art. 7. This Constitution shall not be altered but by a majority of the society present and voting on the proposed alteration.

Report of the Board of Managers.

The Board of Managers of the Tract Society greet you, brethren, on the occasion of your second anniversary. It is true we cannot invite you to rejoice over the triumphant achievements of the past year, nor present a glowing detail of its wonderful success. The cause of truth and righteousness is always slow in its advances, and its beginning is generally attended with much discouragement and trial of faith. But the history of the past assures us of its ultimate success. We are in the incipiency of a great and noble enterprise. This is the seed-time, and we may not yet expect to reap the rich and glorious harvest. We must wait until people have become acquainted with the nature and designs of our association before we can look for their cordial concurrence and support. During the past year there have been various circumstances to retard our operations. The last winter, as we all well remember, was one of unusual severity, rendering it almost impossible for our agent to accomplish any thing for several months. In many sections of the country the shortness of the crops and the high price of provisions operated, in addition to the stringency in monetary matters felt everywhere, very much against large contributions or heavy sales of tracts and books; and when it is stated that our agent in the first year very naturally visited the more prominent and wealthy points

in the Conference district, and left to be visited in his rounds this year the more distant and less able sections, we see abundant reason why the collections this year have not been larger. Nevertheless, when we contrast the amount raised for this cause with those which have been realized for other enterprises during the early period of their existence, we have great reason to thank God and take courage.

It behooves the society to consider well the importance of the work in which they are engaged, and the pressing necessities which demand our most vigorous exertions. Let it be remembered what efforts are making by the world to circulate cheap publications of the vilest and most demoralizing kind, exerting a baneful influence upon society. The circulation of these is not confined to the stores of our cities and towns. With an energy and industry worthy of a better cause, every means is employed for their diffusion at railroad depots and in public conveyances, until the public mind is deeply inoculated with the poisonous virus. What better mode of counteracting their pernicious influence can be devised than the publication and wide circulation of tracts and good books which shall elevate the public taste, refine the public manners, and purify the public morals? Shall we permit it to be said that we are less active in availing ourselves of those means which the progressive spirit of the age affords for the accomplishment of good than the enemies of truth and virtue are in employing them for evil?

It should be borne in mind that the great want of the age is not large and labored works, folios, quartos, and octavos, but tracts and small volumes simple in style and cheap in price. We must remember how much profound philosophy is embodied in that saying, "Let me make the songs of a nation, and I care not who makes the laws." The publications which are needed are those which are adapted to the popular mind, to the less informed, and especially to the young. It is impossible to estimate the influence which has been exerted on society by such books and tracts as Bunyan's Pilgrim's Progress, Baxter's Saint's Rest, the Dairyman's Daughter, and the Shepherd of Salisbury Plain. These are the kind of books which take hold upon the feelings of men, affect the hearts of women, and bring tears to the children's eyes. And it is books of this description which the people want, and which the people will read.

The board would desire especially to bring to the view of our brethren, the members of this Conference, how excellent an opportunity is afforded them by this organization for securing to them-

selves valuable aid in their glorious work of diffusing Christian light and knowledge. If every preacher would avail himself of the facilities which this society offers, and act as a colporteur of our own publications, he would doubtless find them valuable auxiliaries to his ministry.

The agent of our society reports that he has received during the past year $2,224.04—that he has distributed 800,000 pages of tracts, and given away upward of $1,000 worth of books and tracts.

The board cannot conclude their report without urging upon the society increased efforts to make our organization effective and successful. With a humble dependence upon God, and with earnest prayers for his blessing upon our labors, let us, brethren, renew our exertions, and resolve to give to the good cause in which we are engaged an impulse worthy of its character and objects.

All of which is respectfully submitted.

The following resolution was adopted at the annual meeting of the society:

Resolved, That all the preachers be earnestly requested to act as agents or colporteurs in selling books and tracts, and where it is out of their power to act themselves, they suggest proper persons to the agent, and that none be appointed but with their consent or recommendation.

The title of this society was changed to "The Book and Tract Society of the South Carolina Conference," in 1858, under the following report on Book and Tract Depository and *Southern Christian Advocate:*

The committee appointed in reference to a Book Depository and the *Southern Christian Advocate*, after giving to the subject referred to them the consideration which its importance demands and their time would allow, beg leave respectfully to report that they recommend to the South Carolina Conference to originate a Book and Tract Society, to be formed and governed by the following

CONSTITUTION.

ARTICLE 1. This association shall be called and known by the name of "The Book and Tract Society of the South Carolina Conference."

ART. 2. The objects of this society shall be: First, the establishment in the city of Charleston of a Book and Tract Depository

for said Conference (in accordance with the recommendation of the late General Conference of our Church), for the supply of the Church and people within the bounds of said Conference specially with moral and religious literature; second, the augmentation of the capital of the Publishing House of our Church at Nashville; and third, the extension and propagation of Sunday-schools.

Art. 3. The capital of the society shall be raised by shares of $100 each, one-half of which shall be employed in the business of the Depository in Charleston, and the other half to be paid over to the Publishing House at Nashville. Not less than one-fourth of each share shall be paid in cash, or a note at six months bearing interest from date, at the time of subscribing, and the remainder shall be paid in three equal annual installments from the time of subscribing, a note or notes being taken in each case; and each $100 subscribed shall entitle the subscriber to a share in the capital stock of the society.

Art. 4. The benefits to share-holders shall be as follows, viz.: First, each share-holder shall, from the time of subscribing, be a member of this society, and his heirs or assigns owning said share shall enjoy all the privileges and advantages of the original share-holder; second, when $50 of said share shall have been paid he shall receive a copy of the Genealogical Family Bible, to be furnished by the Publishing House at Nashville, free of cost to the society; third, when the whole amount shall have been paid he shall be entitled to receive for each share $5 premium in books and tracts of our publication at retail prices, annually, to be applied for within each year.

Art. 5. Any corporate body connected with our Church or its institutions may become a share-holder in this society, the money of such corporation to be employed only in the business of the Depository in Charleston.

Art. 6. There shall be a Board of Managers, consisting of twelve persons, for the direction of the business of the society, to be elected annually by the society, six of whom shall be members of the South Carolina Conference, and six shall be laymen of the Methodist Episcopal Church, South. The board shall elect its own officers, who shall be the officers of the society also, and shall have power to fill vacancies in its own body. Seven members shall be a quorum.

Art. 7. The board shall have power to purchase from the general book agent the present stock of merchandise constituting the Depository in Charleston, with all property, real or personal, be-

longing thereto, or any part thereof, and proceed to business on any part of the capital being subscribed and paid, at their discretion.

Art. 8. The society shall meet annually at time and place of the meeting of the South Carolina Conference, and shall, besides the election of the Board of Managers, take into consideration the state of the Church and country in regard to the supply of moral and religious literature, and the condition and wants of Sunday-schools, and shall report to the Conference, and coöperate with the same in regard to these interests. Twenty-five members shall constitute a quorum.

Art. 9. All voting in the society shall be by shares, whenever demanded by any member, each share entitling its holder to one vote.

Art. 10. This Constitution may be altered or amended by the vote of the society at an annual meeting and the concurrent vote of the South Carolina Conference, except the fifth article, which shall require for its alteration the concurrent vote of each corporation holding stock relative to its own shares.

Your committee further recommend for adoption by the Conference the resolutions following, viz.:

1. *Resolved*, That the presiding elders be, and they hereby are, requested and authorized to present and explain the nature of the Book and Tract Society in their respective districts, and procure subscribers, receiving the cash and taking notes, as the Constitution prescribes; and further, that they shall give to the money and notes so received the direction which may be ordered by the Board of Managers of the society.

2. *Resolved*, That we do hereby adopt the *Southern Christian Advocate* as the organ of the Methodist Episcopal Church, South, within the bounds of the South Carolina Conference.

3. *Resolved*, That we do hereby constitute and appoint H. A. C. Walker and Wm. Martin commissioners on behalf of this Conference, to carry out, in conjunction with the general book agent, the provisions of the Discipline (pp. 299, 300) relative to the transfer of the *Advocate* aforesaid.

4. *Resolved*, That W. P. Mouzon and J. Stacy be, and hereby are, appointed the Publishing Committee of said *Advocate*.

5. *Resolved*, That we do hereby appoint and constitute H. A. C. Walker to be present, as our agent, at the approaching session of the Florida Conference, to ask that Conference to coöperate with us in the foregoing measures. And

6. *Resolved*, That we respectfully request the Rev. E. H. Myers to present the same subjects to the Georgia Conference, soliciting co-operation on the part of that body.

7. *Resolved*, That in case of coöperation, the sixth article of the foregoing Constitution shall hereby be, without further action by the society, so altered as to provide that four members of the Board of Managers shall be chosen by the Book and Tract Society of the South Carolina Conference, four by the society of the Georgia Conference, and four by the society of the Florida Conference, each society electing two members of the board from among the members of the Conference originating said society, and two members from among the lay members of the Methodist Episcopal Church, South.

8. *Resolved*, That should the *Southern Christian Advocate* be adopted by the Georgia and Florida Conferences, the South Carolina Conference shall choose two members of its Publishing Committee, the Georgia Conference two members, and the Florida Conference two members.

Your committee report further that it appears from the Exhibit of the Publishing House, referred to them, that after deducting liabilities there is a balance, in real estate, bonds, accounts, merchandise, fixtures, etc., in favor of the concern, amounting to upward of $300,000, and that the report of the Publishing Committee of the *Southern Christian Advocate*, also referred, shows a very satisfactory condition of its affairs. Your committee recommend for adoption by the Conference the following resolution, viz.:

Resolved, That we are highly gratified by the condition and prospects of the Publishing House and of the *Southern Christian Advocate* as shown in the exhibit of these respective concerns, and do hereby pledge ourselves to renewed and increasing efforts to advance the interests of both by an enlarged circulation of our books, and by procuring new subscribers to the *Advocate* and collecting debts due to it.

Respectfully submitted.

The Report of the Board of Managers in 1859 showed the affairs of the society to be prosperous—seventeen hundred dollars having been realized during the year by the Depository clear of all expenses.

The Historical Society of the South Carolina Con-

ference was organized in 1856, and the following Constitution was adopted:

Article 1. This association shall be denominated the "Historical Society of the South Carolina Annual Conference of the Methodist Episcopal Church, South."

Art. 2. The object of the society shall be to collect and preserve information in connection with the rise and progress of Methodism within the bounds of the South Carolina Annual Conference, and elsewhere; likewise objects of curiosity and interest in the form of manuscripts, books, pamphlets, medals, portraits, etc., and any thing that may shed light upon this interesting subject.

Art. 3. The property of the association shall be deposited at Wofford College, and each article numbered and labeled legibly with the name of the association, the name of the donor, and date at which it was presented—the number, etc., to correspond with a like entry upon a register kept for that purpose.

Art. 4. All the property of the association shall be open to the inspection of the members of the society and others, under such restrictions and regulations as may be adopted by the Board of Curators, and in no case shall any article of any kind be removed from the museum or depository, which depository shall contain, under the same restrictions and regulations, for the benefit of the members, a library, as rapidly formed as circumstances may admit.

Art. 5. The interests of the society shall be under the supervision of a President, three Vice-presidents, Treasurer, Secretary, Recording Secretary, three Curators, and a board of nine Managers; the said officers to be elected annually, and continue in office until their successors be appointed.

Art. 6. The officers and managers shall meet annually at the seat of the Conference session. Five shall constitute a quorum for the transaction of business, the Curators being *ex officio* members of the board. The society shall meet annually during the Conference sessions for the purpose of hearing a lecture, electing officers and attending to any other necessary business. The times and places of the meeting of the board and society shall be made known by the President of the association.

Art. 7. An initiation fee of fifty cents and an annual contribution of fifty cents shall constitute a member for one year—ten dollars a life-member—and donations of value shall constitute the donor an honorary member.

Art. 8. The Board of Managers shall have charge of the interests of the society, and the Curators during the intervals of the meeting of said board; the remaining officers shall perform the duties usually appertaining to such offices.

Art. 9. This Constitution may be altered or amended at any annual meeting of the society by a vote of two-thirds of the members present, *provided* such alteration has been previously approved by the Board of Managers.

In 1858 the "South Carolina Sunday-school Society" was formed. The Constitution of this society and the Report of the Board of Managers for 1860 are as follows:

Article 1. This Society shall be called "The South Carolina Conference Sunday-school Society, auxiliary to the Sunday-school Society of the Methodist Episcopal Church, South."

Art. 2. The officers of this Society shall be a President, two Vice-presidents, a Secretary, and Treasurer, and also a Board of Managers, consisting of the presiding elder and a layman from each presiding elder's district within the bounds of the Conference, seven of whom shall form a quorum.

Art. 3. It shall be the duty of the President to preside at all meetings of the society, and in his absence one of the Vice-presidents; and in the absence of the President and both Vice-presidents, the society shall elect a President *pro tem.*

Art. 4. It shall be the duty of the Secretary to keep a record of all the proceedings of the society.

Art. 5. It shall be the duty of the Treasurer to receive and disburse the funds of the society as directed by the Board of Managers, and report the same at each annual meeting.

Art. 6. The Board of Managers shall meet annually, at the seat of the Annual Conference, on the Monday immediately preceding the session, at nine o'clock A.M. It shall be the duty of the board to superintend the general interest, deliberate upon and carry out the objects of the Sunday-school cause by encouraging the establishment of Sunday-schools, raising funds, procuring libraries, and devising the best methods of instruction; and also to make by-laws for its own government.

Art. 7. The officers of this society shall be elected annually.

Art. 8. Any person may become a member of this society by

the payment of fifty cents; and the contribution of ten dollars shall constitute membership for life.

Art. 9. This Constitution shall not be altered but by a vote of two-thirds, in an annual meeting, present and voting on the occasion.

Art. 10. The anniversary of the society shall be held on the first Friday evening during the session of the Conference.

Report of the Board of Managers.

The Board of Managers of the Sunday-school Society of the South Carolina Conference beg leave to submit their second annual report.

It is a source of intense gratification to the members of this board, as it must be to every philanthropic and Christian heart, that a general and decided interest has been awakened, not only within the limits of *our* immediate Conference district, but of the entire Southern Methodist Church, upon the importance and necessity of early religious instruction among the young. This, we think, is mainly attributable, under the Divine blessing, to the increased interest manifested by those who are earnestly and prayerfully laboring in the Master's vineyard. It is not *now* left entirely to the minister, the faithful man of God, who ought not to be expected to do *all* of this momentous work, in addition to the heavy responsibility which, as a preacher of the word, is required of him. Pious and faithful men and women have in this work come up "to the help of the Lord against the mighty." The interest manifested has been awakened and largely increased by the benign influence exerted in the two annual conventions which met for the specific purpose of aiding in the cause of Sunday-schools within the borders of the South Carolina Conference. The first of these, held in the city of Columbia in May, 1859, was the inauguration of a new and splendid era in our Sunday-school history. Its proceedings have been made matters of permanent record, and still serve to refresh and gladden the heart as "memory brings the light of other days." The second convocation, held in the town of Spartanburg, in May of the present year, was not the less successful in its influence and effect upon all who enjoyed the pleasure of being present on that highly interesting and delightful occasion. If possible, it was even an improvement on the first; and, certainly, the most practical and irrefutable argument for their repetition. It is to be sincerely regretted that the proceedings of that convention have not been preserved in a more permanent and useful form. Let us hope that circumstances may trans-

pire by which they may yet be printed and circulated among our people, and preserved among the cherished records of the Church. In reviewing the past two years immediately connected with the history of our present organization, we have much to encourage our hope and strengthen our faith in this peculiar and privileged labor of love. What faithful man or woman of God has not felt it a

> Delightful task young souls to win,
> And turn the rising race
> From the deceitful paths of sin
> To seek their Saviour's face?

Can there be a more important work than the careful and proper training of the young heart for usefulness here, and heaven hereafter? It constituted an important office in the ministry of the Master, and when he commanded the repentant Peter to *feed his lambs*, he enunciated as positive an injunction to his disciples as when he said, *Go preach my word*. Is it a task, brother, to work for Jesus? Is not every precious lamb of the flock worth saving—worth a jeweled crown in heaven?

But the work must not *all* be left for the minister and teacher to do. Home influence must bear a coöperative and important part in this great work, and if Methodist fathers and mothers desire to have their children grow up in their faith and become *Methodist* Christians, they must see to it that efficient *home training* and influences are brought to bear upon the young and susceptible hearts of their children. They must be taught *at home* to love the Church and cherish its institutions.

The day of miracles is past, and the Sabbath-schools cannot be expected to do every thing unaided and alone. Christian people must give their prayers, their labors, *and their money*, for their support—divinely sanctioned, and the recognized and legitimate nurseries of the Church, whence we must confidently look for the supply and increase of the harvest of converted and pious souls.

The board, in their last annual report, gave the gratifying intelligence that two hundred and thirty-one conversions had taken place among the children in the various Sabbath-schools connected with this Conference. It is a source of deep regret that we are not now able to give definite information upon this, of all others, most important point, but, from the unavoidable fact that the reports from the several stations, circuits, and missions, during the past year, cannot be obtained in time for immediate use, we must be content to await their publication among the Minutes of the present Conference.

Our last report, relating to statistical information, was necessarily hurried and imperfect.

The very admirable Minutes of the last Annual Conference exhibit in the tabular statement the gratifying facts that there were at that time connected with the Conference four hundred and forty, in place of three hundred and eighty-one, Sabbath-schools; two thousand seven hundred and sixty-nine, in place of two thousand five hundred and eleven, officers and teachers; fifteen thousand nine hundred and ninety four, in place of eleven thousand three hundred and fifty-four, white scholars; and eight thousand nine hundred and ninety-four, in place of five thousand four hundred and eighty-one, colored scholars—making an aggregate of twenty-four thousand nine hundred and eighty-eight, in place of sixteen thousand eight hundred and thirty-five, as previously announced.

The volumes in library should have been stated at forty thousand seven hundred and sixty-two, in place of thirty-seven thousand four hundred and ninety.

We have no means of ascertaining with certainty the amount raised for Sunday-schools and missions during the past year, and must be content for the present with the hope that a corresponding improvement in the financial interests of our cause has taken place.

At our anniversary-meeting, one year ago, in Greenville, two hundred and seventy-seven dollars was raised by collection and donations, which was disposed of to the best possible advantage—one-fifth to Dr. Taylor as agent of the parent society, and the balance to the eight presiding elders for distribution in their respective districts. From some of these we have the most gratifying results. In one instance a brother states that the contribution of only *ten* dollars, judiciously applied, established in the mountain region of our State a Sabbath-school, followed by a Church which is likely to accomplish much good in winning precious souls to Christ. This should encourage and strengthen our faith. Let us

> Beside all waters sow,
> The highway furrows stock—
> Drop it where thousand thistles grow,
> Scatter it on the rock.

Let us hope that, upon the whole, our cause is gloriously progressing, for, as Methodists, *we* must advance; our policy is necessarily aggressive, and to remain stationary means retreat, and retrogression means defeat. Have we not the right to expect that our present anniversary collection will be largely above the last, that we may be

enabled, under the divine blessing, to do abundantly more in this interesting field of the Master's vineyard for the ensuing year?

To foster and mature the grain
For garners in the sky—
That when the final end,
The day of God, is come,
The angel reapers shall descend,
And heaven sing harvest-home.

The Tithe Society of the South Carolina Conference was formed in 1870, under the following Constitution:

ARTICLE 1. The name of this society shall be the "Tithe Society of the South Carolina Conference."

ART. 2. The object of this society shall be to raise a fund for the special relief of necessitous cases, and to supply the deficiency in the support or relief of the superannuated ministers, and the widows and orphans of deceased preachers.

ART. 3. Any person can become a member of this society by the annual payment of one dollar on the hundred of his gross income.

ART. 4. The officers of this society shall consist of a President, two Vice-presidents, a Secretary, and a Treasurer.

ART. 5. It shall be the duty of the President to preside at all meetings of the society. In his absence one of the Vice-presidents shall take his place; or, if these be not present, the society shall elect a President *pro tem.* It shall also be the duty of the President to present to the Annual Conference a report of the doings and progress of the society during the year.

ART. 6. It shall be the duty of the Secretary to keep a correct record of the proceedings of the society, and give all necessary information in relation thereto.

ART. 7. It shall be the duty of the Treasurer to receive all moneys due the society, and disburse the same under its directions. He shall also keep a full and correct account of his transactions, and report the same at the annual meeting of the society.

ART. 8. There shall be a committee whose duty it shall be to report all necessitous cases.

ART. 9. Preachers in charge of circuits or stations may act as agents for the collection of moneys due the society, and report the same to the Treasurer. They may also form auxiliary societies.

ART. 10. The society shall meet every year at the place and time appointed for the session of the Annual Conference. The meeting

shall be on the second day of the Conference session, at which time officers shall be elected and the report of the Treasurer read.

ART. 11. The members present at each meeting of the society shall constitute a quorum for the transaction of business.

ART. 12. The President shall have power to call extra meetings of the society whenever in his judgment the interest of the society requires it.

ART. 13. This Constitution may be altered or amended at any annual meeting by a vote of two-thirds of the members present.

In 1871 the Rev. R. C. Oliver was appointed Agent for the Carolina Orphan Home, and in 1872 Superintendent. The Committee on the Home submitted, in 1873, the following report:

We find that the Superintendent and Agent have been steadily engaged in promoting the interest intrusted to their care, and they are happy to be able to report the Orphans' Home in active operation. Ten orphans have already been received, and eight others have been accepted. The Home will soon be ready for the accommodation of ten or twelve more. The children are under the control of a cultivated Christian lady, fully competent to the responsible task of training them for usefulness in the Church and the world. The Superintendent has purchased a printing-press and fixtures, and has commenced the publication of a weekly paper devoted to the interests of the Home. This paper, called the *Orphans' Friend*, he purposes conducting in such a way that it will be a means of revenue to the Home, while, at the same time, the boys will be taught the art of printing, and habits of industry and economy be formed. Your committee indorse his course in this matter, and recommend the *Orphans' Friend* to the patronage of all our preachers and people. We recommend also that the Rev. R. C. Oliver be reappointed Superintendent, and that he and the Executive Committee be authorized to secure the services of an agent, if they deem it proper.

The committee have received assurances from the Superintendent of his determination to establish the Home upon a firm and substantial basis. It is his intention to increase the amount he has already given to fifty thousand dollars or more.

We commend the Orphans' Home to the sympathies, prayers, and liberality of all our people

CHAPTER XIX.

Come, Father, Son, and Holy Ghost,
To whom we for our children cry;
The good desired and wanted most
Out of thy richest grace supply!
The sacred discipline be given
To train and bring them up for heaven.

Unite the pair so long disjoined,
Knowledge and vital piety;
Learning and holiness combined,
And truth and love, let all men see
In those whom up to thee we give,
Thine, wholly thine, to die and live!

(Charles Wesley.)

Question. Can we have a seminary for laborers?
Answer. If God spare us to another Conference.

(Complete Minutes of British Conference for 1744.)

Question. Can we have a seminary for laborers yet?
Answer. Not till God gives us a proper tutor.

(Complete Minutes for 1745.)

ON the second day of April, in the year that forms the epoch of Methodism (1739), Mr. Whitefield, kneeling on a loose stone deposited in a piece of ground provisionally given as a site, laid the foundation of Kingswood School, and prayed that the gates of hell might not prevail against it, to which the colliers said a hearty amen. On the 12th of May next ensuing, Mr. Wesley in Bristol laid the foundation-stone of his first Methodist meeting-house, and in the month of June began to build the school in Kings-

wood with money saved from his fellowship at Oxford and raised by collections among his followers. Thus from the beginning Methodism made provision as well for the intellectual as for the religious life which it had awakened. In a plain account of Kingswood School, printed in 1781, but written some time before, Mr. Wesley says:

About forty years ago one or two tracts fell into my hands which led me to consider the methods pursued in that great school wherein I had been educated, and in such others as were in highest repute, particularly those in and near London. I spent many thoughts on the subject, and frequently conversed upon it with some of the most sensible men I knew. A few years after, I had an opportunity of inquiring concerning some of the most celebrated schools in Holland and Germany; but in these, as well as our own, I found a few particulars I could not approve of. One regarded the situation of them. The most of them were placed in a great town, perhaps in the principal town in that country. The children, whenever they went abroad, had too many things to engage their thoughts, which ought to be diverted as little as possible from the objects of their learning. The promiscuous admission of all sorts of children into a great school was another circumstance I did not admire. Are children likely (suppose they had it) to retain much religion in a school where all that offer are admitted, however corrupted already, perhaps, in principle as well as practice? And what wonder when, as frequently happens, the parents themselves have no more religion than their ungodly offspring? A gentleman removed his son, then at Westminster School, from boarding with my eldest brother, for teaching him the Catechism, telling him, "Sir, I do not want my son to learn religion, but Latin and Greek." A third inconvenience in many schools is, the masters have no more religion than the scholars. Every part of the nation abounds with masters of this kind, men who are uninstructed in the very principles of Christianity, or quite indifferent as to the practice of it, "caring for none of these things." But it is not only with regard to instruction in religion that most of our great schools are defective. They are defective likewise (which is a fourth objection) with regard to learning, and that in several respects. In some, the children are taught little or no arithmetic; in others, little care is taken of their writing; in many they learn

scarce the elements of geography, and as little of chronology; and even as to the languages, there are some schools of note wherein no Hebrew at all is taught; and there are exceeding few wherein the scholars are thoroughly instructed, even in the Latin and Greek tongues. They are not likely to be, for there is a capital mistake in their very method of teaching. The books which they read are not well chosen, not so much with regard to language; the language of them is not standard, not even in the Latin. After long inquiring, but inquiring in vain, for a school free from these palpable blemishes, at last a thought came into my mind of setting up a school myself. The first point was to find a proper situation, not too far from a great town, which I saw would be highly inconvenient for a large family; nor yet too near, and much less in it, which would have been attended with greater evils. After mature consideration, I chose a spot in the middle of Kingswood, three miles from Bristol. It was quite private, remote from all high-roads, on the side of a small hill sloping to the west, sheltered from the east and north, and affording room for large gardens. I built the house, capable of containing fifty children, besides masters and servants, reserving one room and a little study for my own use. I then set myself to procure masters. I saw none would answer my intention but men who were truly devoted to God, who sought nothing on earth, neither pleasure, nor ease, nor profit, nor the praise of men; but simply to glorify God with their bodies and spirits in the best manner they were capable of. I next considered how to procure proper scholars; not any that came to hand, but, if possible, such as had some thoughts of God and some desire of saving their souls, and such whose parents desired they should not be almost but altogether Christians. Having procured proper masters and a sufficient number of children, our first point was to answer the design of Christian education by forming their minds, through the help of God, to wisdom and holiness by instilling the principles of true religion, speculative and practical, and training them up in the ancient way—that they might be rational, scriptural Christians. This design was expressly mentioned in the "Short Account of the School in Kingswood, near Bristol (to be read in congregations): It is our particular desire that all who are educated here may be brought up in the fear of God, and at the utmost distance, as from vice in general, so in particular from softness and effeminacy. The children, therefore, of tender parents, so called, have no business here, for the rules will not be broken for any person whatever; nor is any child received unless

his parents agree (1) that he shall observe all the rules of the house, and (2) that they will not take him from school, no, not for a day, till they take him for good and all." It is true I have for many years suspended the execution of a part of my design. I was indeed thoroughly convinced, ever since I read Milton's admirable "Treatise on Education," that it was highly expedient for every youth to begin and finish his education at the same place. I was convinced nothing could be more irrational and absurd than to break this off in the middle, and to begin it again at a different place and in a quite different method. The many and great inconveniences of this I knew by experience; yet I had so strong a prejudice in favor of our own universities, that of Oxford in particular, that I could hardly think of any one's finishing his education without spending some years there. I therefore encouraged all I had any influence over to enter at Oxford or Cambridge, both of which I preferred in many respects to any university I had seen abroad. Add to this that several of the young persons of Kingswood had themselves a desire of going to the university. I cannot say I am yet quite clear of that prejudice. I love the very sight of Oxford; I love the manner of life; I love and esteem many of its institutions. But my prejudice in its favor is considerably abated. I do not admire it as I once did; and whether I did or not, I am now constrained to make a virtue of necessity. The late remarkable occurrence of the six young students expelled from the university, and the still more remarkable one of Mr. Seagar refused the liberty of entering into it (by what rule of prudence I cannot tell any more than of law and equity), have forced me to see that neither I nor any of my friends must expect either favor or justice there. I am much obliged to Dr. Nowell, and the other gentlemen who exerted themselves on either of those transactions, for not holding me longer in suspense, but dealing so frankly and openly; and, blessed be God, I can do all the business which I have in hand without them. Honor or preferment I do not want any more than a feather in my cap, and I trust most of those who are educated at our school are and will be of the same mind; and as to the knowledge of the tongues, and of arts and sciences, with whatever is termed academical learning, if those who have a tolerable capacity for them do not advance more here in three years than the generality of students at Oxford or Cambridge do in seven, I will bear the blame forever.

By the extracts from the unpublished Minutes of

the first and second Conferences, quoted by Richard Watson, and put at the head of the chapter, it appears to be clearly proved that it was the design of Mr. Wesley to complete his plan of education by the establishment of what he termed "a seminary for laborers," and that his design failed to be carried into effect simply because it appeared at that time impracticable to find a tutor competent to conduct such an establishment. That which stood in the way of a revival of the scheme in subsequent years seems plainly to have been the increasing calls of the Connection for additional preachers, so that as soon as they could be found they were of necessity thrust out into the vineyard. It is, however, well known that Mr. Wesley continued to do all that circumstances allowed for the due qualification of those who labored with him; that in fact he sent, as long as they could be spared from the work, Jeremiah Brettell, Thomas Cooper, Adam Clarke, and others, to Kingswood School for literary and theological advantages, and frequently used that school for the instruction of his preachers, and spent no inconsiderable portion of his time in reading to them and instructing them in person.

March 23, 1749. My design was to have as many of our preachers here (Kingswood) during the Lent as could possibly be spared, and to read lectures to them every day, as I did to my pupils in Oxford. I had seventeen of them in all. These I divided into two classes, and read to one Bishop Pearson on the Creed; to the other, Aldrich's Logic; and to both, "Rules for Action and Utterance."

At the same time he solemnly urged on all the attainment of a competent knowledge of the original languages in which the Scriptures were written.

Let us each seriously examine himself. Do I understand Greek and Hebrew? Otherwise, how can I undertake not only to explain

books which are written therein, but to defend them against all opponents? Am I not at the mercy of every one who does understand, or even pretends to understand, the original? for which way can I confute his pretense? Do I understand the language of the Old Testament? critically? at all? If not, ought not shame to cover my face?

By every means and on all occasions Mr. Wesley testified the deep conviction which he cherished as to the necessity of a diligent and scriptural training for the most momentous of all services. The same spirit animated all the most distinguished of his contemporaries and successors. Mr. Fletcher, the holy vicar of Madeley, filled the office of President of the Theological Institution at Trevecca with the greatest advantage for many years, and only resigned when subscription to the tenets of Calvinism was required as the condition of his continuance.

In 1806 Mr. Clarke, afterward Dr. Adam Clarke, the eminent scholar, published a letter in which he said:

We want some kind of seminary for educating such workmen as need not be ashamed. I introduced a conversation on this subject this morning, and the preachers were unanimously of opinion that some strong efforts should be made without delay to get such a place established, either at Bristol or London, where young men who may be deemed fit for the work may have, were it but twelve months', or even half a year's, previous instruction in theology, in vital godliness, in practical religion, in English grammar, and the rudiments of general knowledge. Every circuit cries out, "Send us acceptable preachers!" How can we do this? We are obliged to take what offers. The time is coming, and now is, when illiterate piety can do no more for the interest and permanency of the work of God than lettered irreligion did formerly. Speak, O speak speedily, to all our friends! Let us get a plan organized without delay. Let us have something that we can lay matured before the Conference.

That similar views were expressed and similar efforts made by Richard Watson is known to all. In

1815 it was resolved by the Conference that every preacher on trial should be annually examined at his district-meeting respecting the course of theological study which he might have pursued during the preceding year; and as this measure proved comparatively ineffectual, it was further determined at a subsequent Conference that the Rev. Messrs. John Gaulter, Jabez Bunting, Thomas Jackson, and Richard Watson should meet as a select committee and furnish a report of their deliberate and united judgment on that mode of ministerial education which seemed best adapted to the circumstances and wants of Methodism. A report was accordingly presented by them to the Conference of 1823 and received with general approbation, but difficulties arose to prevent the reduction of its proposals to practice. In 1829 the Conference declared:

> We unanimously agree that the time is now fully come when some more systematic and effectual plan ought to be attempted for affording to those preachers who have been placed, after the usual examinations and recommendations, on the list of reserve, but are not immediately needed for the regular supply of our circuits, such means of instruction in doctrines and discipline of Methodism and of general improvement as may prepare them for future usefulness.

A Committee of Education was appointed and continued for successive years until in 1833 the Conference selected twenty preachers and directed them to meet in London on Wednesday, 23d October, and arrange such a plan of education as they might deem most expedient. They accordingly met and devoted about a week to mutual consultation; examined with all the caution and impartiality in their power every scheme that was proposed, and agreed upon a plan. At a subsequent meeting, this plan was reëxamined and improved; and in its revised form presented to

the Conference of 1834. Its merits were freely examined and discussed, and it was adopted by a majority approaching almost to unanimity. Some even of the small number who had voted in the minority, when the question was thus settled, sent up their names and honorably signified their acquiescence in the general conclusion and their intention to aid in the execution of the measure by their countenance and contributions. The Conference resolved to carry the most practicable parts of the plan into immediate effect, and proceeded to elect Rev. Jabez Bunting, A.M., President of "The Wesleyan Theological Institution for the improvement of the junior preachers;" Rev. Joseph Entwestle, sr., Governor of the Institution House; and Rev. John Hannah, sr., Theological Tutor. The committee reporting the plan was continued as a committee of arrangement to carry it into effect. "Hoxton Academy," which was admirably adapted to the purposes of the Institution, was secured immediately after the adjournment of the Conference, and was fitted up with all convenient speed. The Centenary Committee pledged the Institution, in 1838, £27,500—one hundred and thirty-seven thousand five hundred dollars. It was soon divided into two branches, and imposing buildings were erected for its accommodation in the North, at Didsbury, near Manchester, and in the South, at Richmond, near London. A third branch has recently been added at Birmingham, near Bristol.

The views of Mr. Wesley on leading subjects were no secrets to Bishop Asbury: he thoroughly understood them, and was in full sympathy with them. The deep interest taken by this devoted man in the subject of the religious education of children was perfectly

apparent throughout his whole life. His journal abounds with notices of his having often preached on the subject, and shows the earnest solicitude which characterized all his labors in this department of Christian effort. Like a true philosopher, he knew that the hope of the country depended upon the proper education of the young, and like a wise master-builder in the erection of the Christian edifice, he was fully impressed with the fact that the hope of the Church, as it regarded its symmetry, beauty, and strength, depended on the rising generation. Accordingly he had incorporated in 1784 in the section of the Discipline which defined the duties of ministers of the gospel, "5. Preach expressly on education." As early as 1780 at the house of Mr. Bustion, a principal member in the Roanoke Circuit in North Carolina, at that time served by John Dickins, he invoked the counsel and aid of the latter in perfecting and carrying out his plans. Mr. Dickins was educated at Eton College in England, and was held in great esteem by the bishop, who describes him as "a man of great piety, great skill in learning, drinks in Greek and Latin swiftly; yet prays much, and walks close with God."

Monday, June 19. Rose about five o'clock. Brother Dickins drew the subscription for a Kingswood School in America; this is what came out a college in the subscription printed by Dr. Coke. Gabriel Long and Brother Bustion were the first subscribers, which I hope will be for the glory of God and good of thousands.

His system embraced a central institution with a school or college for each district or Conference (for the terms were then synonymous) throughout the Connection. This system was indorsed by Dr. Coke without essential change; and after a careful inspection, he selected a site for Cokesbury College (so

called because Dr. Coke united with him in hearty coöperation in the enterprise) in the town of Abingdon, about twenty-five miles distant from the city of Baltimore. The spot commanded a magnificent view extending for twenty and even fifty miles. The valley of the Susquehanna spread out in beauty on either side of the river, forming a most charming landscape. In the distance was to be seen the broad and beautiful bay of the Chesapeake stretching away as far as the eye could reach. The eminence upon which it was proposed to erect the college buildings seemed to have been formed by the God of nature as a place specially prepared for a temple of science. On Sabbath, the 5th of June, 1785, a large concourse of people were assembled to witness the ceremony of laying the corner-stone of the college. Attired in his long silk gown and with flowing bands, the pioneer bishop of America took his position on the walls of the college and announced for his text Ps. lxxviii. 5–7: "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments."

The Spirit of the Lord was with him as with Elijah at the school of the prophets at Bethel. As he dwelt upon the importance of a thorough Christian education, and looked forward to the effects which would result to the generations to come from the streams which should issue from this opening fountain of sanctified learning, his soul enlarged and swelled with

rapturous emotions. In pursuance of his general plan as an integral part of the system, he originated the Mount Bethel Academy, in Newberry District, in South Carolina. The immediate section of country in which it was located was peopled by emigrants from Virginia, among whom may be mentioned as permanent the Finches, the Crenshaws, the Malones, and others. They had become Methodists in their native State, and when the subject of the school was proposed by Bishop Asbury they entered heartily and with liberal subscriptions into the project. Edward Finch gave thirty acres of land as a site for the institution.

Thursday, March 7, 1793. Preached at Finch's. I consulted the minds of our brethren about building a house for Conference, preaching, and a district school; but I have no ground to believe that our well-laid plan will be executed—our preachers are unskillful and our friends have little money.

On the following Saturday, 9th, Bishop Asbury preached in an open meeting-house near Union Court-house, and observes: "We were closely employed in writing subscriptions for the district school, and copies of the constitutions." The buildings were commenced this year, but for the want of the necessary funds were not completed in time for the united session of the South Carolina and Georgia Conferences in 1794. They were finished, however, during this year, and were formally dedicated by Bishop Asbury on his next annual visit, March 20, 1795, with a sermon from 1 Thess. v. 16: "Rejoice evermore." On the succeeding Sabbath he preached again, and held a love-feast which proved to be a blessed season of spiritual refreshing. The school was for six years under the rectorship of Rev. Mark Moore, a man eminently qualified for the post, assisted by two other teachers,

Messrs. Smith and Hammond. At the close of this term of service, Mr. Moore resigned and took charge of a school in Columbia, where, by his influence and preaching ability, which was of the first order, he materially aided in the permanent establishment of Methodism in that city. On the retirement of Mr. Moore, Mr. Hammond, father of ex-Governor Hammond, took charge of the school, and taught it with signal ability for many years. Mount Bethel and Willington Academy (in Abbeville District, under the control of the celebrated Dr. Waddell) were the only schools of high grade for a number of years in the interior of the State, and did much in the educational training of the young men of South Carolina. Mount Bethel was largely patronized, and had from time to time students from Georgia and North Carolina. A number of the leading men in South Carolina, in subsequent years, were prepared for college at Mount Bethel, among whom were Hon. John Caldwell and Chancellor James J. Caldwell, of Newberry District, Judge Earle, the first ex-Governor Manning, William and Wesley Harper, sons of Rev. John Harper of the South Carolina Conference. The first and second classes which were graduated in the South Carolina College received their preparatory training here. Wesley Harper was graduated in the second class of the college, and died soon after. William Harper was graduated in the third class in 1808, and subsequently became, as is well known, one of the first jurists in the country. The main building of this academy was twenty by forty feet, divided by a partition, with chimneys at each end, constructed of rough unhewn stone. The up-stairs was used as lodgings for the students. Several comfortable cabins

were also built, and served as residences of the teachers and as boarding-houses. About a hundred yards distant, at the foot of a hill, ran a bold spring of pure cold water of sufficient volume to supply all the wants of the resident population.

The academy was built and sustained by annual collections, in aid of which Bishop Asbury preached sermons and sent out written appeals. The salary of the rector (three hundred dollars) was pledged and raised by the South Carolina Conference. Of this monument of the bishop's zeal nothing scarcely remains. All the buildings have been pulled down, and the place much altered in its appearance, and the traveler who might now visit it would hardly conceive its former glory and usefulness. Nothing now remains to mark the spot except the chimneys of Father Finch's house, which yet stand as solitary sentinels over this classic ground. Near by is a large graveyard, in which many of the original settlers and some of the students quietly sleep in death. Here, too, lie in modest seclusion the mortal remains of the Rev. John Harper. A rude stone some six or eight inches above ground, bearing the letters "J. H.," marks his grave. Mr. Harper was an Englishman, and came to this country with Dr. Coke and Mr. Brazier. He had been for some time a preacher, and when he arrived in America he entered the regular itinerant ministry. Bishop Asbury continued annually to visit Mount Bethel Academy until the year 1815, when old age and increasing infirmities contracted the field of his labors. After years of prosperity and usefulness, it began to decline, and finally ceased to exist about the year 1820, when it was superseded by the "Tabernacle Academy," made immortal as the scene of the

conversion and labors of the great Stephen Olin. Some years afterward "Mount Ariel Academy" was established, and became the germ of the "Cokesbury Conference School," which was opened for students in 1835.

In January, 1832, the South Carolina Conference became a joint participant with the Virginia Conference in Randolph-Macon College, by the adoption of the following resolutions:

1. *Resolved*, That the establishment of a well-endowed college, purely literary and scientific, in a desirable place in the Southern Atlantic States, and under the direction and control of a Faculty and Board of Trustees, consisting, and perpetually to consist, of the members and friends of our Church, is an object of the first importance, vitally interesting to our Zion, and deserving of the best wishes and assistance of all our friends.

2. *Resolved*, That the Randolph-Macon College, of Mecklenburg, Virginia, instituted under an ample charter from the State by the Virginia Conference, and now opened under the auspices of that Conference, possesses every reasonable prospect of soon becoming, in all respects, what the friends of religion and literature, and those of our own Church in particular, could desire, and is entitled to, and ought to receive, the preference and patronage of this Conference.

3. *Resolved*, That we do earnestly recommend the Randolph-Macon College to all our brethren and friends of the South Carolina Conference district, and will cordially receive an agent, and second his efforts when such a one shall be sent to solicit pecuniary aid for the college.

4. *Resolved*, That we accept of a share in the supervision of the college, as proposed by the Board of Trustees, and nominate six suitable persons (of the ministry or membership of the Church, indifferently) within our Conference limits to be elected into the Board of Trustees in our behalf.

Agreeably to the last resolution, the following brethren were nominated by the Conference as trustees, on its part, of the college, viz.: Col. Thomas Williams,

Major Alexander Speer, Rev. William Capers, Rev. William M. Kennedy, Rev. William M. Wightman, and Rev. William H. Ellison.

In February, 1834, the third and fourth resolutions were substituted by the following:

3. *Resolved*, That this Conference will undertake to raise forthwith the sum of twenty thousand dollars to endow a professorship in the Randolph-Macon College, to be denominated the "Asbury Professorship of Moral Science;" *provided*, that in consideration of such endowment this Conference shall be forever entitled to the tuition of five students, whom it may nominate, free of all charge for tuition.

4. *Resolved*, That the bishop presiding be requested to appoint a suitable agent to take up subscriptions for the above purpose within the bounds of the Conference.

At the Conference of 1833, the following action was taken in relation to a grammar school:

Resolved, That a committee of five be appointed to inquire after the most eligible site within the limits of this Conference district for a school, or an academy, under the direction of the Conference, where children and youth may be advantageously prepared to enter the Randolph-Macon or any other college; and that said committee report at the next session of the Conference.

Under this resolution, the five presiding elders, Henry Bass, Malcom McPherson, William M. Kennedy, Nicholas Talley, and Hartwell Spain, were appointed the committee.

In 1834 the committee reported the following resolutions, which, on motion, were unanimously adopted by the Conference:

1. *Resolved*, That whereas we are informed, through our esteemed Brother McPherson, that the inhabitants of Mount Ariel and its vicinity have agreed to give at least six thousand dollars, including the two academies at that place and lands connected with them, provided the Conference will locate its school at that place we therefore recommend to this Conference that as soon as said

amount, or more, shall be made sure to such trustees as shall be appointed for said institution, then, and on that condition, we select Mount Ariel as a suitable site for a Conference school, to be conducted on the manual labor system, preparatory to Randolph-Macon or any other college, and to be named "The Dougherty Manual Labor School of the South Carolina Conference."

2. *Resolved*, That an Executive Committee of seven be appointed, who shall be members of this Conference, and act as a Board of Trustees for this school; and further, that this committee be empowered, and they are hereby empowered and instructed, to elect four lay members of our Church in the vicinity of the school, the whole of whom shall constitute a Board of Trustees for the academy, with power to fill any vacancy or vacancies that may occur in the board during the recess of the Annual Conference.

3. *Resolved*, That the Board of Trustees meet on ————, at Mount Ariel, and make arrangements for the erection of suitable buildings, the purchase of lands, etc., so as that the academies be ready to go into operation on the 1st January, 1835.

4. *Resolved*, That the agent employed in behalf of the Randolph-Macon College, together with the presiding elders of the several districts, be, and they hereby are, authorized to raise contributions and make collections in behalf of the Conference seminary throughout our boundaries, and otherwise forward its interests as they may be able.

Under the second resolution the following members of the Conference, with four laymen, were appointed as a Board of Trustees: William Capers, William M. Kennedy, Malcom McPherson, William M. Wightman, James Dannelly, Bond English, and Nicholas Talley. *Laymen:* Francis Connor, James Shackelford, Thomas W. Williams, and George W. Hodges.

In 1835 the Conference issued the following address on the subject of education:

The South Carolina Conference earnestly invites the attention of the members and friends of the Church of this Conference district to the claims of education.

There is no question anywhere as to the importance of education, considered in general. But the subject of concern is as to the *kind* of education—its being moral as well as intellectual, and the

guardianship and discipline with which it should be furnished. We hold that religious instruction forms the proper basis of education, and should be interwoven with whatever is afforded for the improvement of youth. Education is for use—for its effect in fitting the educated to fulfill the duties of life. Rightly considered, and could it be fully carried out, it should imply the training and preparing the rising generation to act each his part to the best of his capacity in mature life. But how shall this be attained without the full force of moral principle? And whither shall we look for this indispensable qualification but to the Bible? The Bible, then, as the text-book of duty both toward God and man, and for its awful sanctions and inspiring motives, we regard to be of paramount importance in any wise system of scholastic education. But is it not painfully notorious that in most of the schools of our country this Book of books is almost wholly overlooked, and in some designedly set aside? What consequences to our children may we not apprehend from having them thus educated?

We rejoice to know that this vital interest has not escaped the observation of considerate men generally. We are exceeding glad of the pains beginning to be taken by different denominations to bring education back to sound Christian principles. We may not, we cannot, linger behind all others. Many thousands, especially in the South, have strong claims on us, especially as a Church. Our itinerant ministry has carried the gospel far and near through the land. The poor, especially, have received it. Religion has increased their store of temporal good, improved their taste, and quickened their desires after knowledge and learning; and now they cry to the Church to furnish their children with the elements of a sound moral and intellectual education. We echo it back to you. We cry not for ourselves, not for peculiar benefits to the children of preachers, but for all, and all alike. We cannot but feel our obligation in this matter. If it is important to have Christian principles blended with literary instruction in schools, we owe it to our common Christianity to institute and patronize such schools. If the wants of the Methodist people challenge our regard (as they imperatively do), we owe it to them as Methodists to see to the education of their children, and not leave them to be turned over into other hands. We may not be excused for imaginary difficulties; nor may even such as are real hinder us from an attempt.

Urged by such considerations as the foregoing, and believing we

might rely on your support, the Conference has resolved on the establishment of a school at Cokesbury (lately called Mount Ariel), to be conducted, as soon as practicable, on the plan of associating manual labor with scholastic studies. The Board of Trustees have contracted for the building of suitable houses, both for lodging and tuition, which we hope will be fit for occupancy in January next; and meanwhile a school of the usual kind, and deserving your regard, is in operation there.

At the unanimous request of the Conference, the bishop has appointed an agent (our esteemed brother Rev. Samuel W. Capers) to travel at large among you, to represent our views and serve our wishes in this matter. To him we refer you for further information; and we bespeak for him your prompt and liberal support of the cause in which he is employed.

The Cokesbury School still continues in successful operation, and has always maintained a high reputation for scholarship. It received an endowment of fifteen thousand dollars, the munificent gift of George Holloway, the proceeds of which were annually appropriated to the education of the sons of the deceased, superannuated, and effective ministers of the South Carolina Conference. It is worthy of honorable mention that about fifty effective ministers of the Conference have received their literary education in this institution. Few high-schools have as many strong claims on the public favor. Its location in a beautiful and healthy village, its freedom from surrounding temptations to vice, its readiness of access, its numerous and widely scattered *alumni*, and the long period of its existence, dignified and rendered venerable by many noble memories, are favoring circumstances of a high order that very rarely concur for the prosperity of a single school.

Wofford College was named for the Rev. Benjamin Wofford, who gave by will one hundred thousand dollars "for the purpose of establishing and endowing a

college for literary, classical, and scientific education, to be located in his native district, and to be under the control and management of the Conference of the Methodist Episcopal Church of his native State.

His death was announced in the *Spartan*, under date of Thursday, December 5, 1850, in the following words:

This venerable minister and worthy gentleman departed this life on Monday morning last, at half-past six o'clock. It was his lot to pass through a protracted and painful affliction; but a strong and abiding faith in the merits of Christ, the consciousness of good intentions, and a strong desire he ever entertained to be useful to his fellow-man in discharging the duties of a Christian, strengthened him for the approaching conflict, and enabled him in the last struggle of life to resign his spirit with meekness and composure into the hands of Him who gave it. Mr. Wofford expressed to the last an entire resignation to the will of God, and only regretted that his life had not been a closer walk, and a deeper love for the sacred obligations of our holy religion. He entertained no fears of his acceptance with his Maker through the atonement of the Redeemer, and frequently rejoiced with his Christian friends who visited him during his sickness. He has been a minister of the Methodist Episcopal Church nearly a half century. He possessed a strong and active mind, imbued with plain republican principles and a prudent firmness and ardor for the rights and honor of his native State. His hospitality is known and remembered by thousands. His last will and testament will prove a sufficient memorial of his affection and devotion to the Church of which he was a member. By industry, economy, and much care through life, Mr. Wofford accumulated a very large fortune, the greater part of which he has devised for the establishment of a college in Spartanburg, to be under the direction of the South Carolina Conference of the Methodist Episcopal Church, South. When the facts are all known, as we are informed, it will be found that this venerable gentleman has made one of the most magnificent bequests ever made in South Carolina. The garnered fruits of a long and busy life he has thus nobly devoted to religion and science, that the present generation and those which follow may reap the substantial and lasting advantages of his large bounty.

His remains were conveyed to the burial-place of his former res-

idence, near Chapel, and now rest in peace by the side of Mrs. Anna Wofford, the partner of his youth and the sharer of his affections.

Extract from the Will of the Rev. Benjamin Wofford, Deceased.

Item 26. For the purpose of establishing and endowing a college for literary, classical, and scientific education, to be located in my native district, Spartanburg, and to be under the control and management of the Conference of the Methodist Episcopal Church of my native State, South Carolina, I order and direct my executor, hereinafter named, to pay over, transfer, and deliver fifty thousand dollars to the Rev. W. M. Wightman, H. Bass, W. A. Gamewell, J. H. Wheeler, W. Barringer, H. A. C. Walker, John Porter, David Derrick, Major Harvey Wofford, H. H. Thomson, Joseph W. Tucker, Clough Beard, and Dr. Benjamin Wofford, or to the survivor or survivors of them, in whom I vest the said sum of fifty thousand dollars, with none other than a fiduciary estate in trust, nevertheless, to, for, and upon the uses, interests, and purposes hereinafter expressed and directed of and concerning the same:

In trust, 1st. To purchase a tract or tracts of land in the District of Spartanburg, and State of South Carolina, which they, or the survivors or survivor of them, shall deem a suitable site or location for college-buildings, and to erect such college-buildings, professors' houses, and other offices and buildings thereon as they, or the survivors or survivor of them, deem expedient; that they purchase the land and erect the said buildings as soon as the same can be done with proper economy.

2d. That after the purchase of such land, and the erection of such buildings, the said Rev. W. M. Wightman, H. Bass, W. A. Gamewell, J. H. Wheeler, W. Barringer, H. A. C. Walker, John Porter, David Derrick, Major Harvey Wofford, H. H. Thomson, Joseph W. Tucker, Clough Beard, and Dr. Benjamin Wofford, they, or the survivors or survivor of them, shall transfer and convey the whole of said estate of land and buildings heretofore especially intrusted to and vested in them in trust aforesaid, to a board of trustees, consisting of thirteen persons, to be appointed once in every two years by the Conference of the Methodist Episcopal Church, South, of the State of South Carolina, and their successors, in trust always for the uses and purposes of a college, free from all debts and contracts of any board of trustees to be appointed as aforesaid, and free from all power of disposing and conveying away the same by the said trustees.

After the land and the buildings erected by the said Rev. W. M. Wightman, H. Bass, W. A. Gamewell, J. H. Wheeler, W. Barringer, H. A. C. Walker, John Porter, David Derrick, Major Harvey Wofford, H. H. Thomson, Joseph W. Tucker, Clough Beard, and Dr. Benjamin Wofford, by them, or their survivors or survivor, as above specified, and the Conference of the Methodist Episcopal Church of the State of South Carolina has appointed the thirteen trustees as above directed, and W. M. Wightman, H. Bass, W. A. Gamewell, J. H. Wheeler, W. Barringer, H. A. C. Walker, John Porter, David Derrick, Major Harvey Wofford, H. H. Thomson, Joseph W. Tucker, Clough Beard, and Dr. Benjamin Wofford, they or their survivors or survivor, have conveyed and transferred the college-land and buildings in trust to the said trustees as aforesaid—then I order and direct my executor to this will to pay over, transfer, and deliver fifty thousand dollars unto the trustees appointed by the aforesaid Conference, in whom and their successors I vest the said property and estate, with none other than a fiduciary estate, in trust, nevertheless, to, for, and upon the uses, and interests, and purposes hereinafter expressed of and concerning the same; in trust always to appropriate only the annual interest or dividend thereof to establishing, endowing, and sustaining said college, taking especial care that no part of the principal shall at any time, or on any account, be used or expended; and the said trustees, when appointed as herein directed, are hereby vested with all rights and powers necessary for the government, control, management, and discipline of the said college, for the election of such president, professors, and officers, for such periods as they shall deem proper, provided they shall not elect any officers for a longer time than four years; also, they are hereby vested with full power for the appropriation of the funds at their disposal, as above specified, allowing such salaries and expenditures as may be requisite and expedient, an itemized account of which shall be annually transmitted to the aforesaid Conference for its inspection and examination; also, they are invested with full power for establishing of such by-laws, rules, and regulations as the welfare and interest of the institution may require.

Item 27. Should it turn out that the fifty thousand dollars devised by me to buy college-lands and erect college-buildings should not be all expended for that purpose by those to whom I have intrusted to expend the same, then they are to transfer the balance, if any, to the trustees to be appointed by the aforesaid Conference, and the fund to be received by them upon the same terms and condi-

tions as that heretofore devised to them; should it turn out that my estate is not sufficient to make good all the legacies herein bequeathed, I hereby declare it to be my will that any deficiency to make good all legacies shall be taken from the fifty thousand dollars which I have willed to be paid over to the trustees of the aforesaid college.

Charter of Wofford College.

1. *Be it enacted by the Senate and House of Representatives now met and sitting in General Assembly, and by authority of the same,* That Dr. W. M. Wightman, H. A. C. Walker, W. A. Gamewell, Charles Betts, James Stacy, T. R. Walsh, H. H. Durant, A. M. Shipp, J. Wofford Tucker, Simpson Bobo, Harvey Wofford, E. C. Leitner, and Clough Beard, and their successors in office, be and they are hereby created and constituted a body politic and corporate by the name and style of "The Trustees of Wofford College," a seminary of learning situated in the town of Spartanburg, in the State of South Carolina, and as such, and by the said name of the Trustees of Wofford College, shall be capable and liable in law and equity, to sue and be sued, to plead and to be impleaded, to use a common seal, and to make such by-laws and rules for the regulation and government of said college as they may deem necessary; *provided*, said by-laws and rules be not repugnant to the Constitution and laws of this State, or of the United States.

2. That the said Board of Trustees are and shall be authorized to appoint such officers as they may think necessary and proper for the organization and government of their own body, and also all the officers, professors, tutors, and instructors of and in said college, and to remove the same at pleasure, and to exercise such general control and supervision over the officers, instructors, affairs, and government of said college as they may deem advisable.

3. That the said Board of Trustees shall have power and authority to confer and award all such distinctions, honors, licenses, and degrees as are usually conferred and awarded in colleges and universities of the United States.

4. That the said trustees and their successors shall have and hold all the estate, property, and funds now belonging to said college, and all property, funds, money and donations, legacies and devises, which may hereafter be granted, conveyed, bequeathed, and devised or given to said college, in trust, nevertheless, for the use and benefit of said college. And the said trustees shall make an annual report to the South Carolina Annual Conference of all moneys re-

ceived and expended by them for the term of the preceding fiscal year.

5. That the said trustees shall be appointed or chosen for the term of two years by the South Carolina Annual Conference, now being part of the Methodist Episcopal Church, South, and until a new election shall be made at the next regular meeting of said Conference; and said Annual Conference shall have power and authority to fill all vacancies in said Board of Trustees which shall occur by death or otherwise, which appointment so made shall continue of force until the next regular meeting of said Conference.

6. This Act shall be deemed and taken as a public act, and continue in force for the term of twenty-one years, and from thence until the adjournment of the next session of the General Assembly thereafter.

In the Senate House, the 16th day of December, in the year of our Lord, 1851, and in the seventy-sixth year of the sovereignty and independence of the United States of America.

ROBERT F. W. ALLSTON,
President Senate.

JAMES SIMONS,
Speaker H. R.

The trustees held their first meeting to organize under the charter, at Newberry Court-house, November 24, 1853, when these resolutions were adopted:

Resolved, That the faculty of the college consist of a President who shall be professor of moral and mental science, a professor of English literature, a professor of the Latin and Greek languages, a professor of mathematics, and a professor of natural science.

Resolved further, That the services of the President, and the professor of ancient languages, and the professor of mathematics, only be put in requisition during the first scholastic term.

The Rev. W. M. Wightman, D.D., was at the same time elected President; the Rev. Albert M. Shipp, A.M., Professor of English Literature; David Duncan, A.M., Professor of Ancient Languages; James H. Carlisle, A.M., Professor of Mathematics; and Warren DuPrè, A.M., Professor of Natural Science.

In November, 1854, the Committee on Education,

made to the South Carolina Conference the following report:

On the first of August, 1854, this institution commenced its regular scholastic exercises, under the supervision of the President and Professors Duncan and Carlisle. A freshman and sophomore class of (nine) undergraduates were organized, who have been carried on in the studies of the course marked out by the Board of Trustees. This course of study is as full and extensive as that of the first-class of American colleges; and, in addition to the classical, literary, and scientific curriculum usually embraced in a liberal education, affords instruction in the Hebrew, German, and French languages. The professors of *belles-lettres* and chemistry will take their chairs in the institution as soon as the progress of the classes now organized makes it necessary. The President has been requested to travel, during the ensuing year, as extensively as his other duties will permit, and bring up the endowment of the college to $120,000 by the sale of scholarships. These are offered on the following terms, viz.: For one scholarship, covering the tuition of four years, $100; for two scholarships, embracing the tuition of ten years, $200; and for five, embracing thirty years, $500. These scholarships are transferable, and will be available to purchasers when $50,000 are secured by the sale of them.

The buildings are in a state of sufficient forwardness to warrant the expectation of their completion by the close of the present year. They consist of a large and elegant college-edifice, a president's house, and houses for four professors—all designed by an eminent architect of Charleston, Mr. E. C. Jones, and built by Messrs. Clayton & Burgess. On the first of January, 1855, the Provisional Board will turn over to the Board of Trustees appointed by the South Carolina Conference, the entire premises, and in accordance with the provisions of the will of the founder, the executors will pay to the board fifty thousand dollars to be funded by them for the support of the college. This, with the amount appropriated by the Conference from the Centenary Education Fund, makes the permanent endowment sixty thousand dollars.

The committee take great pleasure in adding that the munificent sum of five thousand dollars has been recently contributed to the funds of the college by George W. Williams, Esq., of Charleston, with the intention on his part that the annual interest should be appropriated to the education and support of one or more students, to

be selected by the South Carolina Conference, and who are looking to the work of the ministry. The committee suggest that all applicants should be required to present to the Conference a recommendation from a Quarterly Conference. Believing that a fund having so important an object in view should be increased without delay, they commend this interest to the earnest consideration of the ministry and membership of the Church; and are sure that the administration of it will be fully and faithfully attended to by the trustees of the college.

There will be opened, on the second Wednesday in January next, a preparatory school, in connection with the college, and under the general supervision of the Faculty.

On the first day of January, 1855, the buildings being completed, the amount left by the founder of the college for a permanent endowment, $50,000, was paid over to the Trustees by the executors, and forthwith funded. In April of the same year the Treasurer of the incorporated Conference transferred to the Trustees one-half of the Centenary Education Fund, amounting to $11,000, and $85.50 on account of interest. This was also invested and added to the endowment. The college had also the Williams Fund of $5,000, the interest of which was to be applied to the support and education of two beneficiaries in the Biblical Department, under the appointment of the Conference.

The second scholastic year began August 1, 1855, with three classes, numbering thirty-five students. In the preparatory school, conducted by Mr. Robert W. Boyd, there were thirty-six students.

Professor Shipp declined his appointment, and continued in the duties of his professorship in the University of North Carolina. Professor DuPrè was authorized to visit institutions of learning at discretion, to purchase apparatus, and to make all needed provision for his department of instruction, and did

not, therefore, enter upon the duties of his chair until 1st August, 1855.

The Rev. Whitefoord Smith, D.D., was elected to fill the vacant professorship of English Literature 1st December, 1855.

The Rev. W. M. Wightman, D.D., resigned the presidency of the college 12th July, 1859, and Rev. A. M. Shipp, D.D., was the same day chosen his successor in office.

In the year that Wofford College was opened for the reception of students, the subject of female education came to be viewed by the Conference as of highest importance. The Committee on Education, in their report in December, 1854, say:

The movements now on foot show that although the Conference has been late in coming into this field it means to make up by future activity for past delay.

The Carolina Female College, located in Anson county, South Carolina, has been in successful operation for the last four years. As a Conference institution it has been exerting a hallowed influence upon the minds and hearts of the young ladies who have been favored with its instructions. With full confidence in its entire management, it is commended to the increased attention of the ministers, members, and friends of the Church.

According to the instructions given at the last Conference, the Board of Commissioners called a convention of the friends of female education early in the year, which was numerously attended. After mature deliberation, it was determined that two female colleges should be established within the limits of the State, one in Columbia and the other at Spartanburg. Judicious building committees were appointed, and the friends of these respective locations have been pressing forward their interests. In Columbia a very desirable lot has been purchased on Plain street, and plans for buildings suitable to accommodate two hundred students have been obtained. It is judged advisable, however, that at least $30,000 should be obtained before ground is broken. The appointment of an agent is earnestly asked for by the friends of this enterprise, and the Rev. C. Murchison is suggested as eminently suited to this work.

At Spartanburg, twenty-three acres of ground have been given for the erection of a female college. The site of the *campus* has been selected, lying one-half of a mile west of the *campus* of Wofford College. A very advantageous contract has been made with Messrs. Clayton & Burgess, and two professors' houses and a president's house, all of brick, are in process of completion. This institution will be ready to receive students at farthest by the middle of next year.

The two last-named institutions having been originated by the Conference, it is recommended that the remainder of the Centenary Education Fund, amounting to $10,000, be divided between them.

At the beautiful and growing village of Lenoir, Caldwell county, North Carolina, a female college has been projected, and $12,000 subscribed toward the enterprise. This establishment, when completed, will be placed under the control of the Conference. The committee have no doubt that it will be eminently successful, located as it is in the midst of an intelligent and thriving population, and in sight of the mountains.

The committee refer with great pleasure to the energetic measures which have been taken for the erection of a similar institution at Marion Court-house—a location which will supply the wants of an important section of the Conference district. Upward of $20,000 has been already pledged to this enterprise.

In December, 1860, the following report was adopted by the Conference:

The agency of the Church in the establishment of institutions for the public education of the young has been recognized as of vital importance to her interests in every age of Christianity. We may, doubtless, attribute to the apostles themselves and their injunctions to their disciples the erection of academies, in which instruction was faithfully given in the different branches, both of human learning and sacred erudition. St. John established such a school at Ephesus, and one of the same nature was founded by Polycarp at Smyrna. St. Mark taught at Alexandria, followed by Pantænus, Clemens Alexandrinus, Origen, and a succession of learned doctors, who rendered that institution famous for Christian philosophy and religious knowledge. Rome, Antioch, Cesarea, Edessa, and other places, also had their schools under Church supervision.

From the time of Constantine the Great (A.D. 306), the Christians applied themselves with more zeal and diligence to the study

of philosophy and of the liberal arts than they had formerly done, justly apprehending that the truth might suffer if the Christian youth, for want of proper masters and instructors of their own religion, should have recourse for their education to the schools of the pagan philosophers and rhetoricians, and very properly supposing that to encourage a taste for the sciences, and to excite and maintain a spirit of literary emulation among the professors of Christianity by the establishment of schools, the erection of libraries, and by nobly recompensing men of learning and genius by the honors and advantages attached to the culture of the sciences and arts, were indispensably necessary to the successful abrogation of the ancient religion, maintained and supported as it was by the erudition and talents of the distinguished sages of paganism. Under the auspices of Charlemagne (A.D. 800), the greatest part of the bishops erected Cathedral Schools (so called from their lying contiguous to the principal church in each diocese), in which the youth received a learned and religious education. The zealous abbots also opened academies in their monasteries, in which the more learned of the fraternity gave instruction in the Latin language and other branches of learning suitable to the future destination of the young.

It is not, therefore, without good reason that one of the old divines (Thomas Bacon, A.D. 1564) said: "The fathers of Christ's Church in times past had a singular care and special study for the Christian younglings that they might be brought up godly, virtuously, and in the knowledge of the laws of the Most High. Unto this end they gave money and lands to find both the school-masters and the scholars, and erected and set up schools that the lambs of Christ's flock might be fed in pleasant pastures of the Holy Scriptures. By this means it came to pass that the children trained up in the law of God from their youth became godly and virtuous, so that as they grew up in age, so likewise they increased in godliness, knowledge, virtue, and goodness, which thing would to God it were renewed in our schools, that our Christian youth might learn to know Christ from their tender age. So should vice decrease, virtue increase, and papistry soon come to an end, and true godliness take root, spring, grow up, bud, flourish, bring forth fruit, reign, rule, triumph, and early have the victory over all other doctrines." In accordance with this view, at the Reformation Christian schools, colleges, and universities sprung up in Germany, Switzerland, France, Holland, England, and Scotland; and from that time to the present the different branches of the Church of Christ have made the con

tinent of Christendom in favor of religious institutions of learning universal by formally enjoining in their highest ecclesiastical assemblies the inculcation of religion in schools and colleges as an important part of Church policy. Indeed, the relation between religious education and the prosperity of the Church is so intimate that it is scarcely conceivable that the cause of religion should permanently flourish in the midst of an educational system that did not give prominence to the truth of God, upon which the well-being of society rests. Such has been the necessary influence of a mere intellectual development of the powers of man that the sentiment is gaining general prevalence that education, if not religious, is a curse to any society. "Religious and moral education," says Cousin, "is the first want of a people. Without this every other education is not only without real utility, but in some respects dangerous. If, on the contrary, religious education has taken firm root, intellectual education will have complete success, and ought on no account to be withheld from the people, since God has endowed them with all the faculties of acquiring it, and since the cultivation of all the powers of man secures to him the means of reaching perfection, and through that supreme happiness."

Guizot has also said: "There is one thing that demands our zeal above all others. I mean moral and religious instruction." You know that virtue is not "always the concomitant of knowledge, and that the lessons which children receive may become pernicious if addressed only to the understanding."

Napoleon is reported on one occasion to have declared: "No society can exist without morals, and there can be no sound morals without religion. Hence there is no firm or durable bulwark for a State but what religion constructs; let, therefore, every school throughout the land assume the precepts of religion as the basis of instruction. Experience has torn the veil from our eyes."

Dr. Reese says: "Without the inculcation of that system of morality which the Bible reveals, the mere instruction in letters will prove a curse rather than a blessing;" and Dr. Canning well exclaims: "The exaltation of talent, as it is called, above virtue and religion is the curse of the age. Talent is worshiped, but if divorced from rectitude it will prove more a demon than a god." For, in the language of another gifted writer, "Better that men should remain in ignorance than that they should eat of the tree of knowledge only to be made more subtle and powerful adversaries of God and humanity."

Public education is in its nature adapted to the inculcation of religion, thus proved to be essential to constitute it a blessing, and not a curse. Its precepts are analogous to those of private education, being merely extended on a higher scale, and removed to a different sphere. The same principles and aims govern, whether instruction be given at home, in the academy, or in the college. These public institutions have opportunities to exercise a religious influence of a very decided character. The two great conditions required are, first, religious teachers, and secondly, religious teaching. There can be no such thing as adequate religious instruction without religious teachers, and religious teachers, without the privilege of giving definite religious instruction, labor under serious disadvantages. They may, by their spirit, their example, and their incidental allusions, be highly influential in recommending religion to their pupils, but to maintain that definite religious instruction is of no use in public institutions is to exalt Christian example at the expense of Christian truth, or rather to dishonor the latter in comparison with the former. Both must be combined, and the truth of God must be taught in connection with secular learning by God-fearing men. Under such conditions, literary institutions are hopeful places for the nurture of our youth in knowledge, both secular and divine.

The South Carolina Conference is anxiously laboring for that perfection of her educational system by which the wants of the people who wait on her ministry shall be fully and completely met. That system consists, at present, of Wofford College, designed to impart such higher instruction as is given in the first-class male colleges of our country; the Cokesbury Institute, which, in addition to its relation as the principal preparatory school to Wofford, is also adapted to give instruction to such classes of students as from inability or want of disposition are not inclined to take a regular college course; and such other schools as either in the persons of their principals or patrons are disposed to favor the cause of Christian education; and for the education of the daughters of the Church the Columbia Female College, the Spartanburg Female College, the Carolina Female College, and the Davenport Female College, which are adapted to give the highest instruction common to such institutions, and are also provided each with efficient preparatory departments.

In November, 1863, the President of Wofford Col

lege entered upon the work of increasing the endowment, and continued his labors into the spring of 1864. The aggregate amount contributed and pledged by subscription, and known during this period to be bequeathed to the college by divers benevolent friends of education, largely exceeded the minimum endowment of $200,000, which the Board of Trustees had adjudged to be necessary and had resolved to raise. This comfortable endowment (excepting a few thousand dollars only which have been saved and the greatly impaired estate of the late Rev. John R. Pickett, which is ultimately secured to the institution) was entirely lost by the war.

All the female colleges under the auspices of the Conference were left in the like condition of financial embarrassment.

A professorship of History and Biblical Literature was created in Wofford College 4th July, 1866, and the Rev. A. H. Lester, A.M., was elected to fill the new chair. At the same time a Divinity School was established, and placed under the supervision of the Rev. A. M. Shipp, D.D., Rev. Whitefoord Smith, D.D., and Rev. A. H. Lester, A.M.

In December, 1869, the following report of the condition and prospects of this institution of learning was submitted to the Conference:

The first session of the sixteenth collegiate year commenced in Wofford College on Monday, 4th October last, with a patronage of one hundred and five students in the college and preparatory schools. The number in attendance during the preceding session, beginning on Monday, 4th January last, was one hundred and twenty. The patronage of the college for the current scholastic year would have been, without doubt, largely in excess of all former years had not the excessive drought of the summer cut short the crops of the State, with the success or failure of which the numbers in attendance at the institution must of necessity fluctuate. The

literary and religious condition of the college was never sounder than at present. The absolute punctuality of so large a number in attendance upon all scholastic duties and the amount of application to studies on the part of the students generally are highly gratifying to the committee, and they record with pleasure the uniform good order and correct moral deportment which continue to characterize the young men of the college. It is a gratification, which they can find no language to express, to be able to say, without exaggeration, what a growing attention from year to year has been given to the noblest purposes for which colleges are founded, and how the young men who frequent the halls of Wofford have advanced in respect for religion and in earnest attention to its duties. Here not only is the fire of genius cherished and the lamp of philosophy trimmed, but here also burns brightly the candle which God has lighted for a benighted world. About three-fourths of the students are members of the Church, and evince a solid piety by a punctual attendance upon the ordinances of God's house and a diligent use of all the means of grace. In addition to the seven promising young men who are pursuing a course of studies with an immediate view to the work of the itinerant ministry, the minds of a number more, it is believed, are turned to the holy office. The committee would not withhold from the Conference, as a specimen of the letters which from time to time are sent to the Faculty and serve to cheer them in their arduous and responsible labors, the following brief extract of one from a patron of the college, dated 8th March, 1869, and immediately subsequent to the gracious revival with which the institution this year was again favored: "We feel rich in our poverty; and would not exchange the conversion of our son (13th February) for all the wealth of the Indies. It was to secure this very end that we left the home of our ancestors and have lived in exile among strangers. We felt persuaded that if we could obtain the means of sending him to Wofford, God would convert him. Our self-denial for his good seemed full of folly to some, but this happy result has proved the wisdom of the act. We bless God that he has put it into the hearts of good men to build up and sustain such a college as Wofford, to which we can send our sons with almost a certainty that they will be converted. In other educational advantages, we know that she ranks among the first institutions of the land, but her chief glory consists in her wonderful success in initiating our sons into the highest science—the consciousness of God reconciled in the soul, and in the training of their spirits for heaven."

The committee call the earnest attention of the Conference to the present financial condition of the college. The tuition fees of the current year will amount to about three thousand dollars. The average amount contributed by the Conference from year to year for the relief of the institution has been about fifteen hundred dollars—less than four cents per year for each white member of the Church within the Conference. For the support of five professors, with large families, four thousand five hundred dollars is wholly inadequate. The committee recommend for the relief of the college for the ensuing year an appropriation of eight thousand dollars, to be raised by the several presiding elders' districts on the plan recommended in the report of last year, of which six thousand dollars shall go for the support of the Faculty, and two thousand dollars, should so much additional be raised, shall go for improving the college *campus*, repairing the buildings, and for such other purposes as may be determined by the Executive Committee of the Trustees. In furtherance of the collection to be raised for the college, the committee call particular attention to the appeal of the President of the institution, bearing date of 14th January, 1869:

To the Preachers and Members of the Methodist Episcopal Church, South, within the bounds of the South Carolina Conference.

Dear Brethren:—The collection for education ordered by the Conference at Marion (1866), and continued at its session at Morgantown (1867) and Abbeville C. H. (1868), introduces nothing new in Methodism, but is in accurate conformity with plans adopted by Mr. Wesley himself, and sanctioned by the Church both in England and America.

At the thirteenth Conference, which convened in Bristol, August 26th, 1756, a whole day (Saturday, 28th) was devoted to the subject of education, as involved in Kingswood School, and resulted in the adoption of the following resolutions, viz.:

"1. That a short account of the design and present state of the school be read by every assistant in every society.

"2. That a subscription for it be begun in every place, and (if need be) a collection made every year."

Accordingly, Mr. Wesley prepared "a short account" to encourage the people to contribute, "and made special sermons in aid of the collections." "From this time," says Mr. Myles, whose Chronological History of the Methodists is brought down to 1812, "a public collection has been made through all the societies once in every year for Kingswood School."

At the General Conference held in Baltimore (1840), a very able report on education, written by Dr. Few, of Georgia, and read to the Conference by the Rev. S. K. Hodges, closes as follows:

"Your committee, in view of the vast importance of this great trust (education) committed to the Church, for the purpose of making a permanent provision for sustaining our literary institutions, recommend the adoption of the following resolution, viz.:

"*Resolved*, That any Annual Conference may direct public collections to be taken up by the preachers in charge of circuits and stations in each society, one in each year, for the purpose of sustaining the literary institutions under its control or patronage, if it should judge it expedient so to do, or may adopt such other measures for that end as may seem to the members thereof most advisable."

May we not then confidently say to you all, in behalf of the collection ordered for the relief of Wofford College, what Mr. Wesley said in the interest of the Kingswood School: "The expense of such an undertaking is very large, so that we are ill able to defray it. The best means we could think of at our Conference to supply the deficiency is, once a year, to desire the assistance of all those in every place who wish well to the work of God—who long to see sinners converted to God, and the kingdom of Christ set up in all the earth. All of you who are thus minded have an opportunity now of showing your love for the gospel. Now promote, as far as in you lies, one of the noblest charities in the world. Now forward, as you are able, one of the most excellent designs that ever was set on foot in this (State) kingdom. You will be no poorer for what you do on such an occasion. God is a good paymaster. And you know in doing this you lend unto the Lord. In due time he shall pay you again."

Very respectfully,

A. M. Shipp, *President.*

The committee also call special attention to the following resolutions adopted by the Board of Trustees, viz.:

"*Resolved*, That as a board we are more than ever convinced of the necessity of sustaining Wofford College, and earnestly urge each member of the Conference to increased efforts in raising the appropriations for this object, by calling the attention of the people to the intimate connection subsisting between the success of the institution and the prosperity of the Church.

"*Resolved*, That as a Board of Trustees we cordially approve the action of its several district meetings in relation to the education

of a young man from each district for the ministry, and earnestly recommend prompt measures in raising the amount necessary to meet their board bills—their tuition fees being remitted by the Faculty."

The members of the South Carolina Conference of the Methodist Episcopal Church, South, with the large-hearted laymen, whose fidelity and zeal in the cause of Christian education have been attested, constitute the only remaining pillars on which the college must in future lean for support; but these, it is believed, will prove, under God, all-sufficient to sustain the growing fabric of its usefulness.

CHAPTER XX.

We see an absolute necessity of strictly adhering to our first principles, by firmly maintaining our original doctrines, and that plan and discipline which we have so long proved to be the very sinews of our body. Herein, we doubt not, you are like-minded with us. We consider you a branch of the same root from which we sprung, and of which we can never think but with inexpressible gratitude.

(Address of British Conference to American Methodists, August 1, 1796.)

THE fundamental doctrine of Methodism is that the Bible is the whole and sole rule both of Christian faith and practice. Hence is learned, (1) that religion is an inward principle; that it is no other than the mind that was in Christ—or in other words, the renewal of the soul after the image of God in righteousness and true holiness; (2) that this can never be wrought in us but by the power of the Holy Ghost; (3) that we receive this and every other blessing merely for the sake of Christ; and (4) that whosoever hath the mind that was in Christ, the same is our brother and sister and mother.

The mode of worship from the beginning was simple and earnest. The church-buildings were not gay or splendid so as to be a hinderance on the one hand; nor sordid or dirty, so as to give distaste on the other, but plain as well as clean. They had no pews, and all the benches for rich and poor were of the same construction. From the beginning the men and women

sat apart as they always did in the primitive Church; and none were suffered to call any place their own, but the first comers sat down first. The congregations were not a gay and giddy crowd who came chiefly to see and be seen, nor a company of goodly, formal, outside Christians, whose religion consisted of a dull round of formal duties, but a people most of whom did, and the rest earnestly sought to, worship God in spirit and in truth. Mr. Wesley began preaching in the Foundry (November, 1738) at five in the morning and seven in the evening, that the people's labor might not be hindered. He opened the service with a short prayer; then sung a hymn and preached (usually about half an hour); then sung a few verses of another hymn, and concluded with prayer. His constant doctrine was salvation by faith, preceded by repentance and followed by holiness. His assistants preached the genuine gospel of present salvation through faith wrought in the heart by the Holy Ghost, in the most clear, simple, and unaffected language, declaring present, free, full justification, and enforcing every branch of inward and outward holiness with an earnestness becoming the importance of the subject, and with the demonstration of the Spirit. With regard to the last and most awful part of divine service, the celebration of the Lord's Supper, the whole was performed in a decent and solemn manner, and enlivened by hymns suitable to the occasion, and concluded with prayer that came not out of feigned lips. This plain, scriptural religion was guarded by a few prudential regulations. At Bristol, Mr. Wesley asked, "How shall we pay the debt upon the preaching-house?" Captain Foy stood up and said, "Let every one in the society give a penny a week, and it will easily be done." "But

many of them," said one, "have not a penny to give." "True," said the Captain, "then put ten or twelve of them to me. Let each of these give what they can weekly, and I will supply what is wanting." Many others made the same offer. So Mr. Wesley divided the societies among them; assigning a class of about twelve persons to each of these, who were termed leaders. Not long after, one of these, in calling on his members for their contributions, detected and reported some irregularity of deportment. "This is the very thing we wanted," said Mr. Wesley; "the leaders are the persons who may not only receive the contributions, but also watch over the souls of their brethren." The society in London willingly followed the example of that in Bristol, as did every society from that time, whether in Europe or America. By this means it was easily found if any grew weary or faint, and help was immediately administered. And if any walked disorderly, they were quickly discovered, and either amended or were dismissed. For those who knew in whom they had believed there was another help provided. Five or six either married or single men met together at such an hour as was convenient, according to the direction of St. James: "Confess your faults one to another, and pray one for another, and ye shall be healed." And five or six of the married or single women met together for the same purpose. Innumerable blessings attended this institution, especially in those who were going on to perfection. All these circumstantials point to holiness of heart and life as the essence of Methodism. And as long as they are joined together no weapon formed against it shall prosper. But if even the circumstantial parts are despised, the essential will soon be lost. And if ever

the essential parts should evaporate, what remains will be dross.

Said Mr. Wesley, in 1786:

I am not afraid that the people called Methodists should ever cease to exist, either in Europe or America; but I am afraid lest they should only exist as a dead sect, having the form of religion without the power. And this undoubtedly will be the case, unless they hold fast both the doctrine, spirit, and discipline with which they first set out. It nearly concerns us to understand how the case stands with us at present. I fear wherever riches have increased (exceeding few are the exceptions), the essence of religion, the mind that was in Christ, has decreased in the same proportion. Therefore, do I not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality; and these cannot but produce riches. But as riches increase, so will pride, anger, and love of the world in all its branches. How then is it possible that Methodism—that is the religion of the heart—though it flourishes now as a green bay-tree, should continue in this state? For the Methodists in every place grow diligent and frugal; consequently they increase in goods. Hence, they proportionably increase in pride, in anger, in the desire of the flesh, the desire of the eyes, and the pride of life. So, although the form of religion remains, the spirit is swiftly vanishing away. Is there any way to prevent this—this continual declension of pure religion? We ought not to forbid people to be diligent and frugal. We must exhort all Christians to gain all they can, and to save all they can; that is, in effect, to grow rich. What way then (I ask again) can we take that our money may not sink us to the nethermost hell? There is one way; and there is no other under heaven. If those who "gain all they can" and "save all they can" will likewise "give all they can," then the more they gain, the more they will grow in grace, and the more treasure they will lay up in heaven.

How the doctrines, spirit, and discipline of Methodism in original purity were maintained from the beginning in the South Carolina Conference is attested by the Rev. Lovick Pierce, D.D., who was for more than three-quarters of a century an eye-witness of what he describes:

The people after awhile began to feel some attraction to Methodist preachers; but when they first came into that country (Barnwell District in the Edisto Circuit), they were shunned with as much care as you would shun a body of Federal soldiers. As far as the world had any thing to say on the subject, it was decidedly against hearing any thing in the form of a Methodist preacher; and the Church—what little Church there was in the country—was, if possible, more vehement in its denunciations of Methodism and Methodist preachers than the world itself. But notwithstanding all these remarkable circumstances, the brethren continued from 1801 until I became a traveling preacher myself, to perform their regular rounds on the circuit, which continued to be a six weeks' circuit until I entered the traveling connection. The first time the people saw any thing Pentecostal was (1802) under the ministry of the Rev. Thomas Darley, a powerful preacher. When he had sung and prayed, and when he had taken his text, he stated to the congregation that if his feelings did not deceive him they would see strange things that day. No man or woman present had ever heard of any one being stricken down, or led to cry for mercy as from the belly of hell itself. Sure enough, as Darley was preaching, my father, with all his stern manhood, commenced shaking like a leaf in the wind, and down he fell upon the floor; and others fell until I could have made a carpet of weeping sinners. After two years' seeking after it, on that day I experienced converting grace. The news of what had taken place flew all over the country, and in a single day the country was armed against Methodist preachers, as far as having any thing to do with them was concerned. And, after a great many grave counsels, they came to the conclusion that the power that attended Methodist preaching was made up of something that was magical, or wizardly, and they could not think of any thing else so likely as that the preacher was supplied with some strange powders, which he had wrapped up in his handkerchief, and that during the exercises he gave it a flirt, and these powders fell on the men and women present. One individual, a Universalist, expressed himself on this wise: "If it were raining rattlesnakes, and a Methodist preacher was to come to my door, he should not enter the house." I never read St. Paul's Epistle, in which he points to the good fruits of the gospel as evidence of its divinity, without thinking of the introduction of Methodism into Barnwell District as a case in point. The prejudices of the people were worn out and extirpated by what God did through the instrumentality of these itinerant preachers. As to the

matter and manner of the Methodist preaching of that day, a great deal of what we had was of a controversial nature; for the doctrinal opinions of the Church were so completely antagonistic to the Wesleyan doctrines that it was not possible for Methodists ever to work themselves into the affections of the people until they had triumphed on many hard-fought fields of doctrinal battle. All our preachers who had any original gifts and logical talents became intense students of "Fletcher's Checks," and with them they slew their opponents as with a burnished sword. In the present day (1864) with all the cultivation of Methodist preachers, I doubt whether there is a man in the South Carolina or Georgia Conferences who could compete with one of these old preachers in argument against the old type of Calvinism. As to the manner of Methodist preaching of that day, it abounded in effective delineations of character, both as to the wicked and the righteous. And I have this much to say in behalf of it: I never have seen any preaching since, and I never expect to see any preaching while I live, have the same wonderful effect that this style of preaching produced in the early times of Methodist ministration. The preachers most generally selected their texts with some sort of reference to this style of preaching—such as: "Say ye to the righteous that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." (Isaiah iii. 10, 11.) In their exposition of these texts, so fully had they studied human nature, and so well did they understand the workings of the carnal mind, that they, as it were, laid the sinner down on the table like an anatomist, and, taking their scalpel of truth, laid bare muscle after muscle, vein after vein, artery after artery, until the sinner felt that unless he could obtain mercy he was a lost man. In this way the remarkable convictions, common in those times, were produced; and so well was this work done, and so highly did God approve of it, that for many long years I never saw a Methodist meeting in which there were no convictions, and generally there were conversions. They discoursed on the righteous in the same masterly style; they took him up from the starting-point—his first convictions—how he did and felt. These preachers were so perfectly acquainted with all the emotions of the heart that when they preached on the character of the righteous, they put Christians on the work of self-examination. It was a work of examination and exact measurement, on which was hinged their eternal stake, the like of which you never saw. The people be-

lieved that these preachers understood every thing about religion, and whenever they made out a case, the hearers were so intent that they were motionless, scarcely winking their eyes; and if they could believe that they came up to the high standard described, when the preacher concluded, they said each one for himself, "I have it! I have it!" and then shout after shout went up, and sinners fell like ripe wheat before the mower's scythe. Originally the practice in Methodism (in the South Carolina Conference) was a broad and full observance of all its rules of practical godliness. The General Rules were sacredly observed, and all wayward disregard of them was disciplined at once up to excommunication, if not cured. In other days the ministry was regarded as holding by divine right the keys of the kingdom of heaven; and the result of my observation is, that just as far as the Church has become a religious democracy, just that far has discipline lost its divine power. The Church is the kingdom of heaven; her laws are divine; and the enforcement of them must be certain, because their use is the defense of moral virtue. Every man and woman that I knew in the Methodist Church in that day felt shut up to the rigid observance of all the rules of holy living contained in the General Rules of the Church; and they were constantly taught, and meekly received the teaching, that they could not be consistent members of our Church unless they walked in all godliness and truth. And the very day that any man or woman became a little wayward or self-willed, and showed contempt of the authority of the Church, they were arrested and put upon their trial; and unless their cure was secured, they were, in all cases, excommunicated. Then it was that all men and women in the Church knew that, with a very little trouble, they could break up the connection, because discipline was strict and certain.

In 1834 the Conference adopted the following resolutions to secure uniformity in the administration of discipline:

Resolved, That this Conference will coöperate with the bishops in the following measures for promoting uniformity in the administration of discipline:

1. The preachers in charge are to converse or correspond freely with their respective presiding elders on the points of administration and discipline; to consult them in all cases of doubt or difficulty; and to report to them, in writing, at their respective

quarterly-meetings, all official decisions made by themselves on any disputed points of discipline.

2. The presiding elders, in cases of doubt or difficulty, are to consult, by letter or otherwise, the most convenient bishop; to keep a written record of all their own official decisions, and those of the Quarterly-meeting Conferences they may attend, on any disputed points of discipline; and to report the same in writing, with an abstract of those made by the preachers under their charge, to the bishop who may preside at their next ensuing Annual Conference.

3. In cases in which time cannot be had for the consultations above mentioned, the respective officers will act according to their best judgment—but are still to report and consult on such cases as before provided for, in order to any corrections of administration which may be judged necessary, or for the better understanding of future similar cases.

The anxious solicitude with which the South Carolina Conference has striven to maintain the essential characteristics of Methodism as laid down by Mr. Wesley is made plainly to appear by the pastoral addresses sent forth from time to time, and which are full of earnest exhortation on this subject to the members of the Church.

The following is the first published Pastoral Letter, issued at the session of 1831:

Dearly Beloved Brethren:—By some cause, in the providence of God, we have been deprived of the benefit of the bishop's presence at our Annual Conference; and being also without advice as to what he might desire touching the peculiar functions which had thus devolved on us, we elected Brother William M. Kennedy to the Presidency of the Conference, and appointed the presiding elders of the past year jointly to station the preachers. This arrangement has proved highly satisfactory; and, under the blessing of God, we have had a happy and, we trust, a profitable session. In the important business of stationing the preachers, which in our circumstances we feared would prove most difficult, we have been especially assisted; and we record it with thankfulness that the committee has been enabled to act with so much unity as to fix on every appointment without a division. Thus, brethren, we are about to go forth again into the work among you, each with the

pleasing assurance of being sent to that part which, the whole being considered, is judged most suitable for him, and to which alone he could be sent with perfect unanimity. We go firmly persuaded of the Lord's direction, and humbly looking for his blessing on our labors, "through your prayers and the supply of the spirit of Jesus Christ."

We deem it proper before we separate to express, by this letter (which the preachers are charged to read in all the societies), our most sober and united views on several subjects vitally important to you. And first,

Respecting the Holy Sacraments.—Owing to the fewness of ordained ministers during the first year of our ministry, the sacraments, and particularly the Lord's Supper, could not be administered regularly in all the societies; and subsequently there have occurred so many locations from year to year as to perpetuate, to a considerable degree, this "lack of service." We greatly regret that even at the present time we are not able to furnish an elder for every circuit. And the more as we have cause to fear that in some places a sinful undervaluing of the Lord's Supper has been induced in consequence of the infrequency of its administration. This is a calamity much to be deplored. It is grievous to hear of persons in the fellowship of the Church who repeatedly absent themselves from the Lord's table when they might be present, and of some who have shown so scandalous an indifference as to withdraw to a distance at the moment the minister was urging that most affecting and authoritative precept, "Do this in remembrance of me." Such examples are most pernicious, and require to be rebuked sharply. From whatever cause they proceed, they must be corrected, or the offenders be disowned by the Church. If some scruple of conscience be pleaded by such delinquents, let them be referred immediately to the minister. It is possible that in some cases the evil may be cured by particular instruction. But if not, let the Church be clear of the individual's fault. In every case those who do not communicate when they may, and will not amend after suitable admonition, must be disowned.

We earnestly call upon our esteemed brethren of the local ministry to lend their aid, and especially in those circuits where there is not an elder in charge, to have the sacrament of the Lord's Supper administered regularly once a quarter in every society. And the stewards of circuits we exhort to see that there be wine provided for this purpose in every place—as is their duty.

Of Baptism.—We judge it proper to express our decided disapprobation of the administering of baptism in private chambers, unless in cases of sickness, or some such urgency as will not admit of its being administered in the Church. We also strongly disapprove of the deferring of the baptism of infants to some extraordinary meeting, as a camp-meeting or quarterly-meeting, or until the coming of a favorite minister. These are abuses which ought by all means to be corrected. They take off from the reverence due to this sacrament, and tend to its profanation by making it an occasion of vain parade or idle compliment to a minister. We exhort parents bringing their children to Christ in baptism to do so with all purity and a single eye, as becomes those who draw near to God. With respect to our own duty herein, we judge that, forasmuch as the administering of the holy sacraments constitutes an essential part of the duties of the pastoral office, the minister in charge should feel no delicacy in inquiring if there be any under his oversight, either infants or adults, who ought to be baptized, and to baptize all such at the earliest opportunity.

With Respect to the Sabbath.—We deprecate the profanation of this holy day, whether by ordinary labor, or traffic, or traveling on secular business, or idle amusements, or visiting, as on other days. We lament that any who are so well instructed as to avoid ordinary business on the Sabbath-day, and who would on no account set out on a journey on that day, should be so blinded as not to scruple at its profanation by idle visits, or even the prosecution of a journey previously begun. It is holy time, and can be employed with propriety in no other than holy uses. Works of piety and mercy are those alone which are appropriate to the Sabbath-day. In such works, brethren, we would have you to spend it, and prosper. And we beseech you, "Render unto God the things that are God's," that you may be spared the retribution with which he is apt to visit, even in the present life, those who profane the Sabbath-day.

Of Secret Prayer.—The time was, as many of you know, when the observance of stated hours of prayer daily was almost universal among us, not excepting those on trial. And thus, we are persuaded, it continues to be with as many as enjoy a prosperous state. But we fear it is otherwise with not a few; and that of those who no longer observe stated hours of prayer, the greater number have either declined from the practice of secret prayer altogether or limit it to a hasty confession at the time of going to bed. Such persons have lost the relish of prayer, and the comfort which is

proper to it. They have fallen into a lukewarm state, out of which, we warn them, they must be aroused, or they will shortly add to their present heartlessness the further guilt of actual transgression. We exhort you all, brethren, to adhere to the good old way of stated hours of prayer daily, as being calculated to preserve you in the spirit of piety and the knowledge of our Lord and Saviour Jesus Christ.

Concerning Family Religion.—We exhort all heads of families to be constant in family worship—reading the Scriptures after a solemn manner, singing devoutly a hymn of praise to God, and offering prayer at suitable hours, morning and evening, with their families. Those who complain of a want of the gift of extemporaneous prayer we advise to use a form. And we admonish any who habitually neglect this duty—who rise up and lie down without acknowledging God in their families—to take shame to themselves, repent, and remain no longer under the condemnation of those whom the Scriptures reckon fit to be classed with the heathen (Jer. x. 25). Let the leaders of classes be particular to ascertain who neglect this duty, and encourage them to amend; or let them know that they can remain among us no longer than until we shall have lost a reasonable hope of their amendment.

Let all parents feel it their duty to teach their little children, beginning at the age of two or three years, to kneel separately and repeat a short form of prayer before going to bed at night, and another as soon as they are dressed in the morning. Let them begin early to impress the minds of their children with the fear of the Lord; to guard them against the profanation of the Sabbath-day; to cultivate in them due respect for public worship, a quiet and sober demeanor in the house of God, and the love of virtue and religion. We recommend Sunday-schools, in connection with the union of our own Church, as a most efficient means of religious education, and we earnestly advise their being instituted in every congregation.

Masters we exhort to provide for the religious instruction of their slaves. At a time when this subject is beginning to engage the favorable attention of persons of other denominations—of some who make no decided profession—we feel ourselves more than ever bound to impress on your minds, brethren, its great importance. Can we have done our duty as a Christian people if we suffer those who are wholly at our will, by whose labor we have our wealth, and who have souls to be saved as well as we, to live and die without scriptural instruction, either destitute of religion or possessing

only such as they may fashion for themselves? Would it be too much to allow them—ought it not rather to be cheerfully afforded—that where they have not the opportunity of public worship on the Sabbath-day, they might attend our circuit preaching in the week? Might not the improvement of their morals compensate fully for the loss of the time from their daily labor? And might not such a sacrifice prove acceptable to God, and much to the comfort of your own souls?

We have observed with pain that in most of our country churches there is not room to admit the slaves, or not in proportion to their numbers. And this, we have been told, is owing to their indifference toward public worship unless conducted in their own way. "They will not attend, and therefore more room need not be provided for them." Is this conclusion positively just? May not their absenting themselves from the public worship be rather owing to the lack of room for them in the churches than the indifference which has been so commonly assigned as the cause? Is it not certain, and do they not know it, that if they were generally to attend they could not find seats in the church? And is it not likely that a knowledge of this may discourage many who would otherwise attend, but not at the present disadvantage? As things now are, what shall bring them to the church? We know not what. Shall they worship wholly by themselves—"the blind leading the blind?" This, we all admit, would not be for the better. What then shall be done? Will we abandon them altogether? God forbid! They have souls in their bodies, and we are their masters. We beseech you, brethren, acquit your consciences in this matter. If your negroes will not share the benefit of public worship, let the guilt be wholly on themselves. Provide for their attendance, encourage them to go, and then if still they absent themselves, you at least may feel yourselves at peace.

The Cause of Missions.—We recommend this great interest, brethren, to your more general and zealous support. We are sorry to state that during the past year there has been a diminution, and not an increase, of your contributions. We pray you to renew your efforts; and for the time to come let there be no cause of complaint on this score. We advise the immediate institution of a missionary society in every circuit and station where there is none. And we submit to your discretion whether it might not be well to hold the annual meeting of each circuit society at the time and place of the last quarterly-meeting. By this arrangement the subscribers

throughout the circuit would be readily informed when and where to forward their subscriptions; and these would come in at the most convenient time to be forwarded by their treasurer to the treasurer of the Conference society at the place of its annual session. Thus would the circuit societies be brought into regular and easy correspondence with that of the Conference, as the Conference society is with the parent institution at New York. Might it not also be well to require the treasurer of each circuit society, or other branch of the Conference society, to furnish a list of the subscribers' names and the names of donors, together with the sums severally subscribed or given in his particular society, that the whole may be published in a condensed form, accompanying the Conference minutes, or as the Conference society may direct.

Bibles, Sunday-school Books, and Tracts.—We have already expressed our desire to have Sunday-schools established in all our congregations. These require suitable books. The institution of the Bible Society of our Church was principally owing to the want of Bibles and Testaments for our Sunday-schools—an application to form a society in connection with that called American having been refused. For as good a reason as can influence Calvinistic Churches, under the imposing names of American and National Societies, to monopolize, as far as they can, the publication of Sunday-school books and tracts, we feel it our duty to provide for the wants of our own congregations from the press of our own Church. We know no reason why the Methodist people ought to be compelled to support Calvinistic institutions, however ingeniously conducted, or why they should oblige themselves to purchase for their Sunday-schools and families such publications as are not agreeable to their own belief. The revenue of the National Societies derived from numerous auxiliaries, patrons, agencies, etc., is sufficient to enable them to publish Bibles, Sunday-school books, and tracts at a price a little above the cost of the white paper on which they are printed; while our own institutions, having no hired agents, and paying back to the auxiliary societies the whole amount of their contributions, cannot possibly afford the books which they publish at so low a rate. Some means, therefore, ought to be devised to make up this deficiency. Bibles, Sunday-school books, and tracts published by us must be afforded at as low prices as those published by the National Societies, or we must presently succumb to them, and be content to purchase only such books and tracts as they may please to publish. In order to meet this exigency, it

has been proposed to institute a fund, commonly called the Publishing Fund, in connection with our Book Concern at New York, the proceeds of which should be exclusively applied to the reduction of the prices of our charitable publications to as low a rate as possible. A more commendable object, brethren, or one more important to the Church, could scarcely be presented to your notice, and as such we recommend it to your liberal patronage. We also recommend that the Quarterly Conferences take special cognizance of the Sunday-schools in their respective circuits, authorize their members to form schools in their different neighborhoods, ascertain what books are wanted for their use, and open subscriptions for the purpose of supplying them. The preacher in charge of the circuit will always be a suitable medium of correspondence with the agents at New York.

Finally, brethren, give yourselves to God, and the word of his grace. Consider your profession, and hold fast unto the end. Great has been the mercy of the Lord toward you, and proportionably great is your just responsibility for what you have received. We beseech you, by the doctrines you profess to believe, by the Discipline you have acknowledged, by the abundant means of grace you enjoy, and still more by the power of the quickening Spirit which has wrought mightily among you, be vigilant, be sober, be heavenly-minded. Flee the spirit of the world—the love of dress, of pageantry, of popular distinction. Drink no ardent spirit. Take no part in that whereof the whole is evil. Remember our rule in this respect, and what you have professed before many witnesses. Give no countenance to sin. Be faithful and affectionate in admonishing one another. Be much in prayer. Attend strictly on all the means of grace. "Be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." Do good; be rich in good works—ready to distribute, willing to communicate; laying up in store a good foundation against the time to come, that you may lay hold on eternal life.

From the beginning the members of the South Carolina Conference themselves were held to a rigid account for the faithful discharge of all ministerial as well as Christian duties. From the passage of Dougherty's resolution, in January, 1807, that "if any preacher should desert his station through fear in

time of sickness or danger, the Conference should never employ that man again," binding measures of the like nature continued to be adopted whenever circumstances seemed to require them. Every member of the Conference forfeited his *status* as a traveling preacher who could not annually stand the examination on the catechism of ministerial duty, made to embrace these several points of obligation which had been solemnly adjudged indispensable for one devoted wholly to God and his work.

The change which in later years has taken place, both in the ministry and membership of the Church, and which has been observed and regretted by the old preachers, is thus described by Dr. Pierce:

I beg leave to say that the evil (loss of power in preaching in proportion to advancement in learning) is not properly attributable to learning itself. If there is any evil at all it must of right be attributable to some sort of abuse of learning in the ministry of Christ. But how could this thing possibly come in to make the great difference that there is between the present time and the immediate power of Methodist preaching in other days, illustrated by such men as George Dougherty or Thomas Darley down to about the period (1808) of the admission of Bishop Capers into the Conference? When I read the Epistles of the apostle to the Corinthian Church, and hear him give them the reasons why he preached to them in a plain and practical way, it strikes me that I see how it is that a learned ministry produces a loss of power in the preaching of the word. St. Paul gloried in nothing but Jesus Christ and him crucified. This he preached to the Corinthians, and his preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. And why was all this said if it was not designed to teach us that the sum and substance of St. Paul's preaching was a declaration of the testimonies of God? Now, when a man prepares himself as the old Methodist preachers did, and makes a powerful manifestation of the word of God, and he believes it and speaks it as such, although there may be here and there a rhetorical error or a misconception of a principle of philosophy, yet God will not withdraw his power from the word because it is not

dressed up in the livery of a good and brilliant literature. I therefore see how it is that a body of preachers may, by little and little, in a number of years by the charm of literary taste lean more on literature than on the word of God, and if God were to bless such preaching as he did when the preaching was the word of God it would amount to the denouncement of the text itself. No matter how learned a man is, he must speak forth the word of God, and let the people feel and know that he gives it forth to them as the word of God, that he does not expect it to fail because it is not grammatical or to succeed because it is, but because it is a discerner of the thoughts and intents of the heart. Now, I can conceive how God can come down to a discourse of that sort and wield it like he did the preaching of Peter on the day of Pentecost. He indorses nothing but his own word delivered as his word by honest and earnest ministers. No man, unless he is very smart, can preach in a literary style without weakening the word. I care not how learned we are—I wish we were more learned than we are—but unless I am mistaken, you will never see the hallowed days of Methodistic power return to your circuits unless there is more or less of the same method of preaching that characterized our ministry in the early days of our ministry. What did St. Paul do when he entered into the synagogue? He reasoned out of the Scriptures, proving that Jesus was the Son of God. St. Peter on the day of Pentecost declared facts, deducing conclusions therefrom, and God greatly blessed the word. And how has the Church gone in regard to discipline? In every portion of the Methodist Episcopal Church, South, with which I am acquainted there are wayward, disobedient, contemptuous members of the Church who neglect class-meeting, family prayer, and the communion, and who are always found at every picnic that comes along, yet, strange to tell, many of those people you could not hire to get out of the Methodist Church. Had they lived in the purer days of Methodism they would have gotten out without much trouble. But now that our Church is filled up with those who are too good to be thrown away, but too bad to keep in the Church, although the class-leader knows it and the Church knows it, still the Methodist Church is cursed throughout all the land with members who are worse than useless to her, with but little fear of ever getting out of the Church, because her godly rules have been suffered to fall into shameful disuse. It is a remarkable fact that in those early days the keys of the kingdom of heaven were, as in the order of God's appointment, placed in the hands of the

ministry, who, under God and the Church, are responsible for the exercise of discipline. And although they never expelled a member that I know of altogether by the preacher, yet it was the uniform practice of the Church for twenty-five years after my connection with it to have the offender against any of its laws immediately brought to trial. This was right. If a member is accused of having a walk and spirit contrary to the word of God, and the Church determines this to be the case, and he refuses to amend, turn him out. God says that whenever we separate the precious from the vile we are as God's mouth. What does this mean but to teach us that the Church is a pure spiritual body—the kingdom over which we are made guardians and governors. Hence the Saviour delivered to Peter the keys of the kingdom of heaven, and said to him, "Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Not that God intended to indorse all that the Church might do, but that the Church should do just what God had told it to do, and then it was indorsed all the time. But the fact is that we have gone on in a loose way until the Church is brought within the influence of the miserable idea of an ecclesiastical democracy. Brethren beloved, forgive me, for I know that I am right. The Methodists throughout the country are greatly at fault because they do not have a more rigid, righteous discipline exercised in the Churches. The Church will never reinstate this discipline simply as a Church. The reformation must begin in the hands of the ministry, in the Annual and the General Conferences. In all the first half of my ministry throughout the country there was not an exception known to me, unless there was a most valid excuse, of any one belonging to the Church as an acceptable member, and neglecting a weekly class-meeting. Ninety-eight out of every hundred in the South Carolina Conference throughout my early ministry were present at every class-meeting, unless absent on business or sick. Now seventy-five out of every hundred never go to class-meeting at all, have not been in one for many years. And in some places it is more than that. In the giving way of the Church, and in the refusal to keep things up to the old Wesleyan scriptural standard—I know this to be a fact—there is now and has been for a long time in the Methodist Church too great an attendance upon the frivolities of life, and too little attendance to prayer and class-meeting. Still it is allowed to go on. That you may not think me extreme in my advocacy of plainness in dress, I will state that many have thought for a long

time past that I dressed too well and kept myself too clean for a Methodist preacher. One of the old brethren once remarked to me that "if I did not look so much like a lawyer I could convert half the world myself." But it does not follow that vanity is commendable. The way to overcome the disposition to be extravagant in dress, the foolishness of wearing jewelry, and the neglect of class-meeting, is by frequent special social conferences between pastors and people on this subject. The people are not prepared to be taken up and disciplined with reference to this matter, but by some scriptural lessons, Christian conferences, and fervent prayer, Methodism can be put back in three years where it was fifty years ago, and nobody be hurt, but everybody remarkably improved and delighted.

APPENDIX.

THE BOUNDARY OF THE SOUTH CAROLINA CONFERENCE.

IN the Discipline of 1792 the Annual Conferences are called "District Conferences," there being then one held for every presiding elder's district. But the term was never afterward thus employed, though it was subsequently (1820–1836) applied to the Conferences of local preachers appointed for each presiding elder's district, and is now applied (since 1870) to the Conferences held annually in each presiding elder's district, and composed of all the preachers in the district—traveling and local—and of such number of laymen as the Annual Conference may determine. In 1796 the term "District" was changed to "Yearly," and "Yearly," in 1816, to "Annual Conferences." The boundary of the South Carolina Conference was given in 1796, when the first six "Yearly Conferences" were defined as follows: "The South Carolina Conference, for South Carolina, Georgia, and the remainder of North Carolina (not included in the Virginia Conference, viz., All that part of North Carolina which lies on the north side of Cape Fear River, including also the circuits which are situated on the branches of the Yadkin)." In 1804 Wilmington, Morganton, and Swanano circuits, were transferred to the South Carolina Conference; in 1812 that part of South Carolina included in the Holston District (Tugulo, Pickens, and Greenville circuits) was transferred to the Tennessee Conference; and in 1824 the Black Mountain and French Broad circuits, which formerly belonged to the South Carolina Conference, were transferred to the Holston Conference; and South Carolina Conference included all South Carolina, Georgia, East Florida, and that part of North Carolina not included in the Virginia and Holston Conferences. In 1830, under the proviso of 1828 authorizing the bishop or bishops attending the South Carolina Conference, with the advice and consent of said Conference, to form a new Conference of any section of country included in its

territory, the Georgia Conference was set off, and in 1832 the boundary was fixed as follows: "South Carolina Conference shall include the State of South Carolina (except so much as is included in the Tugulo, Greenville, and Pickens circuits), and that part of North Carolina not included in the Virginia and Holston Conferences;" in 1836 as before, except for last clause read, "that part of North Carolina now included in the Wilmington and Lincolnton districts." In 1850, all that part of North Carolina which lies on the south side of the Cape Fear River, and as far west as the Catawba River, was transferred to the North Carolina Conference; and in 1870 the remainder of the State was disposed of in the same way, when the South Carolina Conference was made to "include all the State of South Carolina."

SOUTH CAROLINA GENERAL CONFERENCE DELEGATIONS, FROM THE GENERAL CONFERENCE OF 1804 TO THE PRESENT TIME.

Members who attended the General Conference of 1804: Josias Randle, George Dougherty, Honover Donning, Moses Mathews, James Jenkins.

Members who attended the General Conference of 1808: Josias Randle, Britton Capel, Joseph Tarpley, James H. Mellard, William Phœbus, John Gamewell, Wiley Warwick, Lewis Myers, Epps Tucker, Daniel Asbury, Samuel Mills.

After that time they were elected, as follows:

1812. Lewis Myers, Daniel Asbury, Lovick Pierce, Joseph Tarpley, William M. Kennedy, James Russell, James E. Glenn, Joseph Travis, Hilliard Judge, Samuel Dunwody. No reserves.

1816. Lewis Myers, Daniel Asbury, Joseph Tarpley, William M. Kennedy, Thomas Mason, Hilliard Judge, Samuel Dunwody, Anthony Senter, John B. Glenn, Sol. Bryan, James Norton, Henry Bass, Reuben Tucker, Alexander Talley. No reserves.

1820. Joseph Tarpley, Joseph Travis, William Capers, James Norton, Lewis Myers, Daniel Asbury, S. K. Hodges, Samuel Dunwody, William M. Kennedy. Reserve: J. O. Andrew.

1824. James O. Andrew, Lewis Myers, William M. Kennedy, S. K. Hodges, James Norton, Henry Bass, William Capers, Samuel Dunwody, Lovick Pierce, Nicholas Talley, Joseph Travis. Reserve: Andrew Hamill.

1828. J. O. Andrew, William Capers, William M. Kennedy,

Lovick Pierce, Henry Bass, Samuel Dunwody, S. K. Hodges, George Hill, William Arnold, Andrew Hamill, M. McPherson, Robert Adams, Elijah Sinclair. No reserves.

1832. William Capers, Malcom McPherson, William M. Kennedy, Henry Bass, Samuel Dunwody, N. Talley, Hartwell Spain, Charles Betts, Bond English. Reserves: Robert Adams, Daniel G. McDaniel, Joseph Holmes.

1836. William Capers, Samuel Dunwody, William N. Kennedy, N. Talley, M. McPherson, C. Betts. Reserves: H. Bass, William M. Wightman, H. Spain.

1840. William Capers, C. Betts, William M. Wightman, William M. Kennedy, Bond English. Reserves: H. Spain, H. A. C. Walker, N. Talley.

1844. William Capers, William M. Wightman, Charles Betts, Samuel Dunwody, H. A. C. Walker. Reserves: Whitefoord Smith, Bond English.

Delegates to Convention 1845: William Capers, William M. Wightman, Charles Betts, H. A. C. Walker, Samuel Dunwody, Bond English, Whitefoord Smith, Samuel W. Capers, Robert J. Boyd.

1846. William Capers, William M. Wightman, H. A. C. Walker, Charles Betts, N. Talley, B. English. Reserves: W. Smith, S. Dunwody, S. W. Capers.

1850. William M. Wightman, Whitefoord Smith, H. A. C. Walker, C. Betts, A. M. Shipp, James Stacy, W. A. Gamewell, N. Talley, S. W. Capers. Reserves: R. J. Boyd, H. Spain.

1854. William M. Wightman, A. M. Shipp, W. A. Gamewell, Whitefoord Smith, H. A. C. Walker, William A. McSwain, R. J. Boyd, James Stacy. Reserves: T. R. Walsh, H. H. Durant.

1858. William M. Wightman, W. A. Gamewell, A. M. Shipp, H. A. C. Walker, R. J. Boyd, W. A. McSwain, N. Talley, J. W. Kelly, James Stacy, C. Betts. Reserves: William P. Mouzon, H. C. Parsons.

1862. A. M. Shipp, W. A. Gamewell, H. A. C. Walker, R. J. Boyd, W. A. McSwain, S. H. Browne, William P. Mouzon, James Stacy, H. C. Parsons. Reserves: C. Betts, J. T. Wightman, C. H. Pritchard, H. M. Mood.

1866. Whitefoord Smith, A. M. Shipp, W. A. Gamewell, H. A. C. Walker, S. H. Browne, R. J. Boyd, James Stacy, William H. Fleming, Charles Betts. Reserves: J. W. Kelly, J. R. Pickett, William P. Mouzon.

1870. A. M. Shipp, H. A. C. Walker, W. Smith, W. P. Mouzon,

William H. Fleming, F. M. Kennedy. Reserves: S. H. Browne, A. M. Chrietzberg, J. W. Kelly. Lay Delegates: W. J. Montgomery, G. W. Williams, A. A. Gilbert, H. J. Wright, J. H. Carlisle, S. Bobo. Lay Reserves: J. V. Moore, B. Stokes, E. T. Rembert, R. F. Simpson, T. S. Moorman, D. R. Barton.

1874. A. M. Shipp, F. M. Kennedy, H. A. C. Walker, W. H. Fleming, J. W. Kelly, S. H. Browne. Reserves: A. M. Chrietzberg, S. B. Jones, H. M. Mood, J. T. Wightman. Lay Delegates: S. Bobo, J. H. Kinsler, A. A. Gilbert, F. A. Connor, A. E. Williams, S. A. Nelson. Lay Reserves: L. Bellenger, W. C. McMillan, S. M. Rice, W. W. Pemberton, S. C. Clyde, R. H. Yeargin.

1878. A. M. Shipp, W. W. Duncan, F. M. Kennedy, H. A. C. Walker, A. M. Chrietzberg, S. B. Jones, O. A. Darby. Reserves: Sidi H. Browne, J. W. Kelly, J. T. Wightman, W. C. Power. Lay Delegates: J. H. Carlisle, T. S. Moorman, W. C. McMillan, Wm. Stokes, F. A. Connor, Dr. H. Baer, G. J. Patterson. Lay Reserves: W. K. Blake, John A. Elkin, J. R. Mood, W. H. Smith (L. P.).

1882. A. M. Shipp, S. B. Jones, W. W. Duncan, O. A. Darby, W. P. Mouzon. Reserves: S. H. Browne, S. A. Weber, J. M. Carlisle. Lay Delegates: James H. Carlisle, F. A. Conner, W. T. D. Cousar, William Stokes, H. H. Newton. Lay Reserves: W. K. Blake, R. Y. McLeod, W. S. Morrison, J. F. Carraway, T. W. Stanland.

SESSIONS OF THE SOUTH CAROLINA CONFERENCE.

Number.	Place.	Date.	President.	Secretary.	White Members.	Colored Members.
1	Charleston, S. C.	Mar. 22, 1787	Coke and Asbury	Not known	2,075	141
2	Charleston, S. C.	12, 1788	Francis Asbury	Not known	2,246	224
3	Charleston, S. C.	17, 1789	Coke and Asbury	Not known	3,087	290
4	Charleston, S. C.	Feb. 15, 1790	Francis Asbury	Not known	2,982	496
5	Charleston, S. C.	22, 1791	Coke and Asbury	Not known	3,830	699
6	Charleston, S. C.	14, 1792	Francis Asbury	Not known	3,655	742
7	Charleston, S. C.	Dec. 24, 1792	Francis Asbury	Not known	3,371	826
8	Finch's, in fork of Saluda and Broad Rivers	Jan. 1, 1794	Francis Asbury	Not known	5,192	1,220
9	Charleston, S. C.	1, 1795	Francis Asbury	Not known	4,428	1,116
10	Charleston, S. C.	1, 1796	Francis Asbury	Not known	3,862	971
11	Charleston, S. C.	5, 1797	Coke and Asbury	Not known	3,715	1,038
12	Charleston, S. C.	1, 1798	Jonathan Jackson	Not known	4,457	1,381
13	Charleston, S. C.	1, 1799	Francis Asbury	Jesse Lee	4,806	1,385
14	Charleston, S. C.	1, 1800	Francis Asbury	Jesse Lee	4,802	1,535
15	Camden, S. C.	1, 1801	Asbury and Whatcoat	Jeremiah Norman	4,745	1,562
16	Camden, S. C.	1, 1802	Francis Asbury	Nicholas Snethen	5,663	1,780
17	Camden, S. C.	1, 1803	Francis Asbury	Nicholas Snethen	9,256	2,815
18	Augusta, Ga.	2, 1804	Coke and Asbury	Nicholas Snethen	11,064	3,446
19	Charleston, S. C.	1, 1805	Asbury and Whatcoat	John McVean	12,258	3,831
20	Camden, S. C.	Dec. 30, 1805	Asbury and Whatcoat	James Hill	12,665	4,387
21	Sparta, Ga.	29, 1806	Francis Asbury	Lewis Myers	13,484	4,432
22	Charleston, S. C.	28, 1807	Francis Asbury	Lewis Myers	14,419	5,111
23	Liberty Chapel, Ga.	26, 1808	Asbury and McKendree	William M. Kennedy	16,344	6,284
24	Charleston, S. C.	25, 1809	Asbury and McKendree	William M. Kennedy	17,788	8,202
25	Columbia, S. C.	22, 1810	Asbury and McKendree	William M. Kennedy	19,404	9,129
26	Camden, S. C.	21, 1811	Asbury and McKendree	William M. Kennedy	20,883	11,063
27	Charleston, S. C.	19, 1812	Asbury and McKendree	William M. Kennedy	23,966	13,771
28	Fayetteville, N. C.	Jan. 14, 1814	Asbury and McKendree	William M. Kennedy	23,711	14,348
29	Milledgeville, Ga.	Dec. 21, 1814	Asbury and McKendree	Alexander Talley	23,240	14,527
30	Charleston, S. C.	23, 1815	William McKendree	Alexander Talley	23,065	16,429
31	Columbia, S. C.	25, 1816	McKendree and George	Alexander Talley	22,383	16,789
32	Augusta, Ga.*	Jan. 27, 1818	William McKendree	Samuel K. Hodges	20,965	11,714

SESSIONS OF THE SOUTH CAROLINA CONFERENCE (CONTINUED).

Number.	Place.	Date.	President.	Secretary.	White Members.	Colored Members.
33	Camden, S. C.	Dec. 24, 1818	Robert R. Roberts	Samuel K. Hodges	21,059	11,587
34	Charleston, S. C.	Jan. 30, 1820	Enoch George	William M. Kennedy	21,221	11,748
35	Columbia, S. C.	11, 1821	Enoch George	William M. Kennedy	22,105	12,485
36	Augusta, Ga.	Feb. 21, 1822	McKendree and George	William M. Kennedy	21,290	12,906
37	Savannah, Ga.	20, 1823	Robert R. Roberts	William M. Kennedy	23,121	13,895
38	Charleston, S. C.	19, 1824	Enoch George	William M. Kennedy	24,909	14,736
39	Wilmington, N. C.†	16, 1825	Robert R. Roberts	William M. Kennedy	27,756	15,293
40	Milledgeville, Ga.	Jan. 12, 1826	Joshua Soule	William M. Kennedy	28,405	15,708
41	Augusta, Ga.	11, 1827	McKendree, Roberts, and Soule	Samuel K. Hodges	29,419	16,555
42	Camden, S. C.	Feb. 6, 1828	Joshua Soule	Samuel K. Hodges	35,173	18,475
43	Charleston, S. C.	Jan. 28, 1829	William McKendree	William M. Kennedy	38,708	21,300
44	Columbia, S. C.‡	27, 1830	Joshua Soule	John Howard	40,335	24,554
45	Fayetteville, N. C.	26, 1831	William M. Kennedy	Samuel W. Capers	20,513	19,144
46	Darlington, S. C.	26, 1832	Elijah Hedding	William M. Wightman	21,731	20,197
47	Lincolnton, N. C.	30, 1833	J. O. Andrew	William M. Wightman	24,773	22,326
48	Charleston, S. C.	Feb. 5, 1834	Emory and Andrew	William M. Wightman	25,186	22,788
49	Columbia, S. C.	11, 1835	J. O. Andrew	William M. Wightman	23,789	22,737
50	Charleston, S. C.	10, 1836	J. O. Andrew	William M. Wightman	24,110	23,643
51	Wilmington, N. C.	Jan. 4, 1837	Malcom McPherson	William M. Wightman	28,615	23,166
52	Columbia, S. C.	10, 1838	Thomas A. Morris	William Capers	24,016	23,498
53	Cheraw, S. C.	9, 1839	J. O. Andrew	William M. Wightman	24,756	24,822
54	Charleston, S. C.	8, 1840	Thomas A. Morris	William M. Wightman	26,974	27,639
55	Camden, S. C.	Feb. 10, 1841	J. O. Andrew	Joseph H. Wheeler	26,945	30,481
56	Charlotte, N. C.	Jan. 26, 1842	B. Waugh	Joseph H. Wheeler	27,475	30,860
57	Cokesbury, S. C.	Feb. 8, 1843	J. O. Andrew	Joseph H. Wheeler	30,540	33,375
58	Georgetown, S. C.	7, 1844	Joshua Soule	Joseph H. Wheeler	31,658	37,952
59	Columbia, S. C.	Dec. 25, 1844	Joshua Soule	Joseph H. Wheeler	32,506	39,495
60	Fayetteville, N. C.	10, 1845	J. O. Andrew	P. A. M. Williams	33,387	41,074
61	Charleston, S. C.	Jan. 13, 1847	William Capers	P. A. M. Williams	32,699	40,975
62	Wilmington, N. C.	12, 1848	J. O. Andrew	P. A. M. Williams	33,623	40,988
63	Spartanburg, S. C.	Dec. 20, 1848	William Capers	P. A. M. Williams	33,589	41,888
64	Camden, S. C.	19, 1849	J. O. Andrew	P. A. M. Williams	34,477	41,617
65	Wadesboro, N. C.	18, 1850	Robert Paine	P. A. M. Williams	31,143	37,849

66	Georgetown, S. C.	Dec.	10,	1851	J. O. Andrew	P. A. M. Williams	32,629	37,487
67	Sumter, S. C.	Jan.	5,	1853	William Capers	P. A. M. Williams	33,054	40,356
68	Newberry, S. C.	Nov.	23,	1853	Robert Paine	P. A. M. Williams	33,213	42,280
69	Columbia, S. C.		15,	1854	George F. Pierce	P. A. M. Williams	34,621	45,261
70	Marion, S. C.		28,	1855	John Farly	P. A. M. Williams	34,938	43,688
71	Yorkville, S. C.		19,	1856	J. O. Andrew	P. A. M. Williams	35,277	43,356
72	Charlotte, N. C.		25,	1857	Robert Paine	P. A. M. Williams	35,733	45,190
73	Charleston, S. C.	Dec.	1,	1858	J. O. Andrew	F. A. Mood	37,095	46,740
74	Greenville, S. C.	Nov.	30,	1859	John Early	F. A. Mood	38,294	48,583
75	Columbia, S. C.	Dec.	13,	1860	Robert Paine	F. A. Mood	39,935	49,774
76	Chester, S. C.		12,	1861	J. O. Andrew	F. A. Mood	38,018	48,759
77	Spartanburg, S. C.		11,	1862	John Early	F. A. Mood	37,686	45,767
78	Sumter, S. C.		10,	1863	George F. Pierce	F. A. Mood	39,304	42,466
79	Newberry, S. C.	Nov.	16,	1864	George F. Pierce	F. A. Mood	40,920	47,461
80	Charlotte, N. C.		1,	1865	George F. Pierce	F. A. Mood	40,593	26,283
81	Marion, S. C.	Dec.	23,	1866	William M. Wightman	F. A. Mood	40,249	16,390
82	Morganton, N. C.		11,	1867	David S. Doggett	F. A. Mood	38,647	8,276
83	Abbeville, S. C.		16,	1868	William M. Wightman	F. M. Kennedy	40,577	4,556
84	Cheraw, S. C.		15,	1869	H. H. Kavanaugh	F. M. Kennedy	42,926	2,417
85	Charleston, S. C.		7,	1870	George F. Pierce	F. M. Kennedy	32,371	1,556
86	Spartanburg, S. C.		13,	1871	Robert Paine	F. M. Kennedy	34,872	1,334
87	Anderson, S. C.		12,	1872	Robert Paine	William C. Power	36,163	669
88	Sumter, S. C.		10,	1873	Holland N. McTyeire	William C. Power	36,550	648
89	Greenville, S. C.		16,	1874	Enoch M. Marvin	William C. Power	39,083	424
90	Orangeburg, S. C.		15,	1875	J. C. Keener	William C. Power	40,829	435
91	Chester, S. C.		13,	1876	H. H. Kavanaugh	William C. Power	41,886	384
92	Columbia, S. C.		12,	1877	David S. Doggett	William C. Power	43,341	360
93	Newberry, S. C.		11,	1878	William M. Wightman	William C. Power	44,434	224
94	Charleston, S. C.		17,	1879	William M. Wightman	William C. Power	44,904	.....
95	Marion, S. C.		15,	1880	A. M. Shipp	William C. Power	46,618	.....
96	Union, S. C.		14,	1881	George F. Pierce	William C. Power	47,989	.....

* Removed from Louisville, Ga. † Removed from Fayetteville, N. C. ‡ Georgia Conference set off.

BIOGRAPHICAL SKETCHES.

ASBURY, DANIEL (see Chapter XI.).

ANDREWS, LEMUEL was admitted on trial into the South Carolina Conference in 1787, and traveled the Pedee, Saluda, Edisto, and Santee circuits; was attentive to the work, of a steady, upright walk; died in peace, and was buried in Santee, where he last preached.

ANDREWS, WYATT entered the Conference in 1789, and was appointed to Washington in Georgia; the next year on Cherokee Circuit in South Carolina, where he died and was buried. As long as he could ride he traveled, and while he had breath he praised the Lord.

BINGHAM, HENRY a native of Virginia, admitted on trial in 1785, and traveled the Yadkin, Salisbury, Pedee, and Edisto circuits; serious, faithful, zealous, humble, and teachable; died at Cattle Creek Camp-ground in Edisto Circuit in 1788; fervent in exhortation during his sickness and resigned in death.

BASS, HENRY was born in Berlin in Connecticut, December 9, 1786; removed to Fayetteville in North Carolina, where he was converted and joined the Church in 1807; admitted on trial in 1812; was ordained deacon by Bishop Asbury in January, 1814, and elder by Bishop McKendree in December, 1815; always a laborious, attentive, and useful preacher, filling the office of presiding elder eighteen years, on circuits and stations nineteen years, and superannuated a little more than eleven years. He died of cancer May 13, 1860, at Cokesbury, and was buried at Tabernacle Church. His expressions of faith and holy joy amid extreme and protracted sufferings, "How good the Lord is," "I trust in God above all," presented a true spectacle of moral sublimity.

BELIN, JAMES L. was born in All Saints' Parish in South Carolina in 1788; admitted on trial in 1812, with Henry Bass and Nicholas Talley, and after a ministerial life of about forty-seven years, died by a fall from his buggy, May 19, 1859, and was buried on Waccamaw Neck. He was a pure-hearted man, very devotional in spirit, an experimental preacher, and remarkably charitable to the poor. He opened the way for missions by preaching in 1819 on the plantations of Robert Withers and Major Ward; with Theophilus Huggins formed the Waccamaw Mission in 1836, and bequeathed well-nigh the whole of his property to the support and advancement of its interests.

BUNCH, JOHN was a classmate in the ministry of James L. Belin, and like him a faithful and laborious missionary; born in Charleston District, converted in his seventeenth year, and two years afterward, 1812, admitted on trial into the itinerancy; passed seven years successively as a preacher, but was compelled by ill health to locate in 1819. He returned to the Conference in 1829, and traveled successively the Congaree, Santee, and Black River circuits; was appointed in 1833 to the mission on North and South Santee, where for four years he preached four or five times every Sabbath, walking from plantation to plantation, and during the week catechising the children and visiting the sick. The last year of his life was spent in the work of a missionary on Cooper River, an extensive field which he was the first to occupy, and where amid successful labors he died September 7, 1838, charging his family with his dying accents to meet him in heaven.

BUNCH, REDDICK son of the Rev. John Bunch, was received on trial in 1849, and sent to Savannah River Mission; had just entered upon the second year of his itinerancy in the same field, where he died in great peace February 14, 1851, at the house of Thomas Harde in Beaufort. He was pious, devout, and useful.

BETTS, CHARLES was born in North Carolina in the year 1800, converted in his sixteenth year, and entered the traveling ministry in the South Carolina Conference in 1818. His deep piety, vigorous intellect, and great success as a preacher, gave him a leading position among his brethren, who honored him with frequent elections to the General Conference, and also cheerfully accorded to him the largest and most important appointments in the Conference. He had a well-knit and powerful frame, and in the fifty-two years of his itinerant labor taxed it to its utmost ability. During all this time he never turned a weather-side to the storm till about the close of his life. In December, 1871, he took a superannuated relation, and about the middle of September, 1872, died in peace at the house of his son-in-law, Dr. E. B. Smith, in Marion. A good man, a faithful friend, and a preacher of the word with power and with the Holy Ghost, and with much assurance.

BELL, BENJAMIN was born in Montgomery county in North Carolina, November 15, 1801; born again August 9, 1818; licensed to preach August 5, 1825, and admitted on trial in the traveling connection in January, 1826. He possessed more than ordinary talents, and by the success attending his ministry showed himself to be a workman that needeth not to be ashamed. He continued his minis-

terial labors with regularity until 1833, when he was superannuated for one year; continued effective from 1834 to 1838, when he was forced by ill health to ask again for a superannuated relation. He departed this life June 27, 1838, in Anson county in North Carolina, in full assurance of a blissful immortality. So sweet and easy was his death that the smile remained on his countenance after the spirit was gone, a beautiful token of its peaceful departure and of its triumphant entrance into eternal rest.

BROWN, ABSALOM was a native of North Carolina; admitted on trial in 1828, and traveled successively the Lincoln, Quincy (Florida), Sugar Creek, Rocky River, and Montgomery circuits; was afflicted with derangement several months, and died of paralysis in the circuit he last traveled, in 1838—a humble-minded, godly man, and an able preacher.

BOZEMAN, SAMUEL was received on trial as a traveling preacher in 1830, and appointed in succession to the Lincoln, Pedee, Montgomery, and Cooper River circuits; located on account of ill health in 1834, but was granted a superannuated relation by the Conference in 1835, about the time of his death; a man of sincere piety, and zealous for the salvation of souls, of moderate preaching ability, yet highly useful in the several appointments which he filled. He died in Richmond county, in North Carolina, in full prospect of eternal glory.

BOYD, ROBERT J. was born in Chester District, in South Carolina, November 24, 1805, and died at Marion September 3, 1869, being nearly sixty-four years old. He was converted in early youth, licensed to preach January 4, 1830, received on trial in the Conference in 1834, and for thirty-five years was in active service in the mission field, on circuits, stations, and districts, ceasing at once to work and live. He held at different times many positions of honor or trust in the gift of his Conference, and in every position bore himself with that simplicity and dignity which most adorn the Christian character. Whether as a missionary to the negroes, or pastor, or presiding elder, or delegate to the General Conference, he always met the responsibilities of the occasion with calmness and courage, and always proved himself equal to his work. He met his appointments as long as he could ride, and then, after a few weeks of intense suffering, passed away in a moment to his eternal reward.

BOONE, WILLIAM ENGLISH was born in Fayetteville, North Carolina, January 11, 1830; converted in 1846, educated at Cokesbury School, and entered the Conference on trial in 1850, and was

appointed to Wadesboro Circuit; in 1852, to Newberry; in 1853, to Yorkville; in 1854, to Marion Street Station, Columbia; the three following years to St. James and Spring Street, Charleston; and in 1858, to Aiken, where he died on the 29th of October. He lived the life of a perfect and upright man, and his end was peace.

BOYDEN, EDWARD D. was born in Charleston, South Carolina, January 14, 1827; professed religion in May, 1853, and in November of the same year was admitted on trial in the Conference; traveled successively the Black Swamp, Marion, and Conwayboro circuits; died in 1856, and was buried in his native city. He was a man of no ordinary promise, but a mysterious Providence called him home. With a voice tremulous in death, he declared, "All is well," and fell asleep in Jesus.

CARTER, BENJAMIN was a native of the Western waters, a soldier in the Revolutionary War, in which he received a wound which greatly weakened him in his labors; was admitted on trial in the itinerancy in 1787, and employed about six years. He was a happy Christian, a pointed, zealous preacher, a strict disciplinarian, and feared not the face of man; filled the Burke Circuit in 1792, and died in August of that year at Shoulderbone, in Washington county, Georgia, blessed with consolations in his last hours.

CONNOR, JAMES was born in Buckingham county, in Virginia; entered the itinerancy in 1787, with Benjamin Carter; traveled two and a-half years, and died at Augusta, Georgia—his last appointment—in 1789. A pious, solid man, promising usefulness to the Church, he was suddenly taken from labor to reward.

CAPERS, WILLIAM (see Chapter XV.).

CAPERS, SAMUEL WRAGG was a half-brother of Bishop Capers; born in Georgetown, South Carolina, March 5, 1797; educated at Lodebar Academy, in Sumter District; received on tria lin the traveling connection in 1828, and sent to Orangeburg Circuit; in 1829, selected as the traveling companion of Bishop McKendree; in 1830 and 1831, stationed in Camden; in 1832 and 1833, in Wilmington, North Carolina; in 1834, in Fayetteville; in 1835 and 1836, agent for the Cokesbury Conference School; in 1837, Winnsboro Circuit; in 1838, Santee; located for one year, and in 1840 reädmitted and sent to Darlington Circuit; in 1841, to Spartanburg; in 1842 to Wadesboro; in 1843, to Columbia; the two following years to Cumberland Street Church, Charleston; in 1846, to Wilmington; the three following years presiding elder of Charleston District; in 1850, in charge of Columbia District, where he remained four years;

in 1854, on Wateree Mission; in 1855, superannuated, and died in Camden on the 22d of June of the same year. He was a strong man physically and mentally, and his ministry was often in demonstration of the Spirit and power. He died, lamented by thousands in and out of the Church.

CROOK, WILLIAM was born in Chester District, South Carolina, in 1805; converted when sixteen years old, in 1821; admitted into the traveling connection in 1825, and was constantly engaged in preaching the gospel of Christ with zeal and success till forced by ill health to retire from the field of active labor. He filled nearly all the stations in the Conference, was presiding elder eight years, and traveled extensively in North and South Carolina, exerting an influence for good wherever he went, both by precept and example. He was greatly beloved as a preacher and a Christian; professed the blessing of sanctification, and bore the fruits of holiness in his life. After traveling thirty-six years, he took a superannuated relation in 1862, and at the end of six years of sufferings, under which he was patient and resigned, knowing that these afflictions would soon work for him a far more exceeding and eternal weight of glory, he breathed his last in the triumphs of faith November 25, 1867, in York District, South Carolina, and his sanctified spirit passed away to enjoy the rest that remains for the people of God.

CROOK, JOHN DAVID WEAVER was born in Orangeburg District; converted when about twenty-two years of age; admitted on trial in the South Carolina Conference in 1851, and appointed to the Cooper River in 1852 and 1853; the six following years to Savannah River Mission; in 1860 and 1861 to Walterboro Circuit; the two following years to Providence; in 1864, to Black Swamp; in 1865, to St. Bartholomew's; and in 1866, to Eastern Orange Circuit, where he died of paralysis on the 1st of May. He was almost totally unconscious throughout his last illness, but in occasional periods of consciousness expressed his resignation to the will of God, and his readiness to depart, and having given some directions in reference to his burial, calmly fell asleep in Jesus.

CLENNY, PARLEY W. was born in Anson county, in North Carolina, October 17, 1812; converted July 6, 1828; admitted on trial as a traveling preacher by the South Carolina Conference in January, 1832, and appointed successively to the Orangeburg, Barnwell, Greenville, and Lancaster circuits, which he filled much to the satisfaction of the people. From the Lancaster Circuit he was removed to Santee in 1835, and shortly after died in great triumph at

the camp-meeting held at Rembert's Camp-ground, cut down in the very morning of life and the early dawning of future usefulness.

COBURN, JOHN R. was born in Charleston District, South Carolina, September 18, 1799; converted in 1827; admitted on trial in the Conference in January, 1829, and appointed to Broad River Circuit, Georgia; 1830, Reedy River; 1831, Saluda; 1832, mission south of Charleston; 1833, Combahee and Pon Pon; from 1834 to 1836, Beaufort and neighboring islands; 1837, North and South Santee; 1838, Lower Santee; 1839, South Santee; from 1840 to 1852, Combahee and Ashepoo; 1853 and 1854, Combahee; from 1855 to 1859, Beaufort Mission; from 1860 to 1863, Savannah River Mission; 1864 and 1865, Barnwell and Silverton Mission; 1866, Blackville; from 1867 to 1876, Hardeeville Mission; 1877, Hardeeville Circuit and Mission; 1878, superannuated, and sustained that relation until his death at Florence, South Carolina, September 29, 1880, in the eighty-second year of his age. For over half a century he was a faithful watchman on the walls of Zion, and a greater part of that time he was a missionary to the blacks. In this work he was a model; in the cabin of the slave or the mansion of the master he was alike earnest and faithful. He grew old gracefully, and as he felt his end approaching there was no alarm or apprehension in view of death. He was ready—had been ready for many long years.

DOUGHERTY, GEORGE a native of South Carolina, a man of great affliction, but uncommon fortitude; suffered the loss of one of his eyes by small-pox; his body tall but very slender; his organical powers weak, and voice effeminate; yet under all these disadvantages he became a great preacher. His mind and memory were exceedingly capacious, and he accumulated a vast fund of knowledge; he seemed to retain the substance of all he read or heard of importance, and could recite or repeat it with great correctness. He was totally dead to the world, indefatigable in labor and study, a father to the poor and distressed. As a citizen, a Christian, a minister, a presiding elder, and a member of the South Carolina Conference, he stood preëminent among the people. He began to travel in Santee, 1798; Oconee, 1799; Charleston, 1800 and 1801; Saluda District, the three following years; Camden District, 1805 and 1806; superannuated in 1807, and died soon after in Wilmington, North Carolina, on the 23d of March. He was buried in the African church by the side of William Meredith, the founder of that church, and the person who formed that society. (See Chapter XIII.)

DUNWODY, SAMUEL was born in Chester county, Pennsylvania, August 3, 1780; converted in his twenty-second year; recommended by the Quarterly Conference of Ogeechee Circuit, Georgia, with William M. Kennedy, and admitted on trial in the South Carolina Conference in 1806, and appointed to Bladen and Brunswick, North Carolina; in 1807, to Savannah, Georgia; in 1808, to Wilmington, North Carolina; in 1809, to Fayetteville; in 1810, to Georgetown, South Carolina; in 1811, to Charleston; in 1812, presiding elder of Mississippi District, but changed to Charleston; in 1813, St. Mary's, Georgia; in 1814, to Charleston; in 1815 and 1816, to Columbia; in 1817 and 1818, to Augusta, Georgia; in 1819, to Camden; in 1820, to Sandy River; in 1821, to Wilmington; in 1822, to Fayetteville; in 1823, to Georgetown; in 1824, to Charleston; in 1825, to Augusta; in 1826, Santee; in 1827, Liberty, Georgia; 1828, Newberry; in 1829, to Santee; in 1830 and 1831, to Sandy River; in 1832 and 1833, to Orangeburg; in 1834, to Cooper River; in 1835, to Black Swamp; in 1836, to Columbia Circuit; in 1837, to Cypress; in 1838 and 1839, to Cokesbury; in 1840, to Orangeburg; in 1841, to Laurens; in 1842 and 1843, to Edgefield; in 1844 and 1845, to Newberry; in 1846, superannuated, after a term of nearly forty years' service. As a preacher, he was original both as to matter and manner, and his sermons were masterpieces of their kind; as a controversionalist, he drew his arguments and illustrations from the word of God, and they did wonderful execution; as a student, he was eminently a man of one book—the Bible; as a Christian, his experience was scriptural and his example irreproachable. He died of paralysis July 8, 1854, and sunk gently into the arms of death as a child would fall asleep on the bosom of its mother. "Let me die the death of the righteous, and let my last end be like his."

DICKENSON, CHARLES was born in Moore county, North Carolina, about the year 1784; soon after his conversion commenced traveling with his brother Thomas, who was received on trial in 1811 and sent to Cypress Circuit, and was employed to succeed him after his death in the early part of the year; was admitted on trial at the ensuing Conference, 1812, and appointed to Little River; 1813, to Cedar Creek; 1814, to Grove Circuit; 1815, to Deep River; 1816, to Washington, Georgia; 1817, to Oakmulgee; 1819, to Washington; 1820, to Louisville, where he labored successfully for about six months. In August, he went to his residence in Washington county; was attacked with bilious fever, accompanied with bilious colic, and on the first day of September, perceiving his end was near, he said, "The Lord is

here," then bid all present farewell; closed his own eyes, folded his hands, and his happy spirit, without a sigh or groan, took its flight. He was an exemplary and devoted Christian, and although his talents were not extraordinary, he was extensively useful.

Dix, John was born in Robison county in North Carolina, August 14, 1767; converted in 1790; licensed as a local preacher in Brunswick Circuit about 1810; admitted into the traveling connection in 1818, and sent to Bladen; in 1819, to Little Pedee; in 1820, to Black Rivers; in 1821, to Lynch's Creek; and in 1822, to Deep River, where he finished his course January 14, 1823, by a stroke of apoplexy, in the fifty-sixth year of his age. He had a presentiment that he should die on the Deep River Circuit, and his remains were interred at the spot selected by himself.

Dannelly, James was born in Columbia county, Georgia, February 4, 1786; converted on his thirteenth year, June 17, 1816; licensed to preach August 18, 1818, and in the following December admitted on trial in the Conference, and sent to Bush River Circuit; in 1820, to Deep River, North Carolina; in 1821, to Saluda Circuit; South Carolina; in 1822, to Keowee Circuit; the two following years to Abbeville Circuit; in 1825, to Fayetteville, North Carolina; in 1826, again to Abbeville; in 1827, to Sandy River; in 1828, to Little River, Georgia; in 1829, missionary to the colored people on Savannah and Broad rivers; in 1830, missionary to the colored people on Savannah River; the three following years held a superannuated relation; in 1834, to Union; in 1835, superannuated; in 1836, to Greenville Circuit; in 1837, to Cokesbury, after which he was superannuated until his death, which took place near Lowndesville, South Carolina, April 28, 1855, in the seventieth year of his age, and in the thirty-sixth of his ministry. He rose to eminence as a preacher and became, everywhere he went, a terror to evil-doers. He was a good man and warm-hearted friend. His life was one of constant bodily affliction, and his death serene and peaceful.

Davis, John N. was born in Mecklenburg county, North Carolina, November 11, 1804; converted August 11, 1832; admitted on trial in the South Carolina Conference in 1834, and sent to Bladen; in 1835, to Brunswick; in 1836, to Columbia Circuit; in 1837, to Charleston; in 1838 and two following years, to Pocotaligo Mission; in 1841, received a superannuated relation, which he sustained till his redeemed spirit took its departure from earth to its heavenly reward in June, 1844. He died like a Christian victor, and his remains, at his own request, were interred at Columbia, South Carolina.

DURANT, HENRY HILL was born in Horry District, South Carolina, April 3, 1814; joined the Church when about eleven years old, and converted soon after; licensed to preach at about eighteen; admitted on trial in the Conference in February, 1834, and was appointed successively to Union Circuit, Cooper River, Walterboro, Waccamaw, Black Swamp (two years), Barnwell, Cypress, Wadesboro, Santee, Fayetteville, Bennettville, Georgetown, Black Swamp, Spartanburg Circuit, Spartanburg Station, Lincolnton District (four years), Abbeville two years, and Spartanburg Station. In 1858 he was agent of Spartanburg Female College, and the three succeeding years agent for Wofford College. He served as chaplain of the South Carolina Volunteers in the civil war, and reluctantly resigned because of ill health and returned to his home in Spartanburg to die. He was an able and useful minister of Christ; in exhortation powerful and prevailing; while in prayer he was remarkably gifted, and seemed at times to lift his congregation with him to the throne of God. He bore his last affliction with Christian confidence and resignation, and died in peace, December 3, 1861.

DU BOSE, JOSHUA T. was born in Darlington District, South Carolina, April 13, 1822; converted at the age of eighteen; served as a local preacher five or six years, and was received on trial in the itinerant ranks in 1853, and sent to Darlington Circuit. He continued to travel till 1859, when he was appointed to Dallas Circuit; but it pleased God to lay his hand upon him in affliction, and he never undertook the work assigned him. After several months of suffering and decline in his native district, he entered into his rest on the 25th of July, sending this message to the Conference from the shore of Jordan: "Tell all the brethren of the Conference that I preached as long as I could, and now that I can preach no longer, I die at my post. My Saviour is an all-sufficient Saviour."

DU PRE, GIRARD GEORGE WASHINGTON was born in Greenville, South Carolina, November 24, 1837; converted in 1859; admitted on trial in the South Carolina Conference in December of the same year, and sent to Wadesboro Circuit; and in 1861 to Monroe Circuit in North Carolina. Attacked with hemorrhage of the lungs, he returned to friends in the Wadesboro Circuit, where, without a struggle, he fell asleep in Jesus on the 27th of August; and his remains, at his own request, were taken and buried beside his mother at Greenville. He fell early in the battle, but with armor on, at his post, and in full view of the crown of glory that fadeth not away.

DIXON, JOHN LEE was born in Kershaw District, South Caro-

lina, February 7, 1828; admitted on trial in the Conference in November, 1859, and sent to the Orangeburg Circuit; in 1861, to Middle St. John's Mission, after which he retired to the local ranks. In 1872 he reëntered the itinerancy and traveled the Pacolet Circuit, where he died in peace on the 19th of December. He died soon, and yet he lived long.

ELLIS, REUBEN was a native of North Carolina, entered the itinerancy in 1787, and continued about twenty years to travel and preach through Pennsylvania, Maryland, Virginia, North and South Carolina, and Georgia; a man of very sure and solid parts both as a counselor and a guide. During twenty years' labor, he never laid up twenty pounds by preaching; his horse, his clothing, and immediate necessaries, were all he appeared to want of this world. He died in Baltimore in February, 1796, leaving, in the estimation of Bishop Asbury, no one in the connection higher, if equal to him, in standing, piety, and usefulness. (See Chapter VII.)

ENGLISH, BOND was born in Kershaw District, South Carolina, January 31, 1797; converted in 1817; admitted on trial in the South Carolina Conference in 1821, and for forty-six years an earnest, successful, and honored minister of Christ. His talents commanded for him the highest regard of his brethren, who intrusted him with every position of responsibility within their gift; and he always met the duties devolved upon him, and sustained his high character as a minister. Wherever he labored, his name was "as ointment poured forth." A clear expositor of the word of God, and an eloquent preacher, he was eminently successful in winning souls to Christ, and building up the Church of God. He died in peace at his residence, near Sumter, South Carolina, March 4, 1868.

EASTERLING, WILLIAM M. was born in Colleton District, South Carolina, August 18, 1816; converted in 1841; admitted on trial in the Conference in 1852, and sent to Lincolnton Circuit; in 1853, to Marion Circuit; in 1854, to Albemarle; and in 1855, to Pleasant Grove. In all these circuits he labored with zeal and success. He had naturally a strong mind and a wonderfully retentive memory, and promised great usefulness to the Church. He died at Monroe, in Union county, North Carolina, in complete triumph, September 29, 1855.

FREEMAN, JOSIAH was born in Oglethorpe county, Georgia, October 5, 1797; admitted on trial in the South Carolina Conference in 1822, and sent to Sandy River Circuit; in 1823, to Black Mountain; in 1824–25, to Lincoln; in 1826, to Wilmington; in 1827, to

Camden; in 1828, to Tallahassee, Florida; in 1829, to Charleston; in 1830, to Columbia; in 1831, to Fayetteville; in 1832, again to Columbia; in 1833, to Rocky River; and in 1834, to Yorkville. His strength failed him utterly in the month of August, and he left his circuit for Columbia, where he died November 27, 1834. In all his appointments he sustained himself as a godly and useful minister. Patient and resigned in his last sickness, he often said, "All is well." "Mark the perfect man and behold the upright, for the end of that man is peace."

FORSTER, ALEXIUS MADOR was born in Brunswick county, North Carolina, November 19, 1787; born again in 1808; licensed to preach in June, 1809, and admitted on trial in the South Carolina Conference in 1837. He was twenty-eight years a local preacher and teacher, and thirty-two years a traveling preacher, of which seventeen were spent in active service, and fifteen in a superannuated relation. He died October 28, 1868, and was buried at Andrew Chapel in Abbeville District, South Carolina. As a preacher, his style was plain and without ornament, but always exhibiting a clear and strong common-sense view of his subject; he had the rare quality of brevity in his pulpit efforts, but was instructive and edifying, terse and pithy. He belonged to the old school of Methodist preachers in every thing—manners, dress, simplicity—and thus became an interesting link between the past and present generation of preachers. The end of a life so long and faithfully spent for the Church could not well be otherwise than gentle, peaceful, and tranquil. "Them that honor me I will honor."

GAMEWELL, JOHN was a native of North Carolina; entered the traveling connection in 1800; filled seven appointments successively in his native State, and was sent in 1807 to Little Pedee; in 1808, to Georgetown; in 1809, to Bladen; in 1810, to Montgomery; in 1811, to Union; in 1812–13, to Brunswick; in 1814, to Lynch's Creek; in 1815, to Black River; in 1816, to Little Pedee; in 1817, to Morganton; in 1818–19, to Santee; in 1820, superannuated, and settled in Marlboro District, South Carolina. He still continued to travel extensively as his strength allowed; was a pleasant companion, a good man, and useful preacher—much given to prayer in private, in the family, and in public, and careful to bring up his family in the nurture and admonition of the Lord. He died in peace, October 7, 1828, and was buried at Conwayboro, South Carolina.

GAMEWELL, WHATCOAT ASBURY son of the Rev. John Gamewell, was born in Darlington District, South Carolina, May 6, 1814.

converted July 11, 1832; admitted on trial in the Conference in 1834, and sent to Rutherford Circuit; in 1835–36, to Charleston; in 1837–39, to Wateree Mission; 1840–41, to Wilmington; in 1842, to Lincolnton Circuit—the four following years to Lincolnton District; in 1847–50, to Cokesbury District; in 1852–53, to Union Circuit; in 1854, to Spartanburg Station; in 1855–56, to Washington Street, Columbia; in 1857, to Camden; the three following years to Columbia District; in 1861–62, to Washington Street, Columbia; in 1863, to Marion District; the three following years to Darlington Station; in 1867–69, to Spartanburg Station. He thus occupied the various fields of itinerancy as missionary, circuit and station preacher, and presiding elder; was an eminently holy and useful minister of the gospel, and finished his course in peace at Spartanburg, South Carolina, October 30, 1869.

Gassaway, William (see Chapter VIII.).

Gibson, Tobias was born in Liberty county, on the Great Pedee, in South Carolina, November 10, 1771; admitted on trial in 1792, and filled the following appointments: Bush River, 1792; Santee, 1793; Union, 1794; Holston, 1795; Edisto, 1796; Santee, 1797; Charleston, 1798; Anson, 1799; missionary to Natchez from 1800 to 1804, where he died in triumph on the 5th of April. Infidelity itself would stagger before such a holy, loving, and devoted man of God. (See Chapter X.)

Greaves, John L. was a native of South Carolina; admitted on trial in the Conference in 1818, and filled the following appointments: Union Circuit, 1818; Satilla and St. Mary's, Georgia, 1819; Lincoln, North Carolina, 1820; Congaree, 1821; the two following years, Cypress Circuit, Brunswick, North Carolina; superannuated 1825, and died in peace in 1826.

Goudelock, Newton was born in Union District, South Carolina, March 24, 1815; converted in October, 1839; admitted on trial in the Conference in 1842, and appointed to Bladen Circuit; in 1844, to Santee; in 1845, to Montgomery Circuit, where his labors ended. Amiable in disposition, meek in spirit, and zealous in his Master's work, he fell asleep in Jesus with the prospect of a glorious immortality before him.

Gage, Edward George was born in Union District, South Carolina, June 11, 1832; joined the Methodist Episcopal Church, South, in 1844; admitted on trial in the Conference in 1856, and sent to Union Circuit; in 1857, to Combahee Mission; in 1858, to Spartanburg Circuit; in 1859, located; in 1863, reädmitted, and sent to

Yorkville Station; in 1864, to Lincolnton; in 1865, to Marion Street, Columbia; in 1866, to Marion, North Carolina; in 1867, to Goshen Hill; in 1868, to Conwayboro Station; in 1869, to Aiken and Graniteville Mission, where he ceased at once to work and live, May 21, 1870. He was an attentive and sympathizing pastor, and a studious and improving young minister; resigned in death.

GREEN, HENRY BASS was born in Colleton District, South Carolina, in 1844; admitted on trial in the Conference December, 1872, and sent two years to Walterboro Circuit, where he labored diligently and successfully till June, 1874, when his health failed. He sunk rapidly after giving directions as to his burial. As his attendants laid him down upon his pillow, he said, "Lord Jesus, receive my spirit," and expired.

HICKSON, WOOLMAN was of promising genius and considerable preaching ability, upright in life, but soon snatched away from the work by a consumption, and in the midst of his usefulness; admitted on trial in 1782; died in New York in 1788; seven years in the work. (See Chapter VI.)

HERBERT, HARDY was a native of North Carolina, and brought up in South Carolina on the banks of Broad River. He professed faith in Christ at sixteen years of age; began to travel in 1788, and labored in the work till 1794—about six years. He was a youth of genius and of an easy and natural elocution, but of a weak constitution. He died of bilious fever, at Norfolk, Virginia, November 20, 1794, in the twenty-fifth year of his age. (See Chapter VII.)

HOBBS, LEWIS was born in Burke county, Georgia, in February, 1783; converted in 1804; received on trial in the Conference in December, 1808, and in 1809 traveled Brunswick Circuit in North Carolina; in 1810, Broad River; in 1811, went as a missionary to Mississippi, where he traveled the Wilkinson Circuit, and continued there till 1812; in 1813, stationed in New Orleans; and in 1814 returned to Georgia, where he finished his course on the 4th of September. The Sabbath before his dissolution, supposing himself to be dying, he said, with triumphant joy, "I am going, but not a missionary; I am going to Jesus!" In the midst of his temporary delirium and dying pangs, he asked for help to get into the pulpit, and immediately fell asleep in the arms of Jesus.

HILL, JACOB a native of North Carolina, was admitted on trial in the Conference, December, 1811, and appointed for 1812 to Broad River Circuit, South Carolina; 1813, Montgomery; 1814, Brunswick; 1815, Morganton; 1816, Sparta, Georgia; 1817, Reedy River,

South Carolina; 1818, Orangeburg; 1819, Alcovi, Georgia; 1820, Rocky River; 1821, Sugar Creek. At the close of his tenth year he located, and sustained this relation to the Church for six successive years; in 1828, reädmitted, and two years in charge of Wateree Circuit; in 1830, was on Lincolnton Circuit; the next two years, health failing, he was in a superannuated relation; in 1833, again located; in 1849, a second time reädmitted and placed in a superannuated relation, which he continued to hold to the close of his life. He died at his residence in Catawba county, North Carolina, June 16, 1855. His life was one of labor and suffering; his Christian experience deep and genuine; his example bright and free from reproach; and his death calm and happy.

Hill, Christian G. was born in Charleston, South Carolina, April 10, 1791; converted early in life; admitted into the traveling connection in December, 1818, and appointed for 1819 to Little Pedee; 1820, to Lynch's Creek; 1821, to Black Swamp; 1822, to Louisville, Georgia; 1823, located; 1829, reädmitted, and sent two years to Cooper River Circuit; 1831, superannuated, and for several years declined gradually, being a man of much disease, and occasionally of severe suffering. In his last illness his soul reposed with much meekness and patience upon the atoning sacrifice of Christ and the precious promises of the gospel. "Christ crucified," said he, "is my only ground of confidence." He died of dropsy, in the city of Charleston, August 11, 1841, in the fiftieth year of his age.

Hill, George was born in Charleston, South Carolina, February 20, 1797; converted when about twenty years old; admitted on trial in the Conference in 1820, and appointed to the Warren Circuit, Georgia; in 1821, to Louisville; in 1822, to Wilmington, North Carolina; in 1823, to Monroe Mission, Georgia; in 1824, to Augusta; in 1825, to Savannah; in 1826–28, presiding elder of Savannah District; in 1829, to Milledgeville, Georgia. He possessed a vigorous and well-balanced mind, great firmness of purpose joined to meekness and humility of spirit, and in the exercise of discipline was circumspect and inflexibly uniform. He was universally acknowledged a bold, powerful, and successful preacher. He died in triumph early in August, 1829.

Honour, John son of Dr. Thomas Honour, was born in St. Andrew's Parish, South Carolina, July 22, 1770; licensed to preach in December, 1811, and officiated as a local preacher in Charleston until February, 1827, when he was admitted on trial in the itinerancy, and appointed for two years in succession to Cooper River Circuit;

in 1829, missionary to the slaves south of Ashley River. On the 11th of September he took a bilious fever by exposure in the swamps, and on the 19th of the same month triumphantly concluded his mortal life, and entered into that which is everlasting. His life was undoubtedly a sacrifice to his work, but he considered it well bestowed, and joyfully resigned it in the service of Christ.

HUGGINS, GEORGE W. was born in Marion District, South Carolina, March 23, 1808; joined the Methodist Episcopal Church in 1830; received on trial in the South Carolina Conference in January, 1833, and appointed successively to Lincolnton, Deep River, and Waccamaw circuits, in all which he labored with zeal and success in bringing souls to Christ. In September, 1835, he was attacked with a bilious fever, and finding his end approaching, he rose up in bed, exhorted all present to meet him in heaven, and exclaimed, "My work is finished; I am going to heaven!" He then clapped his hands, sunk back in his bed, and closed his eyes with his own hands. All thought he was gone; but in a little time he rose up again, and resumed his exhortation to the people to meet him in heaven. In a few moments he clasped his hands, sunk back upon the bed, again closed his own eyes, laid his hands across his breast, and without a struggle breathed his soul into the bosom of his Redeemer.

HOYLE, ABEL was born in Lincoln county, North Carolina, January 21, 1811; converted August 9, 1835; admitted on trial in the traveling connection in 1837, and appointed to Center Circuit; 1838, to Rutherford; 1839, again to Center; 1840, to Bladen; 1841, to Rockingham; 1842, to Cokesbury; 1843, to Chesterfield; 1844, to Pleasant Grove, where he ended his life and labors on the 8th of September. He possessed respectable preaching talents, and was successful wherever he labored—always much loved by the people of his charge. His remains were deposited in the burying-ground near Union Church, where they will rest until the last trump shall wake them to eternal life.

HARRIS, JOHN WILLIAM JEFFERSON was born in Union District South Carolina, September 2, 1824; converted at an early period of life; received on trial in the Conference in 1848, and sent to Newberry Circuit; in 1849, to Winnsboro Circuit; in 1850–51, to Columbia Circuit; in 1852–53, to Lexington; in 1854, to Wadesboro; and in 1855, to Charlotte Circuit, where he died at the house of Dr. Ardery in Mecklenburg county, North Carolina, on the 10th of September. He was a young man of fine promise, a zealous, useful

preacher, acceptable to all classes where he labored, and much beloved by all Christian people.

HARMON, ALSON HIGLER was born in Cleveland county, North Carolina, in 1823; received on trial in the South Carolina Conference in 1848, and sent for 1849 to Barnwell Circuit; 1850, to Edgefield; 1851, to Greenville Circuit; 1852–53, to Combahee, Ashepoo Mission; 1854, to Jocassee Mission; 1855, to Laurens Circuit; 1856, to Wateree Mission; 1857, to Black River and Pedee Mission; 1858, to Santee Mission; 1859, to Williamsburg Circuit; 1860, to Bennettville Circuit; 1861, to Catawba Mission, where he died at the house of Captain J. M. Ingram, in Lancaster District, South Carolina, on the 20th of August. "Tell my brethren of the Conference," said he, "that my work is done, and I shall rest now." A few hours before breathing his last, he said: "I never thought it would be this way. I did not think religion could do so much. I thought I should be afraid to die, but I am not; nor am I excited. I feel calm, and yet I am just as happy as I can be." Then, calling to his stricken wife, he remarked with emphasis: "Religion is good to live with; good in health, and good in sickness; but O it is better to die with. For me to live is Christ; to die is gain."

HEMMINGWAY, WILLIAM A. was born at Black Mingo, South Carolina; admitted on trial in the Conference in 1854, and sent to Barnwell Circuit; 1855, to Walterboro Circuit; 1856–57, to St. James, Charleston; 1858, to Marion Circuit; 1859, to Morganton; 1860, supernumerary; 1861, to Williamsburg Circuit; from 1862–65, chaplain in the Confederate Army; 1866, to Spring Street, Charleston; 1869, to Manning Circuit, from which field of labor he was called to reward on the 19th of May. When informed by his physician that he must die, he replied, "I am ready; I have no fears of death."

IVY, RICHARD was a native of Sussex county in Virginia; entered the itinerancy in 1777, and continued eighteen years in the work; traveled extensively through Jersey, Pennsylvania, Maryland, Virginia, North and South Carolina, and Georgia. He was a man of quick and solid parts, and sought not himself, but spent his all with his life in the work. He died in his native county in Virginia, in the latter part of the year 1795. (See Chapter VII.)

JONES, JOHN N. was a native of Virginia; admitted on trial in the traveling connection in 1790, and died in the city of Charleston, South Carolina, in 1798, worn out with pain and a variety of weaknesses and afflictions of body. He appeared to have an unshaken

and joyful confidence in God through Jesus Christ, and the witnesses of his death thought this man of affliction and pain was wrapped up in the vision of God at the time of his departure. He was a man of great zeal, not wanting in sound understanding, a fervent preacher, plain in his manners and address, manifesting himself wherever he went to be a Christian and a Christian minister.

JENKINS, JAMES (see Chapter X.).

JONES, BENJAMIN was born near Georgetown, in South Carolina; admitted on trial in 1801, and sent to Richmond Circuit; in 1802, to Charleston; in 1803, Rush River; in 1804, to Bladen Circuit, where, in January, by a very serious providence, he ended his life—it is supposed by a convulsive fit and by falling into the water at a branch of the Brown Marsh, which flows into the Waccamaw Lake. He was found dead in two feet of water. He was a worthy, useful, upright, and holy member of the South Carolina Conference. "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

JACKSON, WILLIAM JEFFERSON was born in Jackson county, Georgia, July 20, 1804, and at an early age became a resident of York District, South Carolina; converted October 5, 1823; admitted on trial in the Conference in January, 1827, and appointed to Montgomery Circuit, North Carolina; 1828, Appling, Georgia; 1829, Little Oakmulgee; 1830, Liberty, Georgia; 1831–32, Morganton, North Carolina; 1833, Rutherford; 1834, Cheraw; 1835, Charlotte; 1836, Pedee; 1837, Cheraw; 1838, Camden; 1839, Waccamaw Neck Mission; 1840–44, Wateree Mission; 1845, Santee; 1846, Edgefield; 1847, Cheraw Mission; 1848, Santee; 1849–52, Cheraw Mission; 1853, superannuated, and continued to sustain that relation till death. He was an earnest, practical, and useful preacher, and in the various departments of circuits, stations, and missions, a faithful laborer in the vineyard of the Lord. He died suddenly at his home in Marlboro District, August 11, 1859. Just before his spirit fled, the announcement of his triumph was, "Glory be to God, I am going home to heaven!"

KING, JAMES was born in Gloucester county, Virginia; admitted on trial in the traveling connection in 1794, and appointed to Richmond Circuit, Georgia; 1795, Catawba, North Carolina; 1796, Saluda; and in 1797, Charleston, where he was taken with the yellow fever, which soon put an end to his useful life, in his twenty-fifth year. He had a good understanding, great zeal, and a pleasing utterance; and the work of God revived under his animated preach-

ing. He gave his life, his labors, and his fortune to the Church, and was a friend to true religion and liberty.

KENDRICK, BENNET was born in Mecklenburg county, Virginia; admitted on trial in 1799, and stationed in Greenville; 1800, Portsmouth Circuit, in Virginia; 1801–2, Wilmington, North Carolina; 1803–4, Charleston, South Carolina; 1805, Columbia; 1806, Wilmington; 1807, presiding elder of Camden District, where he ended his days in triumph on the 5th of April, at the house of Edward Crosland, between Cheraw and Long Bluff. He was studious and skillful in the word of righteousness; of his excellences as a preacher, hundreds on the appointments which he filled bore witness, and the poor Africans repeated his name and spoke of his death with tears.

KENNEDY, WILLIAM MCGEE was born in North Carolina January 13, 1783; born again in July, 1803; admitted on trial in the South Carolina Conference in December, 1805, and appointed for 1806 to Broad River Circuit, Georgia; 1807, Enoree, South Carolina; 1808, Santee; 1809–10, Charleston; 1811–13, presiding elder of Edisto (Charleston) District; 1814–17, Pedee District; 1818, Camden; 1819, Wilmington; 1820–21, Charleston; 1822–25, presiding elder of Pedee District; 1826–27, Augusta; 1828–29, Columbia; 1830–33, Columbia District; 1834–35, Charleston; 1836–37, Columbia; 1838–39, agent for Cokesbury School. During the year 1839 his iron constitution suddenly gave way, and he was threatened with paralysis; yet, feeling the inspiring influence of the centenary year of Methodism, he still traveled and preached, perhaps more than he was able, and exerted himself every way to promote its objects. At the ensuing Conference he was reluctantly compelled to take a superannuated relation, and on a journey shortly after he passed the night at the house of Dr. Moon, in Newberry District; rose at his usual early hour in the morning, and after his devotions walked out into the yard, where he fell, probably by a stroke of apoplexy, and instantly expired, February 22, 1840. He was a man of one book and one work, whose motto was, "All for Christ and the souls of men;" an evangelist whose whole life was fashioned after the gospel which he preached; a pastor of exemplary patience, tenderness, and fidelity; a Methodist always weighty in Conference, fervent in worship, and holding a first rank among his brethren for wisdom and the unction of the Holy One.

KENNEDY, FRANCIS MILTON son of the Rev. William M. Kennedy, was a native of South Carolina; born in the beginning of the

year 1834; converted in early life; admitted on trial in the Conference in November, 1854, and appointed for 1855 to Walterboro Circuit; 1856–57, Greenville Station; 1858, Wadesboro; 1859–60, Spring Street, Charleston; 1861–62, Charlotte; 1863–64, chaplain in the army (28th North Carolina Regiment); 1865, post chaplain at Charlotte; 1866–69, presiding elder of Wadesboro District; 1870, supernumerary at Wadesboro; 1871, presiding elder of Bamberg District; from 1872 till death, editor of *Southern Christian Advocate*. As a preacher and pastor, both in cities and in the country, as army chaplain during the war, as secretary of the Conference, as presiding elder, and as editor of the *Southern Christian Advocate*, he served the Church with conspicuous ability. His career in the ministry was a steady progress in mental and spiritual culture, in pulpit power, in practical sagacity, administrative tact, broad catholicity, and an intelligent and ardent devotion to the principles and aims of his denomination. He did not probably fulfill the mission of the great man, but, better than that, he fulfilled the great mission of man—he followed Christ, and became a partaker of the divine nature. His death, like that of his father, was sudden. He fell on sleep February 5, 1880.

KIRKLAND, WILLIAM C. was born in Barnwell District, South Carolina, January 6, 1814; converted in November, 1832; licensed to preach in January, 1835; admitted on trial in the Conference in January, 1837, and appointed to Winnsboro Circuit; 1838–39, missionary to Beaufort and neighboring islands; 1840, Cheraw; 1841–42, Camden; 1843, Cumberland Church, Charleston; 1844, Bethel Church, Charleston; 1845–46, missionary to Beaufort and Pocotaligo; 1847–48, Barnwell Circuit; 1849–50, Cypress; 1851–57, Pon Pon Mission; 1858–59, Spartanburg Station; 1860–61, supernumerary on Spartanburg Station; 1862–63, supernumerary on Spartanburg Circuit; 1864, Greenville Circuit. He died in perfect peace at the house of Dr. William H. Austin, in Greenville District, on the 29th of March, and his remains were interred in the cemetery at Spartanburg. He was an exceedingly amiable, sweet-spirited man; a Christian resembling, in the graces of his character, the innocent one to whom the Saviour pointed his disciples, and a model Methodist preacher. In his tongue was the law of kindness, and in his heart a fountain of love. His preaching had the charm of simplicity, and was directed with evident singleness of purpose to the conscience of the hearer. Faithfully and lovingly, often with flowing tears and with a voice quivering with emotion, he

pointed the impenitent, the mourner, and the believer to the cross of Jesus as the only refuge of man. As a pastor, visiting the sick, comforting the afflicted, advising the perplexed, praying with the tempted, and feeding the Saviour's lambs, he was remarkably successful. When asked if Jesus was with him in the dark valley, he replied, "O yes;" and so he died only as the true Christian can die.

KING, EDWARD L. was born in Fairfield District, South Carolina, February 17, 1819; converted in early life; admitted on trial in the South Carolina Conference in 1839, and sent to Columbia Circuit; 1840, Rocky Mount Mission; 1841, Darlington Circuit; 1842, located; 1844, reädmitted, and sent to Pleasant Grove; 1846, St. Matthews Mission; 1847, Lancaster Circuit; 1848–49, Wateree Mission; 1850, Sumterville; 1851, Cooper River Circuit; 1852, located, and removed to Florida; 1873, reädmitted, and sent for 1874 to Berkley Circuit; and 1875, Columbia Circuit, where he ended his labors and his life on the 19th of November. He was a man of vigorous mind, sound judgment, deep piety, and amiable disposition. As a preacher, he was plain, earnest, practical, always conveying to the minds of his hearers the impression that he was deeply convinced of the truth of what he was preaching. He died without a struggle, approaching his grave "like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

LEMMOND, EVAN A. was born in Union county, North Carolina, September 3, 1825; admitted on trial in the Conference in 1856, and sent for 1857 to the Lexington Circuit; 1858–59, Greenville Circuit; 1860–61, Wateree Mission; 1862–63, Sandy River Mission; 1864–65, Monroe Circuit; 1866, Sandy River Mission; 1867–68, Mount Pleasant Circuit; 1869, Pineville Circuit; in December, superannuated and returned to his old home, where he continued to decline till he entered into rest February 17, 1870. He was a good and faithful man, and a successful laborer in the vineyard of the Lord.

LINK, ALGERNON SIDNEY a native of Catawba county, North Carolina, died at his father's residence November 14, 1864, in the twenty-sixth year of his age. He was admitted on trial in the South Carolina Conference in 1859, and sent for 1860 to Walterboro Circuit; 1861, Conwayboro Mission; 1862, Rockville Circuit; 1863, Lexington Circuit; 1864, Wadesboro Station. He was in his right mind to the last, and when near his death smiled and asked his mother to kiss him, and entreated all present to meet him in heaven. He was an exemplary Christian and a useful minister.

MAJOR, JOHN through ten years of itinerant labors and suffer-

ings devoted his utmost energies to the founding of Methodism in the extreme South, and fell at last in Lincoln county, Georgia, in 1788. The Conference recorded his obituary in a single significant sentence: "John Major, a simple-hearted man, a living, loving soul, who died as he lived, full of faith and the Holy Ghost; ten years in the work; useful and blameless." He was armed with the irresistible eloquence of tears, and so beloved by the people that they would have risked their lives to rescue him from insult or injury. "I have seen," says Mr. Ware, "an audience sit quietly and listen to a masterly discourse without a tear to moisten the eye of an individual, and then Major, by an exhortation of five minutes, produce such an effect that all seemed to melt before him so that there was scarcely a dry eye in the whole assembly. I once heard this good man when the Methodists principally for forty miles around, and some for more than fifty, were collected at a quarterly-meeting on the favored peninsula. His text was, "Unto you who believe he is precious." Before he closed his pathetic discourse, his voice was lost in the cries of the people; and at the close of the meeting we had occasion to rejoice over many sons and daughters redeemed by power as well as by price."

MOORE, JOSEPH (see Chapter X.).

MILLS, SAMUEL was born in Northampton county, North Carolina, in 1780; converted in 1800; admitted on trial in the traveling connection in 1802, but in consequence of his father's death immediately after did not enter the work till 1804, when he was sent to Ogeechee Circuit; 1805, Little Pedee; 1806, Columbia; 1807, Buncombe; 1808, Lincoln; 1809, Charleston; 1810, Milledgeville; 1811, Camden, where he died at the house of Absalom Blanchard, on the 8th of June. He was grave in his manners, plain in dress, a strict disciplinarian, an excellent pastor, and successful preacher. In his last sickness, though frequently delirious, his mind seemed fixed on the great work in which he had been employed; and the whole night before he died he was as if engaged in prayer and preaching, rising on his feet and dismissing congregations. His last words were a quotation from Luke xxii. 28, 29.

MCDANIEL, DANIEL G. was born in Georgetown, District of Columbia, February 15, 1791; converted in 1811; admitted on trial in the South Carolina Conference in 1821, and appointed to Broad River Circuit; 1822, Black Swamp; 1823, Asbury Mission; 1824, Yellow River Mission; 1825, St. Augustine; 1826, Pea River Mission; 1827, Homes's Valley Mission; 1828, Ohoope; 1829, Hollow

Creek; 1830, Georgetown; 1831–32, Lincolnton; 1833, King's Mountain Mission; 1834, Camden; 1835, Yorkville Circuit; 1836, Charlotte Circuit; 1837–38, Wadesboro Circuit; 1839–40, Lincolnton; 1841–42, Winnsboro; 1843–44, Orangeburg Circuit; 1845, Columbia Circuit; 1846, Rutherford; 1847, Wateree Mission, where he ceased at once to live and labor, in the sixty-third year of his age and the thirty-third year of his ministry. He was a faithful and holy man of God; a sound and sensible preacher; of good judgment and great firmness and energy of character. Thirteen years of his ministry were spent upon laborious mission fields, where at last he offered the sacrifice of his life in preaching the unsearchable riches of Christ to the colored population. He loved Methodism, her discipline and usages, her preachers, and her people. He closed his earthly mission with these words: "My life has been one of constant toil, but of no merit; I trust alone in the merits of Christ my Saviour."

Morgan, Asbury was born in Mecklenburg county, Virginia, August 25, 1797; converted in 1812; admitted on trial in the South Carolina Conference in 1818, and sent to Enoree Circuit; 1819, Sparta, Georgia; 1820, Ohoope and Darien; 1821, Charleston; 1822, Georgetown; 1823–24, Liberty and Darien; 1825, Black River; 1826, superannuated; 1827, Orangeburg; 1828, Charleston, where he was attacked with the fatal "stranger's fever," and died on the 25th of September. He was not a man of splendid talents, but everywhere acceptable and useful; his amiable temper and unaffected meekness and humility, with the endearing affability of his manners, gained the hearts of all who knew him. His holy life is an abundant pledge of his happy end.

Moore, George Washington was born in Charleston, South Carolina, September 27, 1799; converted in 1819; admitted on trial in the Conference in 1825, and appointed to Orangeburg Circuit; 1826, Wateree; 1827, Santee; 1828, Orangeburg; 1829, Waynesboro, Georgia; 1830, missionary to the slaves of St. Johns, Pon Pon, and Combahee; 1831, Pon Pon, Combahee, and Wappahoola; 1832, Pon Pon, Combahee, Wappahoola, and Beaufort; 1833, Beaufort and neighboring islands; 1834, Black River Circuit; 1835, Orangeburg; 1836, Cooper River; 1837, without appointment on account of ill health; 1838, located; 1839, reädmitted, and sent to Edgefield; 1840–41, Newberry; 1842–43, Laurens; 1844–45, Pendleton; 1846, Flatwoods Mission; 1847, Greenville Circuit; 1848, located; 1849, reädmitted, and sent to Cypress Circuit; 1850, Smithville;

1851, supernumerary on Barnwell Circuit; 1852, Beaufort and Prince William's Mission; 1853-54, Beaufort Colored Mission; 1855-60, Cooper River Mission; 1861, Cooper River and Middle St. John's; 1862, Middle St. John's Mission; 1863, supernumerary on Spartanburg Station. He was a faithful, efficient, and successful preacher, never shunning to declare the counsel of God, nor to assert his uncompromising opposition to sin in whatever form developed, or in whatever circles practiced. He was one of the first to enter the mission field among the colored people, and his last days were spent in special attention to that class at Spartanburg. The reward of faithfully preaching the gospel to the poor is his. He ceased at once to work and live at Providence Camp-ground, in Anderson District, on Sunday, August 16, at three o'clock P.M. He died in the pulpit, at the close of his first prayer in the afternoon service, with the Bible and Hymn-book for his pillow, and his brethren of the ministry and laity for his mourners. His last words were words of prayer, his last act an act of worship. "Servant of God, well done!"

McPHERSON, ANGUS was born in Cumberland county, North Carolina, May 10, 1802; converted at Pegues's Camp-ground, August 9, 1823; received on trial in the South Carolina Conference in January, 1826, and sent to Apalachee Circuit, Georgia; 1827, Union (Rutherford); 1828, Montgomery; 1829, Brunswick; 1830, Montgomery; 1831, Deep River; 1832, Yadkin; 1833, Wateree; 1834, Darlington; 1835, Union; 1836, Newberry, where he laid down his life with his charge, and ceased at once to work and live. He was a great admirer of the doctrine and discipline of the Church of his choice, and in the exercise of the latter he was always mild, yet very firm. His deportment was weighty and serious; his manners modest and retiring. He made it a matter of conscience never to disappoint a congregation, and his last sermon was preached while in the custody of the king of terrors. He was quite useful as a minister, and everywhere he labored was much esteemed by the people. He died at the house of Dr. James Kilgore, in Newberry District, on the 4th of November, with the words "Sweet heaven! sweet heaven!" on his lips.

McCUORQUODALE, ALLAN was born March 14, 1799, and brought up on the estate of Lord Shoufield, of the house of Fox Maul, Lord Panmure, in Scotland, but emigrated early in life, and settled in North Carolina. He was of a Presbyterian family, but, converted through the instrumentality of the Methodists, he entered the South

Carolina Conference on trial in January, 1830, and was appointed to Morganton Circuit; 1831, Montgomery; 1832, Darlington; 1833–34, Deep River; 1835, Rockingham; 1836, Wadesboro; 1837, Fayetteville; 1838–39, Rock Fish; 1840–41, Orangeburg; 1842–43, Union; 1844–45, Edgefield; 1846, Deep River; 1847–48, Bladen; 1849–50, Marion; 1851, Winnsboro; 1852, Sumterville Circuit; 1853–54, St. James, Charleston; 1855, Cypress; 1856–57, Darlington Circuit; 1858–59, Liberty Chapel Mission; 1860, Shelby; 1861–62, Pineville; 1863, Ansonville; 1864–65, St. Matthew's; 1866, Bennettville; 1867–72, supernumerary on Bishopville Circuit; 1873, took a superannuated relation, which he continued to hold until November 14, 1875, when he died at his home, near Bishopville. He was tall, well built in frame, temperate, and of a cheerful mind; full of natural humor, well toned, and seldom exceeding proper bounds; quick in sensibility, yet always ready to forgive an injury. The children loved him, and the poor and afflicted blessed him. As a pastor, his presence was everywhere a benediction; his preaching was mostly expository, and, when in the fullness of his strength in the pulpit, often searched the consciences and swayed the sensibilities of his hearers with power. He loved his Church, and gave liberally to support its interests. In his last sickness, during partial delirium, he preached in his native tongue, frequently recovering himself with shoutings of glory to God. His last message to his brethren in Conference was, "Tell them my heart is fixed, trusting in the Lord."

McGILVRAY, ARCHIBALD B. was born in the Isle of Skye, on the coast of Scotland; came to America in 1806; entered the South Carolina Conference on trial in 1832, and was appointed to Sandy River Circuit; 1833, Chesterfield; 1834, Bladen; 1835–36, Deep River; 1837, Morganton; 1838, Brunswick; 1839, Wadesboro; 1840, Charlotte; 1841, Rutherfordton; 1842, Pendleton; 1843–44, Lincolnton; 1845, Newberry; 1846, Greenville Circuit; 1847, located; 1848, reädmitted, and sent to Laurens; 1849, Greenville Circuit; 1850, Paris Mountain; 1851–52, Pendleton; 1853, Newberry; 1854, Lexington; 1855, Greenville Circuit; 1856, Fairfield; 1857, Pickensville Circuit; 1858, supernumerary on Greenville Station; 1859, Pickens Circuit; 1860, Williamston Circuit; 1861, Cokesbury Circuit; 1862, without appointment at his own request; 1863, superannuated, and died in peace, at Greenville, on the 9th of June. He was a modest, cheerful, and agreeable man; a faithful friend and good citizen. As a minister of Christ, he was holy, laborious, and useful.

McLEOD, CORNELIUS was a native of North Carolina; converted July 15, 1832; licensed to exhort at the age of sixteen; entered the South Carolina Conference on trial in 1837, and was sent to Deep River Circuit; 1838, Black River; 1839, Black River and Pedee Mission; 1840, Spartanburg Circuit; 1841, Lenoir; 1842–43, Cumberland; 1844, North Santee Mission; 1845, Santee Mission; 1846, Pendleton; 1847, Santee; the three following years to Society Hill Mission; 1851, Beaufort and Prince William's Mission; 1852, Savannah River Mission; 1853, Sumter Circuit; 1854, Graniteville and Aiken Mission; 1855, Fairfield; 1856, Winnsboro' Circuit; 1857, Fairfield; 1858, Newberry; 1859, Laurens; 1860, Edgefield; 1861, Summerville Mission; 1862, Cumberland Street, Charleston; 1863–65, Richland Fork Mission; 1866, superannuated, and died in great peace at his residence in Richland District on the 9th of April. He was a diligent student, and without the assistance of an instructor learned several of the ancient and modern languages. Devoted to books, very industrious, and having a retentive memory, he acquired a large fund of knowledge. He was a very successful preacher, and, being remarkably amiable, won without effort the affections of those with whom he was associated.

McSWAIN, WILLIAM ABNEY was born in Montgomery county (now Stanley), North Carolina, November 5, 1814; converted at Center Camp-ground, September 28, 1831; licensed to preach May 21, 1836; admitted on trial in the South Carolina Conference in 1838, and sent for 1839 to Montgomery Circuit; 1840, Rockingham; 1841, Pedee; 1842, Marion; 1843, Pleasant Grove; 1844–45, Rutherfordton; 1846–47, Union; 1848, Newberry; 1849–50, Black Swamp; 1851–52, Trinity, Charleston; 1853, Spartanburg Station; 1854, Union; 1855–56, Newberry; 1857–58, Union; 1859–62, presiding elder of Cokesbury District; 1863–64, Ninety-six; 1865–66, Laurens Circuit, where he died, from injuries received by leaping from his buggy to escape from a frightened and unruly horse, on the 1st day of January. He was a pious and useful citizen, a hard Christian student, an able minister of the gospel, and popular with all sects of Christians and all classes of people. He entered into his final rest with the accents "Glory, glory!" still upon his lips.

MINNICK, JOHN A. was born in Newberry, S. C., June 4, 1811; converted in August, 1829; admitted on trial in the Conference in January, 1837, and appointed to Greenville Circuit; 1838, Union; 1839, Waccamaw Circuit; 1840, Pedee; 1841–53, missionary on Waccamaw Neck; 1854, Columbia Circuit; 1855–56, Liberty Chap-

el Mission; 1857, Waccamaw Neck Mission, where he died suddenly on the 26th of February. He was no ordinary missionary. His ministry for nearly sixteen years in the same field of labor attests his worth and the confidence reposed in him by his brethren. None were too high to be influenced by his godly life, none too low to be overlooked in his discharge of duty. He won the confidence of the master and the abiding affection of the slave.

McMACKIN, JOHN was born in Cabarrus county, North Carolina, January 4, 1813; converted at Center Camp-ground in August, 1832; received on trial in the South Carolina Conference in January, 1837, and sent to Rockingham Circuit; 1838, Deep River; 1839, Laurens; 1840, Rock Fish; 1841, Morganton; 1842, Shelby; 1843, Greenville Circuit; 1844, Columbia Circuit; 1845, Center; 1846, Pleasant Grove, where he died on the 16th of August. He labored with acceptability and usefulness. Although his preaching was not marked with that vivacity of style which characterizes the orator, yet it was so clear and forcible, so affectionate and practical, that all were constrained to allow that he was a man of God. The last words he uttered were, "How sweet it is to have Jesus to accompany me through the dark valley of the shadow of death!"

MASTIN, ADDISON P. was born in Laurens District, South Carolina; converted when sixteen years old; received on trial in the Conference in January, 1847, and sent to Waccamaw Mission for two years; 1849, Spartanburg Circuit; 1850, Black River Mission; 1851, Waccamaw Mission; 1852, Walterboro Circuit; 1853, Darlington; 1854, Liberty Chapel Mission; 1855, Jocasse Mission; 1856–57, Laurens Circuit; 1858, put on the supernumerary list, which relation he sustained till his death, August 13, 1862. He was a very pious man, and a zealous and useful minister. His end was peace.

MILLER, JOHN WESLEY was born in Charleston, South Carolina, October 27, 1829; converted in childhood; admitted on trial in the Conference in December, 1850, and appointed for 1851 to Laurens Circuit; 1852, Wadesboro; 1853, Charlotte; 1854, Cheraw; 1855, Shelby; 1856, supernumerary at Georgetown; 1857–58, Black River and Pedee Mission; 1859, Santee Mission; 1860, Charlotte; 1861, Spring Street and City Mission, Charleston; 1862, Summerville Mission; 1863, chaplain in the army; 1864–65, chaplain in the hospital at Summerville; 1866, Darlington Circuit, where his labors terminated. He died in the village of Darlington on the 20th of June. He was blameless and harmless—a son of God without

rebuke from childhood until the hour of his dismission from the trials and cares of earth. As a preacher, he was kind, earnest, practical, simple, and loving.

McGREGOR, JONATHAN L. was a native of South Carolina; entered the Conference on trial in November, 1856, and was appointed for 1857 to Waccamaw Mission; 1858, Charlotte Circuit; 1859, Santee Mission; 1860, Liberty Chapel Mission; 1861, Richland Fork Mission; 1862, without an appointment at his own request, and died during the year, a missionary tried and faithful.

MORRIS, JOHN PIPER was born in Devon, England; brought up in Hamilton, Canada, whither his father emigrated while he was yet a child; converted in early life; came South, by advice of his physicians, to escape consumption; entered the South Carolina Conference on trial in December, 1866, and was appointed for 1867 to Aiken; and 1868 to Darlington Station, where, after preaching but once to his new congregation, his spirit calmly passed to God, on the morning of the 24th of January. His gentlemanly deportment, his culture and polish, his humility, purity, and intelligent zeal, won his way to the esteem and hearts of all who knew him. His brilliant intellect, his pure taste, his graceful manner, seemed to mark him for distinction; and these gifts, all sanctified as they were by divine grace, promised great usefulness to the Church had his life been spared.

MYERS, LEWIS (see Chapter XIII.).

NOLLEY, RICHMOND was a native of Virginia; brought up in Georgia, whither his parents moved when he was quite young; converted about the year 1806; admitted on trial in the South Carolina Conference in December, 1807, and appointed for 1808 to Edisto Circuit; 1809, Wilmington; 1810, Charleston; 1811, Washington, Georgia; 1812–13, missionary to the settlements on the Tombigbee River; 1814–15, Attakapas, Louisiana, where his life and toil ceased together. In the evening of November 24, 1815, he left his valise, saddle-bags, and a parcel of books, with his Indian guide and attempted to ride across a swollen stream. The current was rapid, and beat him and his horse down; the banks were steep, so that his horse could not get out. In the struggle they parted; he got hold of a bush and pulled himself out; his horse swam back to the shore from whence they started. He then directed the Indian to keep his horse until morning, and he would walk on to the first house, about two miles distant. When he had proceeded about a mile on the way the wet and cold combined stopped his progress there in the woods,

and after kneeling down and commending his spirit to God, death gave him an honorable discharge from his sufferings and toil. The next day there lay Richmond Nolley on the cold ground and wet leaves, at full length, his eyes neatly closed, his left-hand on his breast, and his right-hand a little fallen off. He was not a great preacher, but he was a holy man, and even in Louisiana, in the midst of French superstition and American infidelity, he was acknowledged to be a servant of the Most High God.

NORTON, JAMES was converted in his youth; admitted on trial in the South Carolina Conference in the nineteenth year of his age, in December, 1806, and appointed for 1807 to Cypress Circuit; 1808, Bush River; 1809, Ohoope; 1810, Wilmington; 1811, Fayetteville; 1812, Georgetown; 1813, traveling companion of Bishop McKendree; 1814, Sandy River; 1815, Brunswick; 1816, Fayetteville; 1817, Fountain Head, in Tennessee; 1818–19, presiding elder of Edisto District; 1820–21, Oconee District, Georgia; 1822, Charleston; 1823, superannuated; 1824, supernumerary on Combahee and Coosawhatchie; 1825, Columbia. He was a man of deep piety, indefatigable and useful in his work, and greatly beloved and respected by God's people. The latter part of his life was attended with much affliction, which he bore with great patience. He died in peace and tranquillity of mind in Columbia, South Carolina, August 26, 1825.

NEILL, THOMAS was born in Burke county, North Carolina, January 8, 1806; born again in September, 1822; admitted on trial in the South Carolina Conference in January, 1831, and sent to Rutherford Circuit; 1832, Lincolnton Circuit; 1833, Newberry Circuit, where it pleased God to dismiss him from labor and take him early to reward on the 21st of July. When one asked him, "Are you afraid to die?" he seemed surprised at the question, and returned, "Surely you do not think me a hypocrite?" "But you really are dying," said another. "Then all is well," replied he, in calm and holy triumph.

NIPPER, JACOB was born in Richland District September 8, 1812; converted at Mount Pleasant Camp-ground in August, 1835; admitted on trial in the Conference in January 1839, and appointed to Darlington Circuit; 1840-41, Wateree Mission; 1842–43, St. James, Charleston; and in 1844, Pedee Mission, from which field his sanctified spirit was translated to the Church triumphant. As a man, a Christian, and a minister of the gospel, he was without reproach. As a preacher, he was always instructive, and a deep con-

cern for the welfare of souls characterized his efforts. Almost the last word he uttered was "Glory;" and thus died this man of God, "called, and chosen, and faithful."

OGBURN, HUGH E. was a native of South Carolina; received on trial in the Conference in January, 1838, and appointed to Waccamaw Circuit; 1839, Black River; 1840, Bladen; 1841, South Santee Mission; 1842, Center; 1843, Lenoir; 1844, Charlotte Circuit; 1845-46, Conwayboro; 1847, Laurens; 1848, Pleasant Grove; 1849, Morganton; 1850, allowed to rest on account of ill health; 1851, supernumerary; 1852, superannuated; 1853-54, Black River Circuit; 1855, Wateree Mission; 1856, Cooper River Circuit; after which he held a superannuated relation until his death, January 19, 1860. He was a good preacher, sound in doctrine, and labored with zeal and success in winning souls to Christ. His dying-words were, "Religion is good to live with—it is good now."

OGBURN, DANIEL A. was born in Chesterfield District, South Carolina, June 5, 1833; converted May 10, 1847; admitted on trial in the Conference in November, 1853, and appointed for 1854 to Black River and Pedee Mission; from 1855-57, Savannah River Mission; 1858-59, Orangeburg Circuit; 1860, Walterboro Circuit; after which he served the Society Hill Mission until early in 1865, when he found it impracticable to preach longer on the work, and accepted a chaplaincy in the South Carolina State service. In a few weeks his health failed under the hardships of army life, and after four or five days of severe illness, during which he was utterly unconscious, he passed away to that state where the smoke and din of battle are never known. He was a good missionary and a good man, quiet and unassuming in his deportment, and secured the regard and affection of the people among whom he labored.

PIERCE, REDDICK was born in Halifax county, North Carolina, September 26, 1782; converted in 1802 in Barnwell District, South Carolina, whither his father had brought his family, and settled on Tinker Creek; entered the Conference on trial in January, 1805, and appointed to Little River Circuit, in Georgia; 1806, Sparta; 1807-8, Augusta; 1809, Columbia, South Carolina; 1810, presiding elder of Saluda District; 1811, superannuated; 1812, located; 1829, reëntered, and sent to Sandy River Circuit; 1830, Enoree; 1831, Abbeville; 1832, supernumerary on Abbeville Circuit; 1833, supernumerary at Charleston; 1834, again superannuated on account of increasing deafness, and continued to hold that relation to the Conference until his death. Although without pastoral charge, his

zeal for God was so intense that he labored incessantly, and with marked ability; indeed, his mental force, his grasp of thought and logical skill, were surpassed by few. Even after he became so deaf as entirely to prevent his hearing the preacher's voice, he went to Church regularly, giving as his reason, "I go to fill my place, as every good man ought." He died in peace at the house of Jacob Stroman, his long-tried and fast friend, July 24, 1860. (See Chapter XIII.)

PARTRIDGE, WILLIAM was born in Sussex county, Virginia, in 1754; converted in the twenty-first year of his age; entered the traveling connection on trial in 1780, and was appointed to Pittsylvania, Virginia; 1781, Berkley; 1782, Lancaster, Pennsylvania; 1783, Somerset, New Jersey; 1784, West Jersey; 1785, Camden; 1786, New Hope, in North Carolina; 1787, Yadkin; 1788–89, Broad River, South Carolina; 1790–91, Edisto Circuit; after which he retired, and continued a local preacher about twenty-three years; 1814, reëntered and appointed to Keowee Circuit; 1815–16, Alcovi, Georgia; 1817, Sparta, where he died on the 17th of May. "I have lived a near neighbor to Brother Partridge," said one, "for upward of twenty years, and can with satisfaction say that he was the greatest example of piety I have ever been acquainted with; in preaching he was experimental, practical, and plain." In answer to the question, "Are you ready for the last summons?" he said, "Yes; for me to die is gain."

PICKETT, JOHN R. was born in Fairfield District, South Carolina, April 2, 1814; converted in 1831; entered the Conference on trial in February, 1835, and was appointed to Santee Circuit; 1836, Black Swamp; 1837, transferred to the Mississippi Conference; 1838, returned, and sent to Pedee; 1839, Bladen; 1840, Pedee; 1841–42, Union; 1843–44, Lancaster; 1845, Santee; 1846–47, Black River; 1848–49, Smithville; 1850, Rutherford; 1851–52, St. James, Charleston; 1853, Graniteville and Aiken; 1854, Newberry; 1855–56, Charlotte; 1857, Cheraw; 1858–59, Edgefield; 1860–61, Butler; 1862–63, Chester; in 1864, Graniteville Mission; in 1865–66, Graniteville; 1867–68, Graniteville Mission; 1869, Spring Street, Charleston; 1870, supernumerary on Chester Circuit, where he died at his own home on the 15th of March. He had quick perceptive and analytic powers of mind, was not wanting in imagination, and aspired after universal scholarship. In the early part of his ministry he used to carry about with him a huge Polyglot Bible in a tin case, and made it his daily companion on all his circuits; he was a great reader,

especially of periodical literature, and "knew something about every thing, and a great deal about some things." His manner in the pulpit was self-possessed and deliberate, but as he proceeded in his sermons he generally warmed with his subject; then his voice assumed a depth and fullness of volume which was wonderful. He was one of the sweetest singers of his day, and often used this talent most efficiently in the pulpit. He had the simplicity of a child, both in and out of the pulpit; was devoted to his mother during her life, and to her memory when dead, and remarkable for a large-hearted charity. For eight years he struggled against the insiduous disease paralysis, to which at last he fell a victim, and felt himself gradually encircled by the icy arms of death, yet to him it was a time of resignation and triumph. When his wife prayed that his life might be prolonged, he told her that this was wrong—that she ought to pray for the will of the Lord to be done, and that this was his prayer.

POSTELL, JEHU G. was a native of South Carolina; converted in the morning of life; admitted on trial in the Conference in February, 1836, and appointed to Charlotte Circuit; 1837, Cypress; 1838, Lower Santee; 1839, Union; 1840, Yorkville; 1841, superannuated, and died of consumption in Charleston in the following April, submissive to the will of his Maker.

PARSONS, HILLIARD CRAWFORD was born in Sumter District, South Carolina, February 28, 1824; converted in his youth; admitted on trial in the Conference January, 1847, and was sent to Bladen Circuit; 1848, Wilmington; 1849, Union; 1850, Greenville Station; 1851–52, Camden; 1853, Marion Street, Columbia; 1854, Trinity, Charleston; 1855, Cheraw; 1856–57, Charlotte; 1858, Camden; 1859, presiding elder of Shelby District; 1860–61, Wadesboro; 1862, left without appointment, at his own request; 1863–64, supernumerary at Wadesboro; 1865–66, supernumerary on Wadesboro Circuit. He possessed a vigorous intellect and indefatigable energy, and his ministry was characterized by ability and success. One of the most prominent features in his Christian character was unshaken confidence in the atonement of Christ. "All I have done is nothing," he would often say; "I trust only in Christ for salvation." He died in peace at Wadesboro January 29, 1866, sending this message to his brethren of the Conference: "I want them all to understand that I died in the faith of the gospel, praising Him for all that is past, and trusting Him for all that is to come."

PRITCHARD, CLAUDIUS H., JR. was born in Fayetteville, N. C.;

converted in early youth; entered the South Carolina Conference on trial in December, 1873, and appointed to Cokesbury Circuit. He had not completed the first round on his circuit when he was stricken down by paralysis, and died at Greenwood January 20, 1874. He endeared himself to those he was appointed to serve, and gave evidence of his acceptability and usefulness. After his death there was found in his pocket a paper on which was written, "Cast thy burden on the Lord, and he will sustain thee"—a message seeming to the sorrowing ones as a message from God.

RUMPH, JACOB was born in Orangeburg District, South Carolina, January 9, 1777; converted January 18, 1807; received on trial in the Conference in December, 1808, and appointed for 1809 to Bush River Circuit; 1810, Rocky River; 1811, Columbia; 1812, Charleston, where he died of bilious fever on the 11th of September. He was studious, much in prayer and meditation, a strict disciplinarian, a reprover of sin wherever found, and so dead to the world that it was difficult to persuade him to receive any pecuniary aid from the Church, and when prevailed on to accept it, he applied the whole to charitable purposes. He was remarkable for the attention which he gave to the instruction of children, and for the numbers that were converted through his instrumentality. Indeed, his whole study was the glory of God and the salvation of souls. "This day," said he at the last communion which he attended, "the Lord hath enabled me to be perfectly willing to die in Charleston." The smiles of peace and triumph rested on his countenance in the moment of dissolution.

RHODES, BENJAMIN was admitted on trial in the South Carolina Conference in January, 1818, and appointed to Bush River Circuit, Georgia; 1819, Alcovi; 1820, Broad River, Georgia; 1821, Fayetteville, North Carolina; 1822, Upper French Broad; 1823, Rocky River; 1824, Montgomery; 1825, Bladen; 1826, Black River and Georgetown, where he ceased at once to work and live.

RICHARDSON, JAMES J. was born in Marion District, South Carolina, June 22, 1805; born again January 8, 1827; admitted on trial in the Conference in January 1829, and sent to the Black River Circuit; 1830, Montgomery; 1831, Hollow Creek (Barnwell); 1832, Sugar Creek; and 1833, Yorkville, where he died in great triumph on the 9th of July. He was a very amiable man, a highly gifted preacher, and a faithful and successful laborer in the great work of winning souls to Christ.

RUSSELL, JAMES (see Chapter XIII.).

RUSH, FREDERICK was born in Orangeburg District, South Carolina, June 4, 1802; converted in 1813; admitted on trial in the Conference in January, 1829, and appointed to Hollow Creek Circuit; 1830-31, Congaree; 1832, Cypress; 1833, Cooper River; 1834, Wateree Mission; 1835, Black River; 1836, Santee; 1837, Newberry; 1838-39, Black River; 1840, located; 1852, reädmitted, and sent to Black Mingo Mission, two years; 1854, Cheraw Mission; 1855, Edgefield; 1856, Lexington; 1857, superannuated; 1858, Ashepoo Mission, where he died in great peace on the 8th of August. "If I had not made the necessary preparation before," said he in his last sickness, "I could not do it now: that has all been attended to, and I have no fear." He was a good, plain, sensible preacher, and sometimes his ministry told with fine effect upon his hearers, and many will rise up in the day of eternity and call him blessed.

SENTER, ANTHONY was born in Lincoln county, North Carolina, January 28, 1785; converted in 1806; admitted on trial in the South Carolina Conference in December, 1808, and appointed for 1809 to Pedee Circuit; 1810, Bladen; 1811, Little Pedee; 1812, Buncombe; 1813, Sparta, Georgia; 1814, Georgetown; 1815, Charleston; 1816-17, presiding elder of Broad River District. As a Christian, he was without offense; and as a minister, he was blameless. He was a man of strong mind and benevolent heart; a single and steady purpose to glorify God; an unwavering faith, fervent love, and burning zeal. These were the exalted attributes of this good man. As the veteran soldier, retiring from the field faint and exhausted by fatigue, yet only now retiring because he can do no more, so he, unable even for the smallest labor, and almost dead, reluctantly gave up the toil and retired to his house in Georgetown, whence he was taken December 23, 1817, to the house not made with hands, eternal in the heavens.

SMITH, ISAAC was born in New Kent county, Virginia, August 17, 1758; converted in April, 1783; admitted on trial in the traveling connection in April, 1784, and appointed to Salisbury Circuit, North Carolina; 1785, Tar River; 1786, Charleston; 1787-88, Santee Circuit; 1789, Edisto; 1790, Charleston; 1791, Broad River; 1792, Santee; 1793, presiding elder of the district embracing nearly the whole of South Carolina; 1794, Charleston, and Edisto (six months each); 1795, in charge of Santee Circuit, and presiding elder of a still more extensive district than in 1793; 1796, located and settled in Camden; 1797, supernumerary on Santee Circuit; after which, he again located; 1820, reädmitted, and appointed to Co-

lumbia; 1821, presiding elder of the Athens District, Georgia; from 1822–26, in charge of the Asbury Mission, among the Creek Indians; 1827, superannuated, and held this relation until he died, in Monroe county, Georgia, July 20, 1834. He was the oldest and, what was well becoming the father of the Conference, the most honored and beloved of all the preachers. Believing every word of God, meek above the reach of provocation, and thoroughly imbued with the spirit of love and devotion, he was a saint indeed, full of faith and the comfort of the Holy Ghost.

SMITH, THOMAS C. was born in Montgomery county, North Carolina; converted September 6, 1824; admitted on trial in the South Carolina Conference, in January, 1828, and appointed to Waynesboro Circuit, Georgia; 1829, Reedy River; 1830, Morganton; 1831–32, Cooper River; 1833, Lancasterville; 1834, Lincolnton; 1835, superannuated, and held this relation until his death, by bronchitis, in Montgomery county, November 27, 1837. His end was truly triumphant. He retained his mind unimpaired to the last, and often told that God was with him, and that he longed to be gone. During the last twelve hours of his life, whenever free from paroxysms of coughing, he was almost continually praising God aloud. As one sinking in the arms of gentle slumber, so sunk his body in the sleep of death.

SMITH, CAMPBELL was born in Marlboro District, South Carolina, March 31, 1807; converted October 3, 1830; admitted on trial in the Conference in February, 1834, and sent to Brunswick Circuit, North Carolina; 1835, Morganton; 1836, Pedee River Mission; 1837, Chesterfield; 1838, King's Mountain; 1839, Rutherford; 1840, Charlotte Circuit; 1841, Montgomery; 1842, Black Swamp; 1843, superannuated. He died in peace, of typhoid pneumonia, in Rutherford county, North Carolina, December 24, 1854. He was a humble Christian, a plain, practical preacher, and a useful man.

SMITH, ALEXANDER L. was born in Marlboro District, South Carolina, December, 1823; received on trial in the Conference in January, 1847, and appointed to Santee Circuit; 1848, Santee Mission; 1849, Edgefield; 1850, Waccamaw; 1851, Edgefield; 1852, Cedar Rock; 1853, Edgefield; 1854, Wadesboro Circuit; 1855, Co-Clumbia ircuit; 1856–59, Richland Fork Mission; 1860, Saluda River Mission; 1861–62, Sumter Circuit; 1863–64, Edgefield; 1865–67, Ninety-six; 1868, superannuated, and died in Spartanburg, August 25, 1872. He was a quiet, unassuming man, of genuine piety and devotion to the cause of God, of sound mind and good preach-

ing abilities, laboring acceptably and usefully in the various fields assigned him by the Church. He was calm, peaceful, and resigned in death.

SPAIN, HARTWELL was born in Wake county, North Carolina, February 10, 1795; converted in August, 1810; admitted on trial in the South Carolina Conference in December, 1816, and appointed for 1817 to Bush River Circuit, Georgia; 1818, Oakmulgee; 1819, Sugar Creek; 1820, Fayetteville; 1821, superannuated; 1822, located; 1828, reëntered, and appointed for two years to Lincolnton Circuit; 1830–33, presiding elder of Lincolnton District; 1834, Columbia; 1835, Cokesbury Circuit; 1836, agent for Cokesbury School; 1837, again superannuated; 1838–41, presiding elder of Columbia District; 1842, Charleston; 1843, Santee Circuit. This closed his active and effective itinerant career, and from that time to his departure hence he sustained a superannuated relation. He was an able and successful preacher, and greatly honored by the Conference. Almost the last thing he said was, "I am not afraid to die, for I have a bright hope of rest in heaven." He breathed his last March 9, 1868, at the residence of his son-in-law, Dr. Thomas W. Briggs, in Clarendon, South Carolina, in the seventy-fourth year of his age; and his remains rest at Summerton, in rear of the pulpit in which he so long and faithfully preached Christ.

STACY, JAMES was born in Lincoln county, North Carolina, November 18, 1807; converted in September, 1822; admitted on trial in the South Carolina Conference in January, 1830, and appointed to Quincy Circuit, Florida; 1831, Morganton Circuit, North Carolina; 1832, Enoree Circuit, South Carolina; 1833, Laurens; 1834, Pendleton; 1835, Cheraw; 1836, Camden; 1837, Georgetown; in 1838–39, Fayetteville; 1840, agent for Cokesbury School and Randolph-Macon College; 1841, Charleston; 1842, Wilmington; in 1843–44, Trinity, Charleston; 1845–46, presiding elder of Cheraw District; 1847–48, presiding elder of Fayetteville District; 1849, Columbia; 1850, Trinity, Charleston; 1851–52, Georgetown; in 1853–54, Marion Station; 1855–56, Camden; 1857, Charlotte; in 1858–59, Cumberland, Charleston; 1860, presiding elder of Orangeburg District; 1861–62, Spartanburg Station; 1863, Bethel and Spring Street, Charleston; 1864, Concord Station; 1865, Charlotte; 1866, Pineville; 1867–68, Sumter Station, where he closed his long and effective career on the 1st day of May. A nobler, more self-possessed, and sincerely pious man and minister is rarely found. He had a high sense of personal and ministerial propriety; his

mental powers were much above mediocrity; his perceptions were quick, and his power of analysis keen and searching; sound judgment and common sense were preëminently his distinguishing characteristics. His sermons were clear expositions of the text, and generally able and exhaustive; his preaching was always earnest, and generally attended by the divine unction of the Spirit of all grace. His message to the Conference was: "Tell my brethren I am a sinner saved by grace. I regret that I have not done more, but I have a consciousness that I have done the best I can." His last utterance was, "Harvest-home; welcome; the Lord is my righteousness."

TARRANT, JOHN was born in Virginia in 1784; received on trial in the South Carolina Conference in December, 1809, and appointed for 1810 to Louisville, Georgia; 1811, Warren; 1812, Cedar Creek; 1813, Keowee; 1814, located; 1845, reädmitted, and sent to Columbia Circuit; 1836-37, Barnwell; 1838, Laurens; 1839-40, Newberry; 1841, Edgefield; 1842, Greenville Circuit; 1843, Wadesboro Circuit; 1844, Center; 1845, Winnsboro Circuit; 1846, superannuated, and held that relation until the end of his earthly career April 1, 1849, in the sixty-fifth year of his age. He was a man of God, and possessed of a kind and amiable spirit, and sustained the character of a plain, practical, and successful minister of our Lord Jesus Christ. Though his path through life was beset with many snares, his end was peace and triumph.

TALLEY, NICHOLAS was born near Richmond, Virginia, May 2, 1791; converted at Burke's Camp-ground, in Green county, Georgia, August 5, 1810; received on trial in the South Carolina Conference in December, 1811, and appointed for 1812 to Little Pedee Circuit; 1813, Louisville, Georgia; 1814, Buncombe, North Carolina; 1815, Reedy River; 1816, Santee; 1817, Cedar Creek and Milledgeville; 1818, Sparta; 1819, Fayetteville; 1820, Wilmington; 1821, Georgetown; 1822, Camden; 1823–24, Columbia; 1825–27, presiding elder of Augusta District; 1828, Augusta; 1829–30, Charleston; 1831–34, presiding elder of Fayetteville District; 1835–38, presiding elder of Charleston District; 1839–40, Charleston; 1841–44, presiding elder of Cokesbury District; 1845, Cokesbury Circuit; 1846–49, presiding elder of Columbia District; 1850, presiding elder of Wilmington District; 1851, Sumterville Circuit; 1852–65, Congaree Mission; in November, 1865, superannuated, and sustained that relation until his death, at his home in Columbia, May 10, 1873. He belonged to what may be called the heroic age of Methodism—an

age which seemed to inspire and elicit courage and self-sacrifice; he set his face as flint against every thing that might jeopardize his usefulness as an itinerant preacher, and the journeyings, hardships, and inconveniences to which he was subjected were all as nothing so that he might preach Jesus and the resurrection. In his manners he was self-possessed, dignified, and refined. His preaching was hortatory in its character, and often powerful in its effects. His last entry in a diary, which he kept for many years, was made May 2, 1873, as follows: "My birthday; eighty-two years I have lived on the bounty and goodness of God. I feel grateful and happy to believe he doeth all things well." His last uttered words were, "Calm, calm."

Calm in the bosom of his God,
He gently passed away.

THOMASON, BARTLETT was born in Laurens District, South Carolina; converted in September, 1830; admitted on trial in the Conference in January, 1833, and sent to Montgomery Circuit; 1834, Edgefield; 1835, Pendleton; 1836, King's Mountain; 1837, Barnwell; 1838, Columbia Circuit; 1839, Camden; 1840, Columbia Circuit; 1841, superannuated, and soon after suddenly fell asleep in Jesus, in the faith and hope of the gospel. When informed, a little before he died, that the Conference which met on the 10th of February had granted him a superannuated relation, he expressed his gratitude that he had been thus favored by his brethren. He possessed an amiable spirit, respectable and useful talents, and was much loved where he traveled and labored.

THOMASON, CHRISTOPHER was a native of South Carolina; entered the South Carolina Conference on trial in December, 1863, and was sent for 1864 to Fairfield; 1865, Anderson Circuit; 1866, Abbeville; 1867–68, Camden; 1869, Lancaster Circuit; 1870, Lancaster Station; 1871–72, Unionville and Sardis. He was an earnest, faithful, devoted minister of Christ. Modest and retiring almost to a fault, only those who knew him best could appreciate the loveliness of his character. As a preacher, he was clear and forcible; as a pastor, faithful and diligent; as a husband and father, tender and affectionate. He left as a legacy the dying testimony, "I know in whom I have trusted."

TURPIN, THOMAS D. was born in Somerset county, Maryland, June 30, 1805; converted in the city of Baltimore, September 8, 1823; admitted on trial in the South Carolina Conference in January, 1829, and appointed to Enoree Circuit; 1830, Pendleton; 1831,

Savannah Mission; 1832, Black Swamp; 1833, May and New River; 1834, Wadmalaw and John's Island Mission; 1835, Pedee; 1836, Laurens; 1837, Pendleton; 1838, Cambridge and Flatwoods Mission, where he ended his labors. He was a holy and useful man in the work. "Be not afraid to tell me the worst," said he in his last sickness, "for the idea of death does not alarm me." "What a blessed religion is this that supports me in such an hour!" Folding his hands on his breast, he commended his spirit to God who gave it. He died at Diamond Springs, in Abbeville District, July 26, 1838, and his remains were interred at Smyrna Church, after an impressive sermon by the Rev. Isaac Waddell.

Townsend, Joel Wilson was born in Marlboro District, South Carolina, January 19, 1800; awakened and converted under the preaching of Bishop George in 1819; admitted on trial in the Conference in February, 1823, and appointed to Brunswick, North Carolina; 1824, Lynch's Creek; 1825, Walton, Georgia; 1826, Gwinnett; 1827-28, Broad River, Georgia; 1829-30, Abbeville; 1831-32, Saluda; 1833, Rockingham; 1834, Pedee; 1835, Winnsboro; 1836, Cokesbury; 1837-38, Edgefield; 1839, Barnwell; 1840, Aiken; 1841, superannuated; 1842, Orangeburg; 1843-44, Darlington; 1844, superannuated, and settled at Cokesbury, in Abbeville District. He was a close student of the Bible; had clear conceptions of gospel truth and a deep personal experience of its life-giving power. He preached the word with telling effect, and had many seals to his ministry. He was scrupulously exact in his hours of devotion, and punctual in attending to the duties of family religion; when unable to be up, he would kneel on his bed and pray aloud with his household, and enjoined on his son always to keep up the family-altar after his death. "I feel," said he, "that the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; I have done the best I could." And now, "I am borne in his (Christ the Shepherd's) bosom—thankful! thankful!" In this frame of mind he died at his home in Cokesbury, while his son, as enjoined, was conducting the family worship, on the morning of May 14, 1880.

Townsend, Samuel was born in Marlboro District, South Carolina, October 29, 1814; converted at a camp-meeting in Marion District in 1832; admitted on trial in the Conference in February, 1836, and sent to Waccamaw Circuit; 1837, Santee; 1838, Lancaster; 1839, Winnsboro; 1840, Camden; 1841, York; 1842, Spartanburg Circuit; 1843-45, Congaree Mission; 1846-47, Sumterville;

1848–49, Union; 1850–51, Laurens; 1852–53, Greenville Circuit; 1854, Newberry Circuit; 1855–56, agent for tract cause; 1857, Chesterville Circuit; 1858, agent for tract cause; 1859, St. Matthew's Mission; 1860–61, supernumerary; 1862, Richland Fork Mission; 1863, Marion Street, Columbia; 1864, Columbia Circuit; 1865, Lower Saluda River Mission. He was an earnest, sound, and practical preacher, and it was often said of him that he always left his charge improved. In his regular itinerant work he acquired a ruling desire for the circulation of books, and while acting as agent for the Tract Society he laid the foundation of what afterward became an extensive bookstore in Columbia. He was on his way from the North, where he had been on business, when he was arrested by disease, and died in Philadelphia, July 31, 1865. Several ministers and friends soothed him in his dying-hours; and an attached Jewish rabbi wrote that he said at the last, "I confide in my Saviour, and put my trust entirely in him."

WATTERS, NICHOLAS was born in Anne Arundel county, Maryland, November 20, 1839; supplied the Kent Circuit, in Maryland, in 1776; entered the traveling connection on trial in 1777, and filled the following appointments: 1777–78, Hanover, Virginia; 1791, Union, South Carolina; 1799, Saluda; 1800, Harford, Maryland; 1801, Winchester, Virginia; 1802, Lancaster, Pennsylvania; 1803, Broad River, Georgia; 1804, Charleston, South Carolina, where he died in peace and triumph on the 10th of August, in the sixty-fifth year of his age. He had his difficulties in his passage through life, both in his first and second marriages. As the cares of the first prevented his going sooner into the traveling connection, so his last called him into a close domestic life, and interfered with a plan of ministerial labor which he heartily approved. (See Chapter X.)

WILSON, MOSES was admitted on trial in the traveling connection in 1795, and appointed to Richmond Circuit, Georgia; 1796, Edisto; 1797, Union; 1798–99, Bladen, North Carolina; 1800, Bush River; 1801, St. Mary's, Georgia; and died in peace in Kershaw District, South Carolina, in 1803.

WILSON, CHARLES was born in Barnwell District, South Carolina, November 21, 1802; admitted on trial in the Conference in February, 1831, and appointed to Black Swamp; 1832, Brunswick; 1833, Waccamaw; 1834, Combahee and Pon Pon Mission; 1835–36, Combahee, Ashepoo, and Pon Pon Mission; 1837–38, Combahee and Ashepoo Mission; 1839–43, Pon Pon Mission; 1844. Edisto

Island; 1845–52, Edisto, Jehossee, and Fenwick Islands; 1853–61, Edisto and Jehossee Islands; 1862–63, Blackville; 1864–65, St. George's; 1866–68, Bamberg; 1869–70, Blackville Circuit; in 1871–72, Colleton; 1873, Eastern Orange, where he ended his course on the 14th of April in peaceful triumph and blissful hope of a lot in the heavenly inheritance. His preaching was plain, sensible, instructive; his spirit pure and artless, and invincibly faithful to the principles of a Christian life. His name is as ointment poured forth.

WILSON, JAMES F. was born in Marlboro District, South Carolina, February 4, 1838; converted in August, 1853; received on trial in the Conference in December, 1860, and appointed for 1861 to the Chesterfield Circuit and Mission; 1862, Darlington Circuit; 1863, Chesterfield Circuit; 1864, supernumerary on Darlington Circuit, where he died in great peace on the 18th of January. He was a hearty Methodist preacher, desiring nothing besides the life, fortunes, and death of an itinerant. Diligent in work, observant of duty, zealous for God, a growth in grace and usefulness marked his short but fulfilled ministry.

WILSON, WILLIAM M. entered the South Carolina Conference on trial, in December, 1860, and was sent for 1861–62, to Wateree Mission; 1863, Georgetown and Sampit; 1864, Charleston City Mission, where he died of consumption on the 1st of September. He was a young man of studious habits, prudent conduct, unflagging zeal, and devoted piety. When asked if all was well, he answered, "The Lord is with me, and I am nearly home;" and in a few moments breathed his last, and was numbered with the saved in heaven.

WYNN, THOMAS L. was born in Abbeville District, South Carolina, June 27, 1798; converted when he was thirteen years old; received on trial in the Conference in January, 1818, and appointed to Keowee Circuit; 1819, Union; 1820, Black Mountain; 1821, Deep River; 1822, Ohoopee; 1823, Charleston; 1824, Savannah; 1825, Wilmington; 1826, superannuated; 1827, Georgetown; 1828, Camden; 1829, Washington and Lexington, Georgia; 1830, Charleston, whence he removed, in consequence of a hemorrhage of the lungs, to Camden, where he died in great triumph, on the 9th of October. He possessed extraordinary abilities as a preacher. From childhood he was studious and thoughtful, and although his opportunities of acquiring knowledge in early life were limited, he became conspicuous for his literary and theological attainments. In this respect,

he was a fine example of what a Methodist preacher can do to improve his mind, if he will be studious; though it must be acknowledged that he possessed a capacity for improvement far above what is common. His perception was quick, his understanding strong, and his judgment well-balanced. He was a fine logician, and his sermons always exhibited an able argument, as well as a warm application. His death was looked upon as a great loss to the Church, and was much lamented by his brethren.

WALKER, CHARLES S. was born in Charleston, South Carolina, January 22, 1815; converted September 30, 1830; admitted on trial in the Conference in February, 1834, and appointed to Black Swamp Circuit; 1835, Walterboro; 1836–37, Pocotaligo Mission; 1838, Rockingham; 1839, Combahee and Ashepoo Mission; 1840, Black River; 1841, Fayetteville; 1842, York Circuit; 1843, Smithville; 1844–46, Black River and Pedee Mission; 1847, Wadesboro; 1848, Black River and Pedee Mission; 1849–50, Darlington; 1851–52, Wadesboro; 1853, Newberry; 1854, Abbeville; 1855, supernumerary on Spartanburg Station; 1856, agent of Wofford College; 1857, Spartanburg Circuit, where he died on the 18th of January. He was a man of stern integrity, sound judgment, and high moral courage; and to these qualities may be added great simplicity and purity of character. His well-spent life was followed by a peaceful death.

WALKER, ALEXANDER WADDELL was born in Charleston, South Carolina, January, 22, 1815; converted in 1830; admitted on trial, with his twin-brother Charles, in the Conference February, 1834, and appointed to Laurensville Circuit; 1835, Rockingham; 1836, Combahee, Ashepoo, and Pon Pon Mission; 1837, Beaufort and neighboring islands; 1838, Barnwell; 1839, Walterboro; 1840, Center; 1841, Cooper River; 1842, Black River; in 1843, Marion; in 1844, Spartanburg Circuit; 1845, Greenville Circuit; 1846–47, Society Hill Mission; 1848–49, Walterboro; 1850, Santee; 1851, Cokesbury; 1852, Laurens; 1853, Marion; 1854, Morganton; 1855–56, Walterboro; 1857, Newberry Station; in 1858, supernumerary on Spartanburg Circuit; 1859, supernumerary on Spartanburg Station; 1860–61, supernumerary on Spartanburg Circuit; 1862, in the Confederate Army; 1863–65, supernumerary on Spartanburg Station and Circuit; 1866, superannuated, and held that relation until his death, in 1870. He was distinguished for the purity and honesty of his character, for his truthfulness and sincerity, for his kindness and generosity of heart. He possessed great courage and constancy

in the support of his convictions, while he was always modest in the expression of his sentiments. Affectionate and loving, he won the hearts of his brethren, and dying, he left behind him a name which "is as ointment poured forth."

WILLIAMS, PAUL A. M. was born in Colleton District, South Carolina, January 4, 1816; converted in October, 1830; admitted on trial in the Conference in January, 1837, and appointed to Edgefield Circuit; 1838, Rockingham; 1839, Charleston; 1840–43, Sampit Mission; 1844–45, Pon Pon Mission; 1846, Cokesbury Circuit; 1847–48, Winnsboro Circuit; 1849, Charlotte; 1850–51, Walterboro Circuit; 1852–54, Round O Mission; 1855–56, St. George's; 1857, Combahee and Ashepoo Mission; 1858, Orangeburg Circuit; 1859, presiding elder of Orangeburg District; 1860, supernumerary on Walterboro Circuit, after which he held a superannuated relation until his death, at his own residence in St. Bartholomew's Parish, in January, 1863. He was amiable in character and studious in his habits. For many years he served the Conference as Secretary, and in all the various departments of service in the Church was prompt, vigorous, and faithful. The record of a good life gives assurance that he sleeps in Jesus.

WEAVER, LINDSAY CARR was born in Spartanburg District, South Carolina, November 16, 1837; converted in 1858; admitted on trial in the Conference in November, 1859, and appointed for 1860 to Sumter Circuit; 1861, Yorkville Station, where his health failed, in consequence of which he was compelled to retire from the regular work to a more quiet life. At the end of the year he was granted a supernumerary relation, which he continued to sustain until his death, at Bishopville, in Sumter District, February 28, 1863. He was amiable in spirit, uncompromising in integrity, unflinching in zeal, and abundant in good works during his short career. He died in the faith, and his end was peace.

WOOD, MALCOM V. was born February 12, 1846; converted April 27, 1856; received on trial in the South Carolina Conference in December, 1872, and appointed for 1873 to Westfield Creek Mission; 1874, Conwayboro and Bucksville, where he fell a martyr to his work on the 27th of August. He was a diligent student and an independent thinker; drew persons to him by a fine moral magnetism, and molded their opinions seemingly without an effort. The closing scene of his life was triumphant; at times the room seemed filled with the Divine presence. When he began to sink, he said, "I shall soon go now," and settling down in a holy calm, seemed

lost to all around; but when asked, "Do you know the Lord Jesus Christ?" he replied, "O yes; he is my Saviour," and passed over to the disembodied spirits who wait beyond the river.

WIGHTMAN, WILLIAM MAY was born in Charleston, South Carolina, January 8, 1808, and died in the city of his birth, February 15, 1882. He was converted under a sermon preached by the Rev. James O. Andrew (afterward bishop), and made a public profession of Christ at the age of sixteen. He was graduated at the Charleston College in 1827, and in 1828 was received on trial into the South Carolina Conference, and immediately sprung into position and popularity. He labored successfully on the Pedee, Orangeburg, Sumter, and Abbeville circuits, and in Charleston and Camden stations, and Cokesbury District. In 1834 he was appointed agent of Randolph-Macon College, and after three years' service in that capacity was called to the chair of English Literature, which he filled two years in that institution of learning. He was elected editor of the *Southern Christian Advocate* in 1840, and continued until 1854, when he was chosen President of Wofford College. In 1859 he changed to the chancellorship of the Southern University, and in 1866 he was elected to the office of bishop. In all these relations he performed his duties faithfully and well. He wrote much, and with great facility. As an educator, he was painstaking and successful. As a preacher, he was in great requisition. The pulpit was his throne of thunders, especially at camp-meetings and on great occasions. Traditions of his power in the early days of his ministry still linger in South Carolina, and through his instrumentality many were brought into a saving contact with the truth. As a bishop, he was loved and welcomed by the Conferences, and was abundant in labors—too much for his strength, which indeed was not small. He was capable of great service, and was a willing and cheerful worker. His witness is in heaven, and his record is on high.

THE END.